TWENTY FIVE

SERMONS

Preached upon ſeveral

OCCASIONS.

By the Right Reverend Father in God EDWARD, *now Lord Biſhop of* NORWICH.

The Titles whereof appear in the following Pages.

The ~~ſecond~~ first Volume.



LONDON,

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Twenty Five Sermons preached upon ſeveral *Occaſions* by EDWARD, now Lord Biſhop of *NORWICH.*

The firſt Volume.

I. THE SHIELDS *of the* EARTH. *A Sermon preached before the Reverend Judges, Sir* Richard Hutten, *and Sir* George Crook, *at the Aſsiſes holden at* Northampton, *February* 25. 1634. *The* Text *on* Pſalm 47. 9.

II. *A Sermon touching the* PEACE *and* EDIFICATION *of the* CHURCH. *Preached at the ſecond Triennial Viſitation of the Right Reverend Father in God,* Francis *Lord Biſhop of* Peterborow *at* Daventry *in* Northamptonſhire, *July* 12. 1637. *Rom.* 14. 9.

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THE SHIELDES OF THE EARTH.

A SERMON PREACHED Before the Reverend Judges, *Sir Richard Hutten*, and Sir *George Crook*, at the Assises holden at *Northampton*: *February* 25. 1634.

By EDWARD REYNOLDS, Rector of the Church of *Braunston* in *Northampton* Shire.

LONDON,

Printed by *Tho. Ratcliffe* for *George Thomason* at the Sign of the *Rose* and *Crown* in St. *Pauls* Church-yard, 1659.



PSAL. 47. 9.

The Shields of the Earth belong unto God: He is greatly exalted.

THe Psalm is a Psalm of shouting and triumph at the proclaiming of a King, At which solemnity the use of the people hath been to clap their hands, to sound the Trumpets, and with united Acclamations to profess both their joy and their subjection. The *Gentiles* are here called upon unto this duty and triumph of obedience, *ver.* 1. 6. and great reason for it, in two respects. 1. So great is the King, who is here proclaimed, as that he is able to make all his subjects, Kings too. He chooseth the excellency of *Jacob* for their inheritance, *ver.* 4. And that was the Primogeniture and right of Government, *Gen.* 49. 3, 4, 10. 2. So great a King he is besides, as that he is able to subdue all the Princes of the earth to his obedience and make

1 Reg. 1. 39.
2 Reg. 11. 12.

them gather together, or resort unto him; which is a phrase expressing subjection, *Gen* 49. 10. *Hos.* 1. 11.

But you will say, is it then so strange a thing for one Prince to conquer another? No, the greatness of Christs Kingdom is in this; That Princes do voluntary become his Subjects, not by might compelling them, but by his Spirit perswading them; not by Arms, but by Arguments, not by Conquest, but by Conviction. The Princes, the Voluntaries of the people are gathered together; that is, are become obedient to the God of *Abraham*.

Zach 4. 6.

But how come Princes to be so flexible to terms of subjection? How come they to be willing, nay, ambitious to stoop to anothers Scepter? How come the Grandees of the world to be caught by Fishermen, and young Lions to be let by a little childe, as the Prophet speaks? The reason of that follows in my text, *The Shields of the Earth belong to God*, and when he will be pleased to exalt himself, he can easily subdue and perswade them.

Isai. 31. 6.

Few there are of those whom I have looked unto, who retaining the original word, *Shields*, do not understand it in the same sense with the first word of the ver *Princes*. *Calvin*, I confess, and from him some others, though approving this exposition as consonant to the scope of the Text, do yet understand it in *Astracto*. *The protection of the earth is of the Lord.* Or, *the Lord is the Shields*, that is, the manifold Protection of the earth. And so much doe I honour the judgement of that most learned Interpreter, that as he acknowledgeth the other Exposition

tion to be consonant to the Text, so I shall not altogether neglect his; but take both the Abstract and Concrete together, the *Protection*, and the *Protectors*, the *Office*, and the *Persons* protecting the Earth belong all to God.

But because I finde, 1. The learned Lexicographers in the Hebrew Tongue, *Pagnin*, and *Shindler*, both noting out this place in special, where Princes and Magistrates are called *Shields*. 2. The learned Expositers, *Bucer*, *Melanthon*, *Musculus*, *Illyricus*, *Tirinus*, *Muis*, with the Hebrew Doctors, *Aben Ezra* and *Kimchi* taking the word here to note *Princes*. 3. Because I find the harmonie of the Scriptures, making way, and giving full allowance to this exposition, *Hos.* 4. 8. where Rulers are expresly called by the name of *Shields*; I shall, I hope, with clear satisfaction to better judgements choose chiefly to insist on that sense, as being in all confessions very pertinent to the scope of the Text, and most suitable to the business of the Time.

Here then we have the *Rulers of the Earth* set forth by a double relation. *The one upward*, they are *Scuta Deo*, they belong to God: The other *downward*, they are *Scuta terræ*, the *Shields of the Earth*; and both these noting two things, their *Dignitie*, and their *Duty*. They belong to God, it is *their honour* that he hath *Sealed* them; they belong to God, it is their *dutie* to be *subject* to him. They are the *Shields* of the earth, it is their *Honour* that they are *above others*, they are the *Shields* of the Earth, it is their *duty to protect others*. And surely

ſurely great reaſon they ſhould doe their duty, when they have honour and dignity of their own to encourage and to ſupport them in it. But there is a further reaſon then that in the Text, namely the *Honour of God*: for when the Rulers of the people doe not onely by the ſacredneſs of their perſons, but by the holyneſs of their lives belong to God; when they are above the people, not in honour onely, to overtop them, but in love and righteouſneſs to protect them too, then never more *vehementer exaltatur*, the God of Iſrael is highly exalted.

This then is the ſumme of the words. A two-fold *Dignity*, a two-fold *Duty*, and *Gods honour* the end and ground of all. Of all which by Gods gracious aſſiſtance, with due reſpect to the time and your great buſineſs. And firſt of their relation *upward*, They *belong to God*, their *office* to *God*, their *perſons to God*.

1. Their *Office*, the Protection of the Earth belongs to God. The earth is the Lords, and the fulneſs thereof, and all the Princes in the world are but his Deputies and Vicegerents, He the Supreme and the main Protector. It is not in man, *he that runneth, nor he that willeth, but mercy comes from God, Rom. 9. 16.* It is not in the Church, *he that planteth, or he that watereth, but the increaſe comes from God, 1 Cor. 3. 7. It is not in the battel, the horſe or the rider, but ſafety comes from God, Prov. 21. 31. It is not in the State, the wiſe man, nor the rich man, nor the mighty man, but judgement and kindneſs come from God, Jer. 9. 23.* In matters of judicature, *He the*

Law-giver

Law-giver to rule the cause, Jam. 4. 12. He the *Judge to hear it, Psal.* 50. 6. He the *pleader to argue it, Psal.* 35. 1. He the *witness to confirm it, Mal.* 3. 5. He the *King* [illegible] *it.* [illegible] all to the purposes of safety and protection. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King,* he will save us, *Isa.* 33. 22. *O Israel thou hast destroyed thy self, but in me is thy help, I will be thy King; Hos.* 3. 10. It is the Devils stile to be κατήγορος, an *Accuser,* it is Christs to be παράκλητος an *Advocate* and *Comforter.* It is the Divels work to be *Abaddon,* a Destroyer, it is Christs to be *Goel,* a *Redeemer.* When it comes to punishing and pulling down, then he calls it *Opus alienum,* a work strange unto him, *Jer.* 28. 21. He is not willing to afflict, it comes not from his heart, *Lam.* 3. 33. But when he is to build up, to protect, to shew mercy, to be a *Shield of the earth,* then he delighteth in that, *Mic.* 7. 18.

You see the Protection of the Earth belongs to God. 1. *By his Providence.* he supporteth it, the same vertue being required to conserve the world which was to create it. 2. *By his Ordinance,* hee setteth up and establisheth those Orders of Government which are to administer it. 3. *By his assistance and benediction,* he encourageth and prospereth the just and honourable endeavours of those that are dispensers of Peace and Justice. Lastly, *By the powerful restraint of his Law.* over the consciences of evil men, by the sweet influence of his Grace on the souls of good men, by planting an aweful reverence, towards Authority, in the mindes

mindes of all men, by his ſecret and wonderful wiſdom tempering and reducing the various events and contingencies in the world, to his own mer- [illegible] and the like powerful operations, are Churches and Common-wealths marvellouſly protected, amidſt ſo many machinations of Satan, ſo many mutinous and turbulent affections of men, ſo many jealouſies, and Antipathies of States, ſo many principles of commotion and diſſolution, as a piece of rich and beautiful Arraſſe is curiouſly wrought out of the mixture of various and contrary colours. That every one which looketh on, may ſay, Verily, He muſt needs be a God which judgeth the Earth.

O therefore let us all learn to reſt upon this Protection, not to truſt in our own counſels, purſes, policies, and machinations, *The name of the Lord is the only ſtrong Tower*, for the perſons or States to fly unto. Without this, walls of Sea, and Towers of Munition, Mines of India, and horſes of *Ægypt*, mountains of Braſs, and men of Iron would do no ſervice, afford no ſuccour or help at all. All the defences of men, without God, are but a ſhadow. Their defence, their ſhadow is departed from them. *Numb.* 14. 9. *Thus their office belongs to God.*

Next, their perſons, they belong to God too. His *own* they are, and ſo he calls them. *Touch not mine Annointed*, Pſal. 105. 16.

And his they are divers wayes. 1. By a ſingular and more ſpecial Propriety. Other things belong ſo to God, as that men alſo under him, and by

Pſal. 24 1.
Pſal. 115. 16

by ſubordinate intereſt and indulgence from him, have a right over them too. The Earth is the Lords, and the fulneſs thereof, but he hath given it to the children of men. The Beaſts of the Forreſt, and Cattell on a thouſand Mountains all his, but he hath ſubjected them all to man. It is not ſo here. Princes doe ſo belong God, as that he holdeth all the propriety ſolely in himſelf, tranſferreth it not upon any other. *A Deo ſecundi, poſt Deum primi, ſoli Deo ſubjecti*, ſaith *Tertullian*. There is not a man between them and God, but he onely that is man and God: *Every ſoul muſt be ſubject, therefore no ſoul is above them*, *Rom.* 13. 1.

pſal. 24 1. Pſal. 115. 16.

Pſal. 50. 10. *Gen.* 1. 28.

Tertul. Apo'og. cap. 30. 33. 34.

2. His *by unction*, by the Royall character and ſacred ſigniture, wherewith he hath marked them for himſelf, by his *own Dixi*, the Word of God which came unto them, as our Saviour ſpeaks, *John* 10. 35. *Inde poteſtas unde & ſpiritus*, ſo *Tertullian*, and an *Ancienter* then he, *Cujus juſſu homines, ejus juſſu reges*. So *Irenæus*, and an *Ancienter* then he, the *Powers that are, are of God*. So Saint *Paul*: and yet further, *The God of Heaven hath given thee a kingdom*, ſo *Daniel*. And if you will yet go to the *Ancienteſt* of all, *By me Kings reign*. So God himſelf, *Prov.* 8. 16. *Cyrus* an Heathen King, *Saul* an evil King, *David* an holy King, all theſe were *Annointed Shields* (to uſe the phraſe of the Prophet, *Iſa.* 21. 5.) ſo they are all called, the firſt by the Prophet *Eſay*, the other by *Samuel*, and the third by God himſelf.

Tertul. Apolog. Iren. lib. 5. *c.* 24. *Aug. de Civ. Dei lib.* 4. *cap.* 32. *& lib.* 5. *cap.* 1. 21. *Rom.* 13. 1. *Dan.* 2. 37.

Rex erat, ergo alium præter Deum non timebat. Hieron. ad Euſtach. de virgin. Ambroſ. Apolog. David. cap. 10. *Caſſiod. in Pſal.* 50. *Juſtin. Martyr. Quæſt.* 142.

3. His *by immediate Repreſentation*; this honor is given them τῷ τάξιν θεᾶς καὶ τῷ ἀρχιερωσύνην ἔχειν, To be

Gods both by name and office: So they are called, The *gods of the people*, *Exod.* 22. 28. Their Throne *Gods Throne*, 1 *Chron.* 29. 23. Their Scepter *Gods Scepter*, *Exod.* 4. 20. Their Judgement *Gods Judgement*, *Deut.* 1. 17. Not only all from him, but all for him, and in his ſtead.

4. His by *ſpecial care*, and more particular protection and proviſion, *Touch not mine Anointed.* Not *tactu cordis*, with ſo much as an evil thought, either of jealouſie to ſuſpect their actions, or of injury to wiſh hurt unto their perſons. *Eccleſ.* 10. 20. Not *tactu oris*, with ſo much as a repining or calumniating tongue, to gnaw the names or honours of the Rulers of the people, *Exod.* 22. 28. Much leſs with the fiſt of violence or in the inſtruments of blood. If one Anointed do but touch the skirt of another, that touch of a garment will cauſe a blow upon his own heart, 1 *Sam.* 24. 5. 'Tis noted of the *Perſians*, when they came into the preſence of their Prince, they drew their hands in to their ſleeves, in token both of reverence and loyalty: they would not have an hand ſtirring while Majeſty was in preſence. Curſed therefore for ever be *Mariana* his *Quacunque Arte*, and *Bellarmines Omni Ratione* (Termes as wide as Hell, or the grave, to comprehend any contrivance of miſchief) whereby they touch to the quick, or rather to the death, both the perſons, and power, the lives and Crowns of Gods Anointed.

Xenoph. Hellenicon. lib. 11.

Marian l. b. 6. de Principe. Bellarm. lib. 5. *de Pont. Rom. c.* 7.

5. His by *Domination* and *Soveraign influence* over their perſons, wills, counſels, deſigns, to order, to alter, to turn them all as rivers of water.

It

It is not within the power, nor ſeeming the diſtance and duty of inferiour men to bend and draw down the mindes of Princes unto their will. But *the Kings heart is in Gods hand*, and he can turn and faſhion it as it pleaſeth him, *Prov.* 21. 1. *Job* 12. 24. Therefore when *Nehemiah* was to petition the King, he prayed to the God of heaven, who only was able to incline the heart of the King to favour him. *Nehem.* 2. 4. and ſo *Mordecai* and *Eſther*, *Cap.* 4. 16. 5. 2. and *Jacob* for his ſons, when they were to return to *Joſeph*, *Gen.* 43. 14.

Nemo principi leges ſcripſit. Plin. in Panegyr.

Laſtly, The Princes in the Text belong to God in *a more ſweet propriety* then all the former, namely by *Religion* pna *ſubjection to the yoke of Chriſt*. Becauſe they gather themſelves to the people of the God of *Abraham*, not only to the Rulers, ſo *Cyrus* was, but, which is a more heavenly priviledge than that, to be *Members* of the Church of God; to be *nurſing fathers* to the houſhold of Chriſt, to kiſſe the Sonne, and to bow to his Scepter. Wee call not thoſe Kings happy, ſaith Saint *Auſtin*, who have raigned long and conquered enemies, *Sed qui poteſtatem ſuam divinæ Majeſtati famulam faciunt*, Who make their power ſerviceable to the Majeſty of God. And he telleth us of *Theodoſius*, that godly Emperour, that it was more joy to him to be a member of the Church, then a Monarch of the world. On which place we finde noted the like example of *Lewis* the devout amongſt the *French* Kings, who profeſſed himſelf more honoured at the Font, where he had been baptized for a Chriſtian, than in the Throne where he was anointed for a King.

Iſa. 49. 23. 60. 11. 16. *Pſal.* 2. 10, 11.

Aug. de Civit. Dei, lib. 5. *c.* 24.

Eccleſiaſe membrum eſſe magis quàm in Terris regnare gaudebat. ib. cap. 26.

Gerendarum rerum felicitatem & facultatem Fustis sui Deus confert. Vide Pined. in Job 11. Sect. 7.

Thus now we have brought their *first Dignity* and their *Duty* together. For it is not the *Honour* only, but the *Office of the Shields* to belong to God. You cannot well be *The Shields of the Earth*, except you learn of him who is the great Master of Protection. And surely Religion is an excellent School-master, to teach us our duties in our particular callings. The Prophet telleth us, that the very Husband man is taught of God *how to sow and thresh*, *Isa.* 28. 26. *David*, a great Warrior, where learned he his skill? *Thou teacheſt my hands to fight*, *Pſal.* 18. 34. *Bezaleel*, an excellent work-man, whoſe Apprentice was he? *God hath filled him with wiſdome and underſtanding*, *Exod.* 35. 21. *Salomon* an admirable ſhield for Government, who framed him? *I*, ſaith God, *have given thee an underſtanding heart*, 1 *Reg.* 3. 12. Religion makes a man redeem the Time, and Time, you know, is *Mater artium*, the Mother of skill. And Religion makes a man goe to God; and God, you know, is *Pater luminum*, the Father of every good gift. Therefore the Scholer when he prayeth, ſtudieth hard: The Tradeſman when he prayeth, thrives a pace: the Judge when he prayeth, executeth judgement, as the Mower when he whetteth, cutteth down the graſs. The learned have made the Obſervation to my hand. *Phineas* ſtood up, *Vaiephallel*, and he prayed, ſaith one Tranſlation, and he executed judgement, ſaith another. The Original word bear both, to note that Religion doth marvellouſly fit a man for works of juſtice. If you ask me who was the beſt ſouldier in the armies of *Iſrael* againſt *Amalek*, certain-

Biſhop Andrews, Mr. Sanderſon on that Text.

tainly not he that lifted up his ſword againſt the enemies of Iſrael, but *Moſes* who lifted up his hands to the God of Iſrael. Be pleaſed ever to remember this, it is *Scuta Deo*, that makes *Scuta Terræ*, 'tis Religion ever that holds up Juſtice, 'tis from the Temple that the two pillars of a Common-wealth, ſtrength and ſtability doe proceed, 1 *King.* 7. 21. Therefore *Plato* would have the Palaces of Princes joyned unto Temples: to note that Government and Religion, prayer and juſtice, the Word and the ſword ſhould never be ſevered. And mark it ever in the whole courſe of ſtory, *Ubi non eſt ſanctitas, pietas, fides, inſtabile regnum eſt.* With Religion, the Arches of ſtrength and ſteddineſs have been ever endangered, and the people have been ſhaken like a reed in the waters, 1 *Reg.* 14. 15. Therefore, ever let the Anointed ones, *Zerubbabel* and *Joſhua*, the Prince and the Prieſt, the Magiſtrate and the Miniſter ſtand always before the Lord, No where elſe can they receive inſtruction for the Government of State or Church, *Zach.* 4. 14.

Lib. 6. de legib.

Senec. in Thyeſt: Lactant. de Ira. cap. 12. Ariſt. Polit. l. 7. Valer. Max. lib. 1. cap. 1

Hookers Polity, lib. 5. Sect. 1.

And here again the doctrine of the Jeſuites deſerve a brand. *Ut nihil ſcilicet Princeps de Religione ſtatuat.* That matters of the Church and the worſhip of God ſhould be left only to Saint *Peters* Apoſtolical Succeſſors, and that Princes ſhould in no caſe haue power, government, or juriſdiction Eccleſiaſtical. *Bellarmine* undertakes it, *Quod non ſit Eccleſiaſticum Regimen penes Principes ſeculares.* Certainly the High Prieſts arrogated not ſo much in *Davids* time, who did himſelf order the courſes and

Marian. cap. 10.

Bellarm. de Laicis. lib. 3. cap. 7. de Pontif. Rom. lib. 1. cap. 7. Æquum eſt reges Pontificum Imperio ſubeſſe, inquit Sext. Senenſ. Bibl. lib. 5. Annot. 176.

and attendance of the Levites, 1 *Cor.* 9. nor yet in *Ezekiahs* time, who himſelf appointed the ſervices of the Prieſts and Levites, and gave ſpecial order by Royal Edict for the celebration of the great Paſſeover, and that too at an uſuall time, 2 *Chron.* 30. and 31. So *Jehoſhaphat* and *Joſiah* did not only make ſpecial proviſion for the ſervice of God, but gave the Prieſts and Levites their charge, as well as the Judges and people, 2 *Chron.* 19. and 34. 35. Yea, long ſince Saint *Peters* time, it was a prerogative which *Conſtantine* reſerved unto himſelf (who yet honoured his Biſhops as much as ever Prince did) to purge the Church of Idolatry, and eſtabliſh the worſhip of God by his own Imperial Edicts: yea, himſelf to appoint judges in the cauſe of *Cicilian* Biſhop of *Africa*, and to convent a whole Councel of Biſhops to render an account of their proceeding againſt *Athanaſius* unto him, as *Socrates* notes. So *Jovinian* and *Theodoſius* by their Royal Edicts reſtored the Orthodox and pure Religion which *Julian* and *Valens* had diſgraced. Neither did *Theophilus*, Biſhop of *Alexandria*, demoliſh the monuments of Idolatry in his own Church, till firſt he had procured from the Emperour a ſpecial command ſo to do. And this uſe of their power the godly Biſhops of the Church did highly honour and commend them for. The Rule of Saint *Auguſtine* is general, *In hoc Reges Deo ſerviunt in quantum Reges.* In this they ſnew themſelves Kings, *Quatenus ipſum*, in commanding good things, and forbidding evil things, *Non ſolùm quæ pertinent ad humanam ſocietatem, verùm*

Euſeb. lib. 2. de vitâ Conſtantini cap. 44.

Optat. lib. 1.

Euſeb. l. 10. c. 5. Socrat. lib. 1. cap. 22.

Theodoret. lib. 5. cap. 20. Niceph. lib. 12. cap. 25.

Auguſt. contr. Creſcon. Gramm. lib 3. c. 51.

rùm etiam quæ ad divinam religionem. Wee know there is Eccleſiaſtical power fixed to the calling and character of Eccleſiaſtical perſons. So the Church hath ſpiritual power to diſpence holy things, and ſpiritual juriſdiction by vertue of the Keyes, to cenſure, to binde, to keepe back holy things from ſwine. But juriſdiction coercitive, or the power of the ſword, which under external, ſecular, and corporal penalties maketh proviſion for the defence of ttuth, worſhip of God, and purity of Religion: This belongeth only unto Princes (and that independently, and ſubordinatly to any higher power or perſon, ſave God) and to thoſe to whom from Princes it is communicated, and indulged.

Wee ſee *The Rulers of the earth belong unto God.* We the people ſhould from thence learn our duty of honour, reverence, and loyalty towards *The Shields of the Earth.* To honour them in our hearts, as thoſe that are worth ten thouſand of us, 2 *Sam.* 18.3. They were ſons of *Belial* that deſpiſed *Saul*, 1 *Sam.* 10. 27. To honour them in our (a) *Prayers*, for their perſons, their lives their crowns, their government, their victories, their poſterity, their ſalvation, 1 *Tim.* 2. 1, 2. To honour them in our ſervices, and with our ſubſtance, with chearful obedience, and with willing tribute. *Rom.* 13.7. 1 *Pet.* 2. 13, 14, 15. Since without them one man would but be bread for another, we ſhould be as the fiſhes of the ſea, the great would devoure the ſmall, *Hab.* 1. 13, 14. (b) It was the dignity and practice of the ancient Chriſtians thus to doe, as they

a *Cyprian. cont. Demetr. tract.* 1. *Tertul. ad Scapulum cap.* 2. & *Apolog.* c. 30, 31. *Dion. Alexandr. apud. Euſeb. hiſt lib.* 7 *cap.* 10. *Abraates apud Caſſiodor. hiſto. Tripartit lib* 8. *cap.* 4.

b *Theophilus ad Antolici lib.* 1. *Juſtin. Mart. Apolog.* 2. *pag.* 64. *Edit. Pariſ.* 1615. & *p.* 101. *Tertul. Apolog.* c. 30. 34. *Tatian orat. contr. Gracos, pag.* 144.

they who write their Apologies againſt the calumniations of Heathen adverſaries do ſtill obſerve: whereby they did not only diſcharge the conſcience of loyal and dutifull ſubjects to their Soveraign, but alſo of wiſe and wary Chriſtians towards their profeſſion, thereby putting to ſilence the ignorance of fooliſh men, who, either unable, or unwilling, to diſtinguiſh between the errors of Chriſtians and their Religion, would have undoubtedly laid the envy of ſuch diſobedience, not upon the weakneſs of the men, but upon the Doctrine which they obeyed: as the Apoſtles, Saint *Peter*, and *Paul*, doe both obſerve, 1 *Tim.* 6. 1. 2 *Cor.* 6. 3. 1 *Pet.* 2. 15. From which prejudice, Chriſt hath been ſo careful to fence and mound the Doctrine of Chriſtian Religion, as that in the caſe of perſonal liberty, and moſt natural and juſt exemption (where the offence of his not paying the tribute of the half ſhekel unto the Sanctuary would have been *ſcandalum acceptum*, and not *datum*, (hee yet choſe rather to do that whereunto he was not bound, than by ſtanding upon the dignity and liberty of his perſon (being the

c *De iſta enim ſemiſeli penſitatione locum hunc intelligunt viri docti. Baron. Annal. Anno.* 33 *Sect.* 30. 32. *Caſaubon. Exercit. An.* 33. *num.* 31. *Marquards Freberus apud Scul. tetum obſervat. in Matth. cap.* 60. *Camero Tractat. de Didrachmis. Tom.* 2. *pag.* 160. *Schindler. Lexic. in vocab.* כפר *quamvis non rite ipſam, Judæa jam ſubverſa, à Romanis ſtatim in Tributum annuum mutatam dicat: non enim interverſum fuit à Romanis hoc Tributum niſi poſt deletam urbem à Tito. teſte Joſepho de bello Judaico, lib.* 7. *cap.* 26. *Villapandus in Ezek. Tom.* 2. *lib.* 2. *de Ponderibus & menſuris, cap.* 31. *Lucas Brugenſ. in Matth. Matth.* 17. 24. *quibus ex veteribus ſuffragatur Hilarius. Quicquid autem de Tributi genere ſtatuatur (aliter enim. viz. de cenſu civili locum hunc explicat doctiſſ. noſter Montacutius in Antidietrib. ad Ann.* 33. *pag.* 317. 318.) *patet Chriſtum, quamvis perſonali & hæreditariâ dignitate, Heb.* 1. 2. *Immunem (docente Auguſtino queſt. Evangelicarum, lib.* 1. *quæſt.* 23.) *voluiſſe tamen in Doctrinæ præjudicium jus ſuum & libertatem aſſerere.*

Sonne

Sonne of God) to draw any envy and calumny upon the doctine he taught: notwithſtanding ſuch envy and imputation would have riſen from a ſcandall unduly taken, without any juſt reaſon or occaſion given by him, *Matth.* 17. 24,27.

And you the Reverend Judges and Magiſtrates, who are the *Shields* which our *Salomon* hath made, and the Lions about his Throne, ſince you all belong to God, above all judge for God. Your Commiſſion is from him, your power is for him, your ſupport by him, your account unto him. The bench you ſit on is *his Tribunall*, the ſentence you pronounce is his judgement, the Maſter you ſerve, is *His Anointed*, the Land you protect is *Immanuels Land.* He is with you, to obſerve your proceeding, to ſecure your perſons, to back his Ordinance with his own power, to be *Scutorum ſcutum*, a ſhield of protection to the *Shields of the Earth.* Since then you have ſo high a Commiſſion, ſo impartial a Maſter, ſo ſtrict a charge, ſo great a truſt, ſo ſtrong a fence, ſo ſevere a reckoning, ſo ſure a reward: Above all things let the Cauſes of God, to whom you belong, be deareſt in your eyes. Thoſe that moſt neerly concern the honor, ſafety, and ſervice of his Anointed, the ſuccour and dignity of his Church, the purity and ſupport of his worſhip, the frequenting of his Temple, the puniſhing of his enemies, the encouraging of his Miniſters. As God ſhall have the glory, and his Church the benefit, ſo your conſciences ſhall have the comfort, your ſouls the reward, and your names the honour of thus belonging unto God. And ſo much

much of their *first Relation*, their Relation *upward*, they are *Scuta Deo*, they belong to God.

Next, they are *Scuta terræ* too, the Shields and protectors of the Earth. I ſhall not need tell you that it notes their Dignity above others; No Military inſtrument more hononrable than a ſhield. When *Salomon* would ſet forth the glory and magnificence of his Kingdom, this the way, two hundred Targets, and three hundred Shields of beaten gold, 1 *Kings* 10. 16, 17. Power indeed it is to be able to hurt, but above all, Protection and mercy are the works of honour. And therefore Princes commit their power of puniſhing, and works of Juſtice to their Inſtruments, and Miniſters, but works of clemency and power of pardoning, as a more ſacred impreſs, and more immediate character of Royalty, they reſerve to themſelves. God himſelf, who is glorious in all his Attributes, yet ſingleth out his goodneſs and protection to ſhew himſelf glorious by: for juſtice and power make Majeſty terrible; but goodneſs and mercy make it amiable too. *I beſeech thee* (ſaith *Moſes*) *ſhew me thy glory*: the anſwer, *I will make all my goodneſs to paſs before thee. Who is a God like unto thee? Who ſo glorious, that pardoneth iniquity, and paſſeth by tranſgreſſion, Mic.* 7. 18. Great Dignity then it is to be Shields of the Earth. It is ſo to God, and therefore ſo to man too.

But it is ſafer for mortal men to hear of their Duty, than of their Honour. Let us chiefly therefore conſider it in that ſenſe. Not your *Honour* onely, but your *Office* too it is to be the *Shields of the*

the Earth. *Non tantùm potestas Judici concessa, sed fidus*, saith the Orator. Judges have not onely honour and power, but a truſt repoſed in them for diſpenſation of a Duty, and that ſo great a Duty, as that even offices of Religion doe but ſtink without it. *I will not ſmell in your ſolemn Aſſemblies, except Judgement runne down as waters*, Amos 5. 21, 24. To doe Juſtice and Judgement, is more acceptable to God than Sacrifice, *Prov.* 21. 3. *When you make many prayers, I will not hear: Goe, ſeek Judgement, relieve the oppreſſed, be Shields of the Earth, and then come and reaſon with me, or pray unto me*, *Iſa.* 1. 15. *What makeſt thou on thy face Joſhua before the Ark, get thee up, and take away the accurſed thing, or I will be with you no more*, *Joſh.* 7. 10. A great duty then ſure it is to be Shields of the Earth, for the which God himſelf is contented, in ſome caſes, to have his ſacrifices intermitted.

Cicero pro Cluentio.

Shields then you muſt be. And indeed moſt of the Titles of Magiſtrates in the Scripture run into this. They are called the [a] *Arms* of the people, to bear them up, and to [b] *Lead* them, *Job* 22. 8. [c] *Binder, Healers, Chirurgions* to cure their wounds and breaches, *Iſa.* 3. 7. [d] *Foundations of the earth*, *Pſalm* 82. 6- to ſupport it from ruine and ſinking, (Hence the Hebrews derive their word for *Lord*, and the Grecks their word for *King*, from rootes which ſignifie a foundation.) [e] *Coverings*, *Ezek.* 28. 16. The word (as the learned have obſerved) ſignifies that Engine under which Souldiers were wont to be protected in, in aſſaulting the walls of an Enemy, againſt the ſtones and darts

[a] Ezek. 31. 17. Jer. 48. 25.
[b] Pſal 77. 20.
[c] Job 34. 17.
[d] Prov. 10. 25. אב אדון Βασιλεὺς quaſi Βάσις τῦ λαῦ, τυτέστιν ἁδρα ἢ σπερμα. *Etymolog. magn. & Rupert. in cap. 6. Mic.*
[e] Nahum. 2. 5.
[f] *Veget. de Re Militari, lib. 4. cap. 15.*

which were caſt down upon them. So *Hezekiah*, as a Type of CHRIST, is called *Latibulum*, an hiding place, *Iſa.* 32. 2. They are called [g] *Vectes*, the Barrs of an houſe, to preſerve it from breaking open, as the learned have obſerved on *Hoſea* 11. 6. The [h] *Coignes* or *Corners* of a State, which is the ſtrength and ſtay of a building, *Iſa.* 19. 13. *Nailes* on which veſſels were hanged for ſafety, *Iſa.* 22. 24. In one word, They are called [i] *Paſtours*, to feed the people, [k] *Angels* of GOD, which you know are all for [l] Protection, [m] *Fathers*, which is a [n] name of piety, as well as of power. So all your Titles bend to this, That you ſhould be *Scuta terræ*, The Shields and Protectors of the Earth.

A Shield is a kinde of partition wall between a man and ſomething which would hurt him. And in two caſes chiefly it concerns you. 1. To be Shields *Inter Reum & Terram*, between Injury and the Land. 2. To be Shields *inter Deum & Terram*, between Judgements and the Land.

And here ſince *The Earth is the* LORDS, leave not him out in your Protection: See that the LORD of the Soile ſuffer no injury from his *Tenants* or *Cottagers*. Surely GOD hath many things amongſt us which muſt not be violated. His Temple, Oratories, and Oracles, his Word, Worſhip and Sacraments. How many are there which rob him of their attendance, how many *Goliahs*, which defie the Armies and Congregations of this our Iſrael? *His Name*, a dreadful and glorious Name. How many are there which rob him

g *Paraphraſt. Chaldæus Schindler Tarnovius.*
h *Judg.* 20. 2. *Jer.* 50. 26. *Pineda in Job.* 38. 6. *Sect.* 8.
i *Iſa* 44. 28.
k 2 *Sam.* 14. 15.
l *Pſal.* 91. 11, 12 *Heb.* 1. 14.
m *Job* 29. 15.
n *Nomen pietatis & poteſtatis Tertul. in Orat. dominic. cap.* 2. *notat poteſtatem ſalutarem & temperatiſſimam Senec. de clem. l.* 1. *cap.* 14.

of their Reverence, how many *Rattleshakees*, which ſhoot out blaſphemies againſt Heaven, and tear in pieces this holy Name with Oaths and Execrations? *His Day*, conſecrated for his more ſolemne and peculiar ſervice; How many are they which rob him of their due offices in his Church upon it. How many preſumptuous Repiners are there; who ſay of GODS worſhip (whoſe ſervice is perfect freedom) behold what a wearineſs it is? *Malach.* 1. 13. who forſake the Aſſemblies of the Saints to gather ſticks? *Numb.* 15. 32. and had rather be ſelling of corn, than ſerving of God? *Amos* 8. 5. *His Portion*, to incourage the Levites in the Law of the LORD, 2 *Chro.* 31. 4. How many are there which rob him of his Dues, *Mal.* 3. 8. How many *Zelals* and *Zalmunnals* are there, who ſay, let us take to our ſelves the houſes of GOD in poſſeſſion, *Pſal.* 83. 12. *Facta imitantur, nec exitum perhorreſcunt.* His (a) *Ambaſſadours* (b) whoſe feet are beautiful with the tidings of peace, who are ſent in CHRISTS ſtead, as (c) Angels, (d) nay, as Saviours to the Church, as (e) friends of the Bridegroom, (f) and the glory of CHRIST. How many are there, who in them rob GOD of his honour? How many *Hamans* are there that ſhave and Curtall them even unto ſhame? Who make more uſe of a wicked Proverb, than of all their Ten Commandements, to be ſure to pinch GOD on the Churches ſide? How many, who will not be taught by GOD himſelf not to forſake the Levite all their days? *Deut.* 12. 19. Nor by *Hezekiah*, a godly King, to ſpeak comfortably unto

a 2 *Cor.* 5. 20.
b *Rom.* 10. 15.
c *Rev.* 1. 20.
d *Obad. v.* 21.
e 1 *Tim.* 4. 6. *Jam.* 5. 20.
f *Joh.* 3. 29.
g 2 *Cor.* 8. 23.

to them? 2 *Chron.* 30. 22. *His Church*, the beauty of holineſs, and praiſe of the whole earth. How many are there who therein rob him of *their communion and obedience*, of *his truth and worſhip*? How many *Tobiahs* and *Sanballats*, who maligne the peace and proſperity of Sion? In one word, his ſervants and jewels, as he calls them, *Mal.* 3. 17. How many are there, who in them rob him of their Love? How many ſwine and drunkards that trample on theſe Pearls, and make ſongs upon them? *Pſal.* 69. 12. *Job* 30. 8, 9. In theſe caſes you that are Shields of the Earth, muſt riſe up to help the LORD: Either as *Phineas*, by lifting up the ſword to puniſh, or as *Moſes*, by lifting up the hand to pray. There is a double curſe, and a bitter one too, againſt thoſe which did not. Curſe ye *Meroz*, and again Curſe, and do it bitterly, for he went not forth to help the LORD, *Judges* 5. 23. Thus then in the firſt place you are *Scuta inter ſacrilegos & Dominum terræ*, between ſacriledge and the LORD of the Earth.

Secondly, you are *Scuta inter Reum & terram*, betweem injury and innocency, to protect the oppreſſed, and to puniſh the offender. Such a Shield *Job* was, An eye to the blinde, a foot to the lame, a father to the poor, whoſe cauſe he diligently ſearched out, when haply the poor man had more ſenſe to feel the wrong he ſuffered, than skill to open it, *Job* 29. 15. Such a Shield was *Conſtantine* the Great: Witneſs that golden Edict of his, worthy to be inſcribed upon all the Shields of the Earth. If any of my friends, Courtiers, or ſervants

Brit. de formulis, lib 3. *Baron. Annal. Ann.* 325. *Sect.* 203.

ſervants have wronged any man, let him without fear come unto me my ſelf, let him make his plaint, and produce his proofs, I will not only right him, but reward him too. It was one of the miſeries which *Salomon* obſerved under the Sun, that ſuch as were oppreſſed had none to comfort them, *Eccleſiaſtes* 4. 1. Here then you ſhall have much uſe of your Shield.

Firſt, *Inter innocentem & Accuſatorem*, between innocence and the accuſer, who many times out of malice, or obſequiouſneſs, or a deſire to ſqueeze money out ſimple mens purſes, or ſome other purſe end, doth not inform, but ſycophantize and calumniate: Either forging crimes where there is no ground at all, as in the caſe of *Naboth* and *Mephiboſheth*, 1 *Kings* 21. 13. 2 *Sam.* 16. 3, 4. Or by cunning repreſenting innocent actions under the ſhape of crimes, as in the caſe of *Davids* meſſengers to *Hanun*, 2 *Sam.* 10. 3. It were well theſe men, or rather theſe Wolves, would remember whoſe ſtile it is to be the Accuſer of the Brethren, *Revel.* 12. 10. That they may ſpeedily make uſe of Saint *John Baptiſts* refuge from the wrath to come. *Doe violence to no man, neither accuſe any falſly, Luke* 3. 14.

Secondly, *Inter innocentem & teſtem*, Betweene innocence and the witneſs: Who haply may ſometimes out of ill will, fear, or ſome baſe end, either forge a Teſtimony, as *Gaſhmu, Nehem.* 6. 6, 7. or at leaſt ſtretch, and tender a truth beyond meaſure, to do miſchief with it, as *Doeg, Pſal.* 52. 3, 4. It were well theſe men would remember too,

too, that a witneſs ſhould be *Clypeus*, not *Malleus*, a Shield, not a Maule or Hammer, *Prov.* 25. 18.

Thirdly, *Inter innocentem & Advocatum.* Between innocence and Counſel ſometimes, who haply *Per verborum aucupia & tenticulas*, as *Tully* ſpeaks, by cunning conſtruction either of Laws or actions, may unawares protect injury, and wrong innocence. I hope they too will take GODS charge, not to ſpeak in a cauſe to wreſt Judgement, *Exod.* 23. 2. But rather reſolve with Saint *Paul*, *I can do nothing againſt the truth*, 2 *Cor.* 13. 8. Remembring that pleading ſhould be to binde and heal, not to wound or deſtroy, *Jer.* 30. 13. It is a noble duty to be a Shield of the Earth, but a very ill office it is to be Ἀσπὶς λῃστικὴ, *Scutum prædatorum*, as the old Gloſſarie hath it.

Fourthly, *Inter innocentem & Judices factì*, between innocence and the Jury: for many times a tame Jury (as one ſpeaks) by the craft of one cunning fellow in the company, who haply comes poſſeſſed with prejudice to the cauſe, or ill will to the perſon, may ſwallow any thing, and give in a Verdict to the oppreſſion of innocence. It were well they would learn too, not to go like ſheep one after another, (*quâ itur, non quâ eundum*,) but to be led by the ſacredneſs of their oath, and the light of their evidence, not blindly to ſuffer their conſciences to be over-ruled by another mans prejudice.

Laſtly, *Inter innocentem & miniſtros.* Between innocence and the Officers and ſervants of the Court.

Court. By whoſe Arts it may ſometimes happen, as he ſaid, *Ut tu victrix provincia plores*, That a mans relief ſhall be as heavy as the Injury it removes. I have heard of a great *Diana*, called Expedition, by which there is brought no ſmall gain to the Craftsmen. It was a good ſpeech of an evil Emperour, That by bad ſervants *Cautus & optimus venderetur Imperator*, The moſt wary and beſt Emperour might be ſold. It were well theſe two would remember, under what terms they muſt receive their ſalvation, *Well done good and faithful ſervant*. If evill, if ſlothful, take heed of what follows. It is no *Date* any longer then, it is *Auferte*, all. Take away this Talent, and that ſounds almoſt as terribly to ſome men, as, Take away his ſoule. Thus you are *Scuta inter reum & terram*, between Guilt and the Land.

Diocletianus apud Vopiſcum in Aureliano.

Nehem 5.15. *Prov.* 19.10. 29.12.

Next, you muſt be *Scuta inter Deum & terram* too; between Judgement and the Land; To ſtand in the gap, and to remove thoſe calamities which publike ſinns do deſerve and provoke. Such a Shield *David* was, in a publick famine for the cruelty of *Saul* againſt the Gibeonites, firſt hee went to GOD, and then he executed judgement, and ſo the famine ceaſed, 2 *Sam.* 21. Such a Shield was *Joſhua*, in a common flight of Iſrael before the Enemy, firſt he goes to the Ark, and then to the Sword, and ſo Iſrael prevails again, *Joſh.* 7. Such a Shield was *Moſes*, when GODS wrath waxed hot againſt Iſrael for the golden Calf, firſt he went to GOD to pray for the people, then *Levi* to the ſword to prune them, and by that means

the breach was ſtopped, and the judgement prevented, *Exo.* 32. 14. But when it came once to this, There is Robbery and Oppeſſion, and diſhoneſt gain, and I ſought out a man to ſtand in the gap, and make up theſe breaches, and there was not one, *Ezek.* 22. 30. When to this Once, Runne to and fro thorow Jeruſalem, and finde me out a man that executeth judgement, and no anſwer returned but this: The poor are fooliſh and cannot, the Great proud and will not; when thus bones out of joynt, and no binders to ſet them, publick provocations, and none to prevent them, then GODS mercy was, as it were, at a ſtand, *Quomodo propitius eſſe potero?* How ſhall I pardon thee for this? *Ferem.* 5. 7. Now therefore, that the flood-gates of Gods judgements have been ſo long time open in the world, and the Countries of our neighbours made drunk with the blood of its inhabitants, you that are *Shields of the Earth*, by your zeal, piety, and execution of judgement ſtand up between GOD and his people (whoſe mighty ſinnes have clamoured as loud for a ſcourge as any) that GOD may be pleaſed ſtill to delight in us.

And there is a great emphaſis in the word *Terræ*, *Shields of the Earth*. Your protection muſt be generall, your care and dignity univerſall, every member of the Land, muſt finde ſhelter under your ſhade. You muſt be like the Sun, whoſe beams ſhine with as ſweet a benignity on a garden of Cucumbers, as on the Forreſt of Libanon. Your juſtcie muſt extend it ſelf like *Salomons* wiſdom, from the

the Cedar to the Hyſſop. You ſhall hear the ſmall as well as the great, and not be afraid of the face of man, *Deut.* 1. 17. And περισσῶς is the Apoſtles rule in Eccleſiaſticall, and it reacheth to all Juriſdictions: obſerve theſe things without prejudice, or preferring one before another, 1 *Tim.* 5. 21. Laws ſhould not be either like nets, to let out little fiſhes, and to catch great ones: not yet like Cobwebs, to be broken by greater offenders, and to catch flies. Therefore, as Magiſtrates are here called *Scuta Terræ*, ſo the Law is with us called *Lex Terræ*, to note the univerſall benignity thereof, and the equal intereſt which each perſon is to have therein. To weigh one mans cauſe by the Rule of the Law, anothers by the rule of favour, prejudice or partial affection, is like divers weights and meaſures, which the LORD abhors. This is not to be *Scutum*, but *Galea*, a Helmet, only to protect the heads of the people, I ſpeak not as an Accuſer, GOD forbid, we heartily bleſs GOD for the integrity of you our Reverend Judges. But as Saint *Peter* ſpeaks, Though you know theſe things, yet I put you in remembrance? ſo though you doe theſe things, yet I put you in remembrance too, *Ut quod facitis, faciatis*; or rather as Saint *Paul*, to the Theſſalonians, *That you would abound more and more.*

Aug. de Civit. Dei, l. 19. c. 21.

And indeed give me leave to be your *Remembrancer*. Very great Princes have had theirs. *Philip* of Macedon, a Page with a *memento* for him. The Kings of Perſia, a ſtanding officer with a *memento*

Tertul. Apolog. cap. 24.

Herodot. lib. 9.

mento for them Ἀνάξια τῶ Βασιλεῦ, πρόσεχε πραγμάτων And δέσποτα μίμνεο τῆι Δικαίων Nay, GOD himself bids us put him in *Remembrance*, *Isa.* 43. 26. There are, that are called *The Lords Remembrancers*, *Isai.* 62. 6.

Περὶ ἀφορμασίαν, ἃ πρὸς ὑβριν. *Arist. ad Alexand.*

You are Shields. Remember: First, A Shield is a mercifull weapon, none more: Weapons are distinguished into *Arma ad Tegendum*, and *Arma ad nocendum*. You are of the first sort, and that not *Galea*, only for the head, nor *Lorica*, only for the breast. But a *Shield*, which being a moveable weapon, carries protection up and down to the whole body. Your power is like that of the Church for edification, not for destruction, 2 *Cor.* 10. 8. It is noted by *Tacitus* amongst the vertues of Agricola, *Non pœnâ semper, sæpe pœnitentiâ contentus fuit*. And surely, if with *Abraham* you can drive away the birds from the Sacrifice, though it be more troublesome, yet it is more merciful then to shoot them. I confess some evils must be scattered with the wheele, but where the eye can doe it, it is far the better, *Prov.* 20. 8, 26. *Vid. Aug Epist.* 158.

Basil. Epist 79. ad Eustacium

Basil the great noteth in his times as a custome in secular judicature, not to give sentence on a malefactor, *Nisi priùs obductis velis*. The Judges withdrew themselves under a Curten, and considered weightily the merits of the fact, heard what could be alleaged in favor of the delinquent, used all mercifull consultation, to let it appear that when they punished sin, yet they pittied humanity. When you must needs pass sentence, yet remember you do it on a man, whose nature is the same

Sic succensens iniquitati, ut consulas Humanitati. August. Epist. 159.

ſame with yours, whoſe ſoul is immortal and precious as yours: and therefore though the ſinner muſt dye, doe all you can that the ſoule may live.

Secondly, Remember a Shield is a venturous weapon, a kinde of ſurety, which bears the blows, and receives the injuries, which were intended to another, ventures the cutting and tearing to do good, as a candle which waſtes it ſelf to enlighten others. Such a Shield was *David*, *Not againſt the ſheep, rather againſt me let thine hand be*, 2 *Sam.* 10. Such was *Moſes*, *Blot me out of thy Book rather than not forgive thy people*, *Exod.* 32. 32. And ſuch ſhould all the *Anointed ones*, The Magiſtrates and the Miniſters be, like *Joſhua* and *Zerubbabel*, who emptied themſelves of the golden-oyle, and were content to be diminiſhed for the good of others, *Zach.* 4. 12.

Nerva apud Plin. Ep. lib. 10

Juſtitia foras ſpectat, tota ſe ad alienas utilitates porrigit. Cicero. Senec. Conſolat. ad Polyb. c. 16. *Ariſt Ethic. lib.* 8. *cap.* 10. *Zeneph. de Mirabi. Socrat.*

Thirdly, Remember a *Shield is a ſtrong weapon*, to repell the darts of wickedneſs, and to break them in pieces. Your Tribunals ſhould be *Reorum ſcopulus*, as he ſaid of *Caſſius*, or as *Salomon* ſpeaks, You ſhould ſcatter the wicked, *Prov.* 20. 26. If a man be *Impius ad mortem*, Guilty of high crimes, capitall both by municipall and divine Law too, there the rule is peremptory, *Non parcat oculus, non accipias pretium.* No pittie, no price muſt ranſome there, *Deut.* 13. 8. *Numb.* 35.

Fourthly, Remember a Shield is an honourable weapon, none more. Taking away of Shields was a ſign of victory, 2 *Sam.* 8. 7. Preſerving them a ſign of glory, *Ezek.* 27. 10. They uſed to

Briſſon de form lib. 4.

to inſcribe their Arms and Enſigns of Honour upon their Shields: To raiſe their Princes, and to ſhew them to the people upon their Shields. Doe youſo too. The mercie, righteouſneſs, and piety of our dread Soveraign, can no better way ſhine forth with ſweet influence and gracious benignity upon his people, than by your luſtre. CHRIST was crucified before the eyes of the Galatians in *S. Pauls* Miniſtery, ſo, I may ſay, A Prince is honored before the eyes of all his Subjects in a Judges integrity.

Plin. Hiſt. Nat. lib. 35. cap. 2, 3. Petr. Crinitus, lib. 16. cap. 3.

Fifthly, Remember a *Shield muſt ever have an eye to guide it.* You the Shields, and the Law the Eye. GOD himſelf, when he judgeth, maketh ſpecial uſe of his Eye, *Being I have ſeen, in the caſe of Iſrael, Exod.* 3. 7. *I will goe down and ſee, in the caſe of Sodome, Gen.* 18. 20. He did it not to informe himſelf, he did it to inſtruct you. There are many intricacies and perplexities in buſineſs, wicked men are like harmfull beaſts, they love *confuſa veſtigia.* There are nimble and cunning Fencers, men that weigh violence, *Pſal.* 58. 2. that they may do it within compaſs, men that plow lies, as *Syracides* ſpeaks, *Eccleſiaſticus* 7. 13. that are Artificers at it, and teach it their tongues, *Jere.* 9. 5. That lay nets and contrive injury with cunning, *Jer.* 5. 26. That uſe all the art that may be, as *Tully* boaſted of himſelf, to caſt a miſt before the eyes of the Judges. In this caſe Innocence may quickly ſuffer injury, except the Shields be guided by a curious and perſpicacious eye. Therefore Statesmen and Miniſters of Juſtice amongſt the Perſians, were called *The eyes of the King*, by whom he did diſpence

Pſal. 50. 19. 94. 20. *Job* 13. 4.

Brisson. de Regno Perſarum li. 1. p. 125, 126.

diſpence the affairs of his Kingdom with wiſdom and righteouſneſs: In this point, GOD is very ſtrict in his charge to the Judges of Iſrael, not to huddle or ſlubber buſineſs over with an half hearing, but to inquire, and make ſearch, and ask diligently, and finde out the truth and certainty of a thing, before they proceed to ſentence. *Deut.* 13. 14. 17. 2. 19. 17.

It were good to Remember you of one thing more before we leave this point, it wil preſerve you humble, upright, and mercifull, and that is this: As you are *Scuta terræ*, ſo you are *Scuta terreæ* too: *Shields of the Earth*, but yet Shields of Earth. Nothing better in the War to dead the Cannon, than a mound of Earth, but yet it will moulter and decay of it ſelf. The gods of the Earth muſt dye like men, *Pſal.* 82. The Kings of the Earth muſt vaniſh like foame upon the waters, *Hoſ.* 10. 7. And when they are gone from their own Tribunals, they muſt appear before a Greater.

I will now begg but one inch of your time and patience more, to remember you of our third particular, *Exaltatus eſt*, never better can the Trumpet ſound, or the prople ſay Amen to any thing, then to that. *when the Rulers of the Earth doe belong to God*, do ſubmit their Crowns and Conſciences to his Kingdom, do countenance, reſtore, and advance his Truth and Worſnip; when they are *Shields*, to adminiſter Juſtice, and protect the Land, then never more, *Vehementer exaltatus eſt*. Is the GOD of Iſrael highly exalted. When the Rulers and Princes that rid on white Aſſes, and ſate in Judgment and offered willingly to the Lord,

Lord, *Then praiſe ye the Lord, Bleſſe ye the Lord, Awake, awake Debora, riſe Barak, and lead thy captivitie captive, Judg.* 5. 2. 8. When *David* and his Nobles offered willingly to the houſe of the Lord, Then, *Vehementer Exaltatus, Thine, O Lord, is Glory, and Victory, and Majeſty, and thou art exalted as head above all,* 1 *Chro.* 29. 6, 11. When Kings ſtand up, and Princes worſhip, becauſe of the Lord. *Then ſing O Heaven, and rejoyce O Earth, and break forth into ſinging O ye Mountains, Iſai.* 49. 7, 13. When the Kings of Tarſhiſh, and the Iſles offer gifts, and fall down before him, *Then let all the world be filled with his glory, Amen, and Amen, Pſal.* 72. 10. 19. As on the other ſide, when it came to this, *Ædificantes reprobarunt, And doe any of the Rulers believe on him; John* 7. 48. When it came to *Herods Illuſit*, to *Caiphas* his *Expedit*, to *Pilats Tradidit*, that they gathered together not unto him, but againſt him, *Acts* 4. 26. Then I confeſs there was an *Exaltatus* ſtill, but like that of the Brazen Serpent, *Joh.* 3. 14. On a *Pole*, not on a *Throne*; and we know what a few years after produced, even wrath to the uttermoſt. Conſult the Propheſies of it, *Matth.* 24. Or the ſtory of it in *Joſephus*, and *Egeſippus*, you ſhall finde that there was never ſorrow like the ſorrow of that Nation, who made their Meſſiah a man of ſorrow.

Joſeph. de Bello Judaico. li. 6. 7. *Egeſip. de Excidio Hieroſolym. lib.* 5.

If I ſhould be asked the reaſon of that long, uninterrupted and moſt bleſſed Tranquility which theſe our Kingdoms have, to the envy and aſtoniſhment of other Nations ſo long enjoyed, when our neighbours (doubtleſs, as good as we, for we are

wee are a repining and unthankfull people) have had their Land fatted with the bloud, and dunged with the carkaſſes of its own inhabitants; next to the moſt free, and moſt wonderfull favour of our good God, other reaſon I would not alleage but this, *Principes populi congregati ſunt ad Deum Abraam.* Our *gracious Princes*, our wholeſome Laws, our *Joſiah*, our *Debora*, our *David*, our *Salomon*, have ſupported and maintained the Throne of Chriſt, and the faith of the Goſpell: Our *Nobles*, and *Worthies of Church and State*, have in their Aſſemblies offered willingly, and made mounds about the worſhip and Houſe of GOD, to eſtabliſh it in the Beauty of Holineſs and of Peace, and therefore the LORD hath been the *Shields of our Nation*, becauſe the *Shields of our Nation have belonged to the Lord.*

And now what remains, but that we the people praiſe the LORD for theſe mercies paſt: And make prayers and ſupplications for the Shields of the Earth, that under them ſtill we may lead an holy and peaceable life, and the GOD of *Abraham* may be ſtill exalted. And that you the Reverend Miniſters of Juſtice (who go about *ad inquirendum fermentum*, to ſearch and purge out the leaven, and to make up the breaches of the Land) may be ſo zealous for God, ſo faithful to our Soveraign, ſo valiant for the Truth, ſo wiſe, righteous, and merciful in judgment, that the eye which ſeeth you, may bleſs you, and the Ear which heareth you, may give witneſs to you, that all the people may ſee that the wiſdom of GOD is in

you to do judgment, and may return from your tribunals with Songs of ſhouting, The *Shields of our Countrey* have ſhewed themſelves to belong to GOD, and therefore, *Vehementer Exaltetur*, let him in the mouthes and hearts of all good people be highly magnified and exalted ſtill.

The GOD of all Grace and conſolation grant theſe mercies to you and us, be a Shield to Protect you, a Sun to guide you, an exceeding great reward to comfort and honor you in all your Counſels, Judgements, Journeys, and Returns.

To this one GOD in three Perſons, the Father, the Son, and the Holy Ghoſt, be all Glory, Praiſe, Majeſty and Dominion, now and for evermore. *Amen.*

FINIS.

Maii 2. 1636.

Perlegi eruditam hanc Concionem cui Titulus (The Shields of the Earth) *quæ continet paginas manuſcriptas* 25. *in quibus nihil reperio ſanæ doctrinæ aut bonis moribus contrarium, quò minus publicâ cum utilitate imprimi poſſint; ità tamen ut ſi non intra ſex menſes proximè ſequentes typis mandentur, hæc Licentia ſit omninò irrita.*

GUILIELMUS HAYWOOD
R. R. P. Archiep. Cant. Capell. Domeſt.

A

SERMON

TOUCHING THE

PEACE,

And EDIFICATION Of the

CHURCH.

Preached at the second Triennial Visitation of the Right Reverend Father in God, *FRANCIS* Lord Bishop of *Peterborough*, at *Daventry* in *Northamptonshire*, July 12. 1637.

By EDWARD REYNOLDS D.D.
Rector of the Chuch of *Braunston*.

Non habent Dei Charitatem qui Ecclesiæ non diligunt Unitatem. Aug. de Bapt. lib. 3. c. 16.

LONDON,
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A

SERMON

TOUCHING THE

PEACE

AND EDIFICATION OF THE

CHURCH.

THE PEACE OF THE CHURCH.

ROM. 14. 9.

Let us therefore follow after the things which make for Peace, *and things wherewith one may edifie another.*

EVery gift of God, by how much the more excellent it is in it selfe, by so much the more (through the subtilty and malice of Satan) it is subject unto abuse; and as the Wisdome of God doth order evill things unto good, so the cunning of sinne doth pervert

vert the best things unto evil, and turn the very Grace of God into wantonnesse.

Christs coming was to set Prisoners at *Liberty*, *Isai.* 61. 1. And of all other, this of *christian liberty* is one of the choicest Jewels, with the custody whereof hee hath entrusted his Church,

This *Liberty* is twofold, either from Bondage Spiritual under Sinne and Satan, or from Bondage Carnal under the Ceremonies of the *Mosaical* Law, which in opposition to the *a* royall and perfect Law of Liberty is called an *b* intolerable yoke, and *c* Commandements which were not good.

a Jam. 1. 25. 2. 8.
b Act. 15. 10.
c Ezek. 20. 25. *vid. Iren. l.* 4. *cap.* 29.

Two sorts of men there were, who professing the Religion of Christ, did yet (through the subtilty of Satan) stumble at this *Liberty*. Some were *false Brethren*, who dogmatically taught against it; and to these, the Apostle *d* would not give place for an hour. Others were *weake Brethren*, who in their consciences were not perswaded of this *Liberty*, and were offended at the use of it in those whose faith was better setled. With respect to these, the Apostle in this Chapter states the difference then depending in the Church; so that neither the *Knowledge* of the one might breed scorn of those who were *doubtful*, as *weake*; nor the *scruples* of the other breed censure of those who were *free*, as *wicked*; wherein premising a most wise and pious maxime, That weake Christians ought

d Gal. 2. 4, 5.

ought to be plyed and cherished in the maine matters of Religion, and not perplexed with impertinent disputations; and then giving directions to both sides touching their mutual behaviour towards each other, hee proceedeth to state the question it self.

For the ground whereof, he layeth an excellent distinction touching Things *indifferent*, which may be considered either *per se*, alone by themselves, and so he states the question for the strong, *verse* 14. or in *Ordine ad aliud*, with respect to some other thing: and so hee giveth these three Rules.

1. 1. In order to the *weake*: so *Liberty* must give place to *charity*; I must rather restrain my selfe, than scandalize and hazard the safety of my brother, *v.* 13, 15.

2. In order to the *Doctrines* of the Gospel. So *Fundamentals*, wherein the Kingdome of God doth stand, are to take place of such, *In quibus non vertitur salus Ecclesiæ*, which therefore, however to bee strongly vindicated against malicious corrupters, are yet not to bee unseasonably obtruded upon tender Consciences, otherwise agreeing in the *Substantiall* grounds of Righteousnesse and Peace, *verse* 16, 17, 18.

3. In order to the *Church* of God: And so the *Peace* and *Edification* of that is to bee preferred before the rigorous and stiffe asserting of our owne private *Liberty*: for the *Edification* of the Church is Gods Worke, and wee ought

ought not by imprudent and immoderate pertinacy in ſmaller things to diſturbe or hazard the work which God hath ſet us to do.

And from theſe three Grounds the Apoſtle windeth up the whole Controverſie in two Difinitive Concluſions.

1. That in caſe of *Scandal* to *weake* Chriſtans, and therefore much more in caſe of Scandal and diſturbance to the *Church*, men ought rather to ſuppreſs their Opinions in matters of *indifferent* nature, and to enjoy their perſwaſions between God and their own Conſcience, than by unſeaſonable vindicating them to offend either one or other, *ver.* 21, 22.

2. That things ſtanding *per ſe*, men ought not to croſſe the *Determinate*, though *Erroneous Judgement* of their Conſcience, becauſe whatſoever is not of Faith is Sinne, *verſe* 23. Things ſtanding I ſay, *by themſelves alone*, as Meates and drinks in the Church at that time did. Otherwiſe when any material Act doth intervene to alter the *indifferency* of the thing (though not in its *Nature*, and as to *Liberty of Conſcience*, yet in its *uſe*, and as to *Liberty of Practice*) as an act of Soveraigne *Authority*, in this caſe men ſhould labour to rectifie their judgements, that they may not lie between the two difficulties of a doubtful Conſcience on the one hand, and an undutiful practice on the other.

The words of the Text belong unto the Third of the forenamed Rules: and they contain a wiſe and godly Direction for all Chriſtians, but chiefly

chiefly for diſpencers of the Goſpel, That in caſe of any emergent differences amongſt Brethren wee ſhould bound our behaviour by theſe two Limits.

1. To preſerve and purſue τὰ τῆς εἰρήνης, *The things that make for peace.*

2. That this Peace muſt be ſuch as will conſiſt with, and promote the good of the Church, καὶ τὰ τῆς οἰκοδομῆς. And then for the *Manner*, How to doe it, it is διώκωμεν, not onely to meete theſe things when they are obvious and offered to us, but to purſue and runne after them when they ſeeme to flie away from us. And ſo there muſt be an εἰ δυνατὸν, if haply it be poſſible to overtake them.

Heb. 12, 14.

Rom. 12, 18.

1. Τὰ τῆς εἰρήνης, *The things which make for peace.* But is not the Church of Chriſt ſet forth unto us in the Scripture as a *Militant Church*, an Army with Banners? How then to purſue Peace? Certainly as Chriſt is ſet forth in the Scripture as a *a* Captaine, a *b* Leader, a *c* Man of War, a *d* Lion of the Tribe of *Judah*, the victorious Tribe; ſo is He as a *f* Prince of Peace too. Honoured at his Birth with the ſtile of *g Immanuel*, a name of *peace*: Crowned in his Baptiſme with a *h Dove*, the Emblеme of *peace*; holding in his hand a *Scepter* the *i* Goſpel of *peace*; being in the Building *k* εἰς κεφαλὴν γωνίας, a *Corner Stone*, the place of *peace*; coming into the World with a *l Song of peace*, going out of the World with a *m Legacy of*

a Heb. 2. 10.
b Mic. 5. 2.
c Exod. 15. 3.
d Rev. 5. 5. Judges 1. 2
f Iſa. 9. 6. Mic. 5. 5. Epheſ. 2. 14.
g Mat. 1. 23.
h Mat. 3. 16.
i Rom. 10. 15.
k Mat. 21. 42.
l Luke 2. 14.
m Joh. 14. 27. Τὴν εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν, τὴν ἐμὴν ἀφίημι ὑμῖν. Δίδωσιν ἄλλοτε ἄλλην ἕξιν τῆς εὐεργεσίας. Gr. Naz. Orat. 14. Ἕξιν τελείαν δώσειν τοῖς ἑαυτοῦ μαθηταῖς, μέλλον συμπαιρεῖν τῷ ἐν σαρκὶ οἰκονομίαν τῷ ἑαυτοῦ ἐγείρων ὁ κύριος ἀπέλαμψεν. Basil. Epiſt. 77. ad Maris. Epiſt.

peace,

Peace; in one word, a perfect *Moſes*, the meekeſt Man, and yet the mightieſt Warriour; a true *David*, a man much verſed in Battel, and yet made up all of Love, *n* ſending a ſword in one place, and *o* ſheathing up a Sword in another? *p* careleſſe of offending in caſe of piety, and *q* tender of offending in caſe of liberty. Thus Hee, and thus his Church too, *Salem*, a place of *peace*; *Jeruſalem*, a viſion of *peace*, and yet therein a Fort, and an Armory for Shields and Bucklers, *Cant.* 4. 4.

n *Mat.* 10. 34.
o *Joh.* 18. 11.
p *Mat.* 13. 57.
Εἰρηνικὸς ὁμοῦ καὶ πολεμικὸς. *Chryſ. ſt. ſuis in Pſal.* μδ'. 5. 6. *vid. etiam in Pſal.* μδ'. *pag.* 690. *Edit. Savil.*

To know the difference, wee are to diſtinguiſh both concerning *Perſons*, and concerning *Things*.

For *Perſons*: the ſame Apoſtle who here teacheth us to compaſſionate the *weake*, doth teach us elſewhere to *r* withſtand the *obſtinate*; and hee who out of *tenderneſſe* to ſome *ſ* yeelded to circumciſe *Timothy*, out of *jealouſie* of others *t* refuſed to circumciſe *Titus*, *u* pleaſing all men in one caſe, and *x* forbearing to pleaſe in another, a *y* ſervant to all himſelf, and yet, *z Be ye not the ſervants of men.*

r *Gal.* 5. 1.
ſ *Acts* 16. 3.
t *Gal.* 2. 3.
u 1 *Cor.* 10. 33.
x *Gal.* 1. 10.
1 *Theſ.* 2. 4.
y 1 *Cor.* 9. 19.
2 *Cor.* 4. 5.
z 1 *Cor.* 7. 13.

Concerning *Things*: though the Heathen man ſpake truly * *Nihil minimum in Religione*, yet wee know *a* our Saviour diſtinguiſheth between *Mint* or *Cummin*, and the great things of the Law. And the *b Apoſtolical* Synod, between things neceſſary and unneceſſary; and Saint *Paul* here between Meats and Drinks, and the Kingdom of God; and *c* elſewhere between the Foundation and Superſtruction.

* *Valer. Max.*
a *Matth.* 23. 23
b *Acts* 15. 20.
c 1 *Cor.* 3. 10, 11.

Some

Some Truths there are, which belong *ad fidem Catholicam*, others which pertain onely *ad ſcientiam Theologicam*: Some are *a Queſtiones πίστεως*, and others *λογισμῷ* as *Gregory Nazianzen* diſtinguiſheth. Some are *de fide*, againſt thoſe who deny Fundamentals: Others, *circa fidem*, againſt thoſe who by perilous ſuper-inducements bruiſe aud wrench the foundation: Others *præter fidem*, *b in quibus ſalva fide qua Chriſtiani ſumus, ignoratur verum*, as St. *Auſtin* ſpeaks. In which we may erre or be ignorant, believe or ſuſpend, without any hazard to the *common Faith*. In one word, as *c Tertullian* diſtinguiſheth of *ſins*, ſo may we of *Opinions*. Some are *Quotidianæ incurſionis*, ſuch as are uſually incident to humane frailty: ſome are *Dogmata devoratoria ſalutis*, ſuch as proceed from Heretical pride and blindeneſs.

Now the Rule is certaine, That in the great things of the Law and the Goſpel, which either are *Foundations* themſelves, or are moſt viſibly and immediatly adjacent and contiguous to the Foundation, wee ought *d ἐπαγωνίζεσθαι*, as Saint *Jude* ſpeaks, *to contend earneſtly*; as there was no ſmall diſſention and diſputation between *Paul* and *Barnabas*, and the falſe Brethren, who taught the neceſſity of Judaicall Rites unto Salvation, *Acts* 15. *verſe* 2. And *e Athanaſius* the Great would not have the Orthodox Brethren

aNaζιαν. Orat. 14. Ὥσπερ οὖν μικρῶν εἰσιν ἡμῖν οἱ λόγοι, ἀλλ' οὐ τινα χρὴ παιδεύειν. Καὶ γὸ ὑδὲν οἶμαι πιστῶν κρεῖττον ἀγνοεῖν πω. χωὶ ὅσον ἀπ' αὐτῆς ἀναγκαίων. *Method. apud* Epiphan. Hereſ. 64. Τὰ μὲν ἀναγκαῖα ἔχει, τὰ δὲ ἀσφαλείας. *Uti de præceptis diſtinguit. Greg. Nazianz. Orat.* 3. *De creatura, ſi quid aliter quam ſeſe habet ſenſerimus, dummodo non id pro cognito præcepto teneamus, Nullum periculum eſt. De creatore, ſi aliud quàm oportet ac ſeſe res habet, nobis perſuadetur, pernicioſiſſimo Errore decipimur. Aug. de Lib. Arb. lib.* 3. *cap.* 21. *&* de Gen. ad lit. *lib.* 10. *cap.* 23. *b Aug. de Peccato Origin. cap.* 23. *c Tert. de Pudicit. cap.* 19. *d Jud. ver.* 3. *e Athan. Epiſt. ad Orthodoxos. Epiſtolis quæ formatæ Communicatoriæ & pacificatoriæ vocabantur. Vid. Aug. Epiſt.* 136. *&* Opt. *lib.* 2.

to receive τὸν περὶ ὑμνωδίαν, any forms or *Letters pacificatory* from *George* the *Arrian* Persecutor. And *f Basil* the Great giveth an excellent reason of it, Ἐκκειμένου γὰρ τοῦ ἀπόστολου τὰς πίστεως ἅπασι παραγινώσκειν, ἐκεῖνο πάσης δεῖ λόγου ἐνώπιον. If once wee shake the *simplicity of the Faith*, and retaine not that as a *Rule* and measure of inferiour differences, Disputes and Contentions will prove endlesse

This care then and circumspection is chiefly to be used in these three Cases, as a *g* learned Prelate of our Church hath observed.

1. In case *h* of *Heresie*, when Adversaries deny or deprave the faith of the Gospel; as *i Hymeneus* and *Philetus*, who teaching against the Resurrection, overthrew mens Faith.

2. In case of *Idolatry*: *k If Israel play the Harlot, let not Judah transgresse*; for τίς συγκατάθεσις, *what agreement hath the Temple of God with Idols.*

3. In case of *Tyranny*: when any shall usurp and exercise Dominion over the Consciences of men to bring them into bondage, unto Doctrines of Errours, and make Articles of Faith for all Churches to submit unto: In which case the Apostle had no patience, *Gal.* 2. 4, 5. *a Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adegit*: they are the words of Saint *Cyprian* in the Councel of *Carthage*, upon the case of Re-baptization.

This then being laid for y firme foundation, that

f Basil. Ep. 325 ad Epiphan.

g Bish. Devenant in Epist. Pacificat. super edita.
h Vid. Euseb. Hist. l. 4. c. 13. & l. 5. c. 19. & Gregr. Naz. Orat. 12. pag. 203. Paris. 1609.
i 2 Tim. 2. 18.
k. Hos. 4. 15.
a Cor. 6. 16.

a Cypr. lib. de] sentent. Episc. de Haeretic. rebaptizand.

that Christ where hee is *b King* of *Salem*, must be King of *Righteousnesse* too; that the *c* Wisdome which is from above must bee first *pure*, and then *peaceable*; That our unity must bee the *d Unity of the Spirit*: *Ea enim sola Ecclesiæ pax est, quæ Christi pax est*, as *e* Saint *Hilary* speaks; The state of this Point is in these two words: πολεμῶ. *Warre* there must bee (I speak in a spiritual sense) with Principalities, and Powers, and Spiritual Wickednesses: For the Church is Militant, and hath Weapons of spiritual Warfare, given of purpose to resist Enemies. Christ came to send a Sword against all dangerous Errors of minde or manners. And as in this Warre, every Christian must have πανοπλίαν Θεοῦ, as Saint *Paul* speaks, *The whole Armour of God*: so, above all, *Timothy*, and such as he was, must be *good Souldiers*, 2 *Timo.* 2. 3. with the Eye to watch, with the Tongue to warne, with the Sword of the Spirit to convince and to correct gain-sayers. *Warre* there must bee, but νεῖκος *contention* and inward Jarres there must not bee, and that for this very reason, because there is Warre; for as our Saviour saith, *A Kingdome divided within it selfe cannot stand* at any time, much lesse when it wageth Warre with a Forreign and Potent Adversary, such as Satan, and all other enemies of the Church are, who by the advantage of an intestine Commotion would save himselfe the labour of drawing the Sword, and become rather a spe-

b Heb. 7. 2.
c Jam 3. 17.
d Ephes. 4. 3.
e Hilar. contr. Aria. & Aux. ent.
vid. Greg. Naz. Orat. 1. pag. 35, 36.

ctatour then a Party in the Conqueſt. A notable Example wee have in *Meletius*, *Peter* Biſhop of *Alexandria*, both Confeſſours of the Chriſtian Faith, both *Martyres deſignati*, and condemned *Ad Metalla* for their Profeſſion, who upon a ſmall defence, touching the receiving of *Lapſi* into Communion, fell unto ſo great a Schiſme, that they drew a Partition between each other in the Priſon, and would not hold Communion in the ſame Worſhip of Chriſt, for which notwithſtanding they joyntly ſuffered; which diſſention of theirs did the Church of God more hurt by cauſing a great rent and Sect among the Members thereof, than any perſecution the Enemy could have raiſed.

Epiphan. Hareſ. 68.

Greatly therefore doth it concerne all of us in our places and orders to put to all our power, Prayers, Intereſts, for preſerving the unity of the Spirit in the bond of Peace, and for purſuing and promoting the Peace of *Jeruſalem*, that in nothing wee give offence to the Church of God; rather bee willing to ſilence and ſmother our private judgements, to relinquiſh our particular Liberties and Intereſts, to queſtion and miſtruſt *Domeſtica Judicia*, (as *Tertullian* calls them) our ſingular conceits and fancies, than to be in any ſuch thing ſtiffe and peremptory againſt the quiet of Gods Church. The *Weake* to be *humble* and tractable; the *Strong* to bee *meeke* and mercifull; the Paſtours

Οἰκεῖοι λογισμοὶ, *Chryſ. in Gen. Hom. 4*

to

to inſtruct the ignorant, to reclaime the wandering, to reſtore the lapſed, to convince the froward with the Spirit of meekneſſe and compaſſion: The *people* to obey, honour and encourage their Miniſters by their docible and flexible diſpoſition, to ſuſpect their owne Judgements, to allow their Teachers to know more then they; not to hamper themſelves, nor to cenſure their Brethren, nor to trouble their Superious by ungrounded Scruples, or uncharitable prejudices, or unquiet, and in the end uncomfortable ſingularities. How did our Saviour poure out his Spirit in that Heavenly *Prayer*, for the *Unity* of his People: *That they may be one, and one in us, and made perfect in one?* How doth the Apoſtle poure out his very Bowels in this reſpect unto the Church? *If any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any Bowels and Mercies, bee ye like minded.* Take heed of ſtrife, of vain-glory, of pride in your owne conceits, of cenſure of your Brethren, of private reſpects. Lay aſide you owne reputation, bee in the forme of Servants; have ſuch humble judgements, as that you can bee willing to learne any, though unwelcome Truth; to unlearne any, though darling Errour: have ſuch humble lives and purpoſes, as that you can reſolve to obey with duty, whatſoever you are not able with reaſon to gainſay. The godly *Princes*, how carefull have they ever been to ſuppreſſe

preſſe and remove Diſſentions from Gods Church? *Conſtantine* the Great writeth Letters, Publiſheth Edicts, makes large Orations to the Biſhops of the *Nicene* Councel at their Sitting and Diſſolution, to no other purpoſe than onely for preſervation of Peace. *Anaſtaſius* in the great Diſſentions of the *Eaſterne* and *weſterne* Churches about the Council of *Chalcedon*, touching the two Natures of Chriſt, how ſevere was he to require his Biſhops to promote and conſerve Peace in the Church? as *Evagrius* and *Nicephorus* note. To ſay nothing of the Pious examples of our Dread Soveraign and his moſt Renowned Father, who both by Writings, and by Injunctions, by Pen and Power, by Argument, and by Authority, have ſhewed their care to ſuppreſſe thoſe unhappy Differences, wherewith by the cunning of Satan the Churches of God have of late years been too much diſquieted.

Euſeb. de vit. Conſtant. l. 2. c. 63-68. lib. 3. c. 12. & 20.

Evagrius l. 3. cap. 30. Nicephorus lib 15. c. 25. King James in his Declaration to the States againſt Conradus Vorſtius, and in his Inſtructions to his Biſhops, Anno 1622.

Conſider we (beloved) that we are * *Brethren*, that we have *one Body*, *one Spirit*, *one Faith*, *one Hope*, *one Baptiſme*, *one calling*, brought out of the ſame womb of common *Ignorance*, Heirs of the ſame common *Salvation*, partakers of a-like precious *Faith*, ſealed with the ſame *Sacraments*, fed with the ſame *Manna*, Ranſomed with the ſame *Prize*, conformed with the ſame *promiſes*; inſomuch, that * *Juſtine Martyr* and *Optatus* have beene charitable ſo farre as to call Judaizing Chriſtians, and Donatiſts by the name of *Brethren*. Whoſoever therefore by Pride,

* Gen. 13. 8. Acts 7. 26. Pſal. 133. 1. Ephes. 4. 36. Ex Eodem utero, Ignor. Tert. Jude v. 3. 2 Pet. 1. 1. Acts 4. 32. Phil. 1. 27. Unum ſignum habemus: quare non in uno ovili ſumus? Aug. To. 7. ſerm. ad pleb. in Caſorienſem. Juſtin. Martyr dial. c. cum Tryphon. Optat. l. 1. Aug. contr. Epiſt. Parmen. lib. 3. cap. 1.

pride, or Faction, or Schiſme, or Ambition, or novel Fancies, or Arrogance, or Ignorance, or Sedition, or Popularity, or vain-Glory, or Envie, or Diſcontent, or Correſpondence, or any other Carnal reaſon, ſhall rend the ſeamleſſe Coat of Chriſt, and *cauſe Diviſions and offences*, I ſhall need load him with no other guilt than the Apoſtle doth, That he is not the *ſervant of Chriſt*, Rom 16.17. For how can he who is without Peace or Love, ſerve that God who is the God of Peace, whoſe name is Love, and whoſe Law is Love.

Non habent Dei charitatem, Eccleſia non diligunt unitatem. Aug. de Bapt. l. 3. c. 16. vid. Greg. Naz. Orat. 14. p. 215, 216.

Beſides this, we in our calling are *Brethren consortio muneris*, and there is a ſpecial tye upon us to be no *ſtrikers*, 1 Tim. 3.3. not to ſtrike our fellow-labourers with an Eye of ſcorne, or a Tongue of cenſure, or a ſpirit of neglect, or a Pen of Gall and calumny. We need not in any controverſie flie to ſtones, ſo long as our Reaſon and Learning holdeth out, Not to ſtrike the People of God, either with the Rod of *Circe*, to ſtupifie and benum them in ſenſual ſecurity, crying *Peace, Peace, where there is no Peace*; or with unſeaſonable and miſapplyed terrours, τύπλειν σωτηδησιν, as the Apoſtle ſpeaks, *To wound the conſcience*, and to make ſad the hearts of thoſe whom the Lord hath not made ſad: Chriſt our Maſter was Conſecrated to this Office by the *Spirit* in the ſhape of a *Dove*, an embleme of that *meekneſſe* which was in him, and which from him ſhould deſcend upon all his ſubordinate Officers.

ῥαβδῳ πεπληγμένα χ' σὺς οἰσιν ὀϊστὸν ἔπηξεν. *Odyſſ. κ.*

a Idcirco & in columbâ venit Spiritus Sanctus; Simplex animal & latum, non felle amarum, non morſibus ſævum, non unguium lacerationi violentum. Cypr. de unitat. Eccleſiæ.

And

And as the love of *Brethren* ſhould hold us, ſo our jealouſie of *Enemies* ſhould drive us to keepe up the *Tower of David*, the *Peace* of the Church, that by inteſtine differences we cauſe not the Adverſary to *b* rejoyce, and to ſpeak reproachfully. When *c* all the members of the Church are faſt joyned together *vinculo fidei, glutine charitatis*, by the bond and cement of faith and love; when Governours, Teachers, People, joyn hand in hand, the one to rule with Authority and meekneſs, the other to teach with wiſdome and compaſſion, the third, to honour both by humble ſubmiſſion to the judgement, and willing obedience to the guidance of their Governours and Paſtours; then doe they cut off occaſion from thoſe who ſeek occaſion, and diſappoint the expectation of thoſe who (as a learned Civilian ſpeaks) do *Captare tempora impacata & inquieta*, whoſe beſt fiſhing is in troubled waters: for as the Divel (as *Optatus* ſpeaks) is tormented with the peace of *Brethren*; ſo is he moſt quickned and put into hopes of ſucceſſe in his attempts againſt the Church, by thoſe mutual ruptures and jealouſies which the members thereof foment and cheriſh among themſelves: When by the defection of *Jeroboam*, *Judah*, and *Iſrael*

b Ἦκιν γηθήσαι Πρίαμός θ'. *Hom. Iliad. α.* Δυςωδὲς ἐστιν ὑμῶν χάρμα, κατηφεῖν δὲ σοὶ αὐτῷ. *Iliad. γ.* μὴ τὶς ἀχαιῶν βλήμενον ἀθρήσειε, καὶ ἐυχετόωτ' ἐπέεσσιν. *Iliad. μ.* 1 *Sam.* 1.20. 12.14.

c *Commune periculum concordiâ propulſandum. Tacit. in vit. Agric.* Ἧδὲν ἔτω λυκαίνει καὶ βλάπτει τὴν θρασεῖαν τῆ ἡμετέρᾳ, ὡς τὸ τοῖς ἀπίστοις λαβεῖν πνὰ παρέχειν, &c. *Chry. Hom. 7. in Geneſ.* Τοῦτο μάλιστα δαιμονᾷ ὑμῶν καὶ πάσης ἀποδοχῆς ἄξιον, ὅτι πάντες εἷς ἐσμὲν Κυρίῳ, οἱ μὲν καθεύδοντες πρὸς τὸ ἀγαθὸν, οἱ δὲ ἐγειρόμενοι μετὰ συμπαθείας. Διὸ καὶ κρεῖττος ἐσὲ τῆς τῶν ἀντιπάλων ὀπτηρήσεως. *Baſil. Epiſt. 296. ad Satalenſ. Vit. etiam de Spiritu ſancto. cap. 30. Nazianz. Orat. 1. pag. 34. Petr. Pract. decret. lib. Tit. 2. Sect. 8.* Dolebat hoc Diabolus, qui ſemper de fratrum pace ſorquetur. *Optat. lib. 2.* Non eſſet pravis Hæreſium dogmatibus locus. Μὴ εἰς ἀντίπαλον τάξιν τὴν λογισμὴν τοῖς ἀληθεῖς διάθεσις ἀντιβαινόντων. *Greg. Nyſſen. de vit. Moſis. p. 190.*

were

were rent asunder, then came *Shishak* and troubled *Jerusalem*, 2 *Chron.* 12. 2. It hath been we know one grand Objection of the Papists against the Reformed Churches, That the Dissentions amongst themselves are evident signs of an Heretical spirit, as *Bellarmine*, *Stapleton*, and others argue; and *Fitz-Simon* an *Irish* Jesuit hath written a just Volume of this one Argument, which he calleth *Britannomachia*, the Wars of the Divines of our Countrey amongst themselves. How happy they are in that pretended Unity, which they make a note of their true Church, I refer to any mans judgment who shall reade the cross Writings of the *English Seminaries* and *Jesuits*, the *Jesuits* and *Dominicans*, *Smith* and *Kellison*, *Loemly* and *Hallier*, *Daniel Jesu* and *Aurelius*, the different Judgments concerning the Judg of Controversies between the *Gallican* Church, and those more captivated to the Popes Chair in *Italy* and *Spain*: to say nothing of the two hundred and thirty seven Differences observed by *Pappus*, and three hundred and odde by a Reverend Bishop of ours amongst the *Romane* Doctours: so that, were all this Calumny a Truth, we could answer them as *Gregory Nazianzen* did those in his time, who used the same Argument, ὑμεῖς δὲ ἦδη ἦσθον ἀσεβεῖς κ' οὐκ ἡμεῖς ἁμαρτάνομεν. That they are never the less faulty, how ever we may be blame-worthy too. Onely this want of Charity in them should teach us never to want Unity within our selves, but to let such

Bellarm. de notis Eccles. l. 4. c. 11 Stapleton de princip. fidei doctrinal. l. 4. c. 13 Kellisons Survey l. 2 c. 6 vid. D: Field of the Church, l. 3 c. 41, 42 & Fuel Apol.

Greg. Naz. Orat. 13

Hierom: a Spirit of Peace and Meekneſs ſhew it ſelf in our Lives, Doctrines, and Writings, *Ut nihil de nobis male loqui ſine mendacio poſsint*, that they may never have advantage with the ſame breath to ſpeak both truly and reproachfully againſt us.

And hereby, as we ſhall ſtop the mouth of the Adverſary, ſo ſhall we preſerve the honour of our Religion, the ſucceſs of our Miniſtery, the Reverence of our Perſons and Functions in the mindes of the People, who may haply be apt enough to catch hold, as of others, ſo moſt of all of thoſe occaſions which our ſelves by our mutual Differences ſhall at any time adminiſter, to neglect both our Preaching and our Perſons; and when they ſhall obſerve hot Diſagreements amongſt Learned men in ſome things, how eaſily, think we, may ſuch as are more led by the force of Examples, than by the evidence of Light, be induced to ſtagger and to queſtion all? *Domeſticæ calumniæ graviſſimum fidei excidium*, no greater hindrance to the growth of Faith than Domeſtical Diſagreements. Hilar. in Pſal. 118. P.

Deſired it may be, but hoped it cannot, That in the Church of God there ſhould be no noiſe of Axes and Hammers, no difference in Judgments and Conceits. While there is corruption in our Nature, narrowneſſe in our Faculties, ſleepineſſe in our Eyes, difficulty in our Pro-

vid. Vincent: Liriuenſ. cap. 15, 16. 25 Iſid. Pelut. l. 2. Epiſt. 90. Aug. Epiſt 102. de Civit. Dei. l. 16 c. 2. de vera Religig. cap. 8

Profeſſion, cunning in our Enemies, δυσνοητα, hard things in the Scriptures, and an envious man to ſuperſeminate, there will ſtill be τι ἑτερως φρονουντες, men that will be differently minded: no Inſtrument was ever ſo perfectly in tune, in which the next hand that touched it did not amend ſomething; nor is there any judgment ſo ſtrong and perſpicacious, from which another will not in ſome things finde ground of variance. See we not in the ancient Churches thoſe great Lights in their ſeveral Ages at variance amongſt themſelves? a *Irænæus* with *Victor*, b *Cyprian* with *Stephen*, c *Jerome* with *Auſtin*, d *Baſil* with *Damaſcus*, e *Chryſoſtome* with *Epiphanius*, f *Cyril* with *Theodoret*? In this hard neceſſity therefore, when the firſt evil cannot eaſily be avoided, our wiſdom muſt be to prevent the ſecond; that where there is not *Perfection*, yet there may be *Peace*; that diſſention of Judgments break not forth into diſunion of hearts, but that amidſt the variety of our ſeveral Conceits we preſerue ſtill the *Unity* of *Faith* and *Love*, by which onely we are known to be Chriſts Diſciples.

Defence *Part.* 2. *p.* 319. *& vid. Jewels Reply, artic.* 8. *p.* 394

a *Euſeb hiſt. l.* 5 *c.* 16
b *Euſ l.* 7. *c.* 3
c *Aug. & Hier. in Epiſt. amæb. apud Aug. Ep.* 8. 19
d *Baſil. Ep.* 10 *&* 77. *Baron. an* 372, Sect. 15, 25
e *Sozomen l.* 8. *c.* 14, 15
f *Cyril. lib. ad nuptium Niceph. Hiſt. l.* 14 *c.* 35

Give me leave therefore out of an earneſt deſire of Peace and Love amongſt Learned men, in the further handling of this Argument briefly to inquire into theſe two Queſtions,

1. How Peace may be preſerved amongſt men, when differencer do ariſe?

2. How thoſe differences may in ſome de-

gree be compoſed and reconciled?

For the former, let us firſt remember, That *Knowledg* is apt to beget *Pride*, and *Pride* is ever the Mother of *Contention*, and in Saint *g Auſtins* phraſe, the Mother of *Hereſies* too; *h Raro quiſquām circa bona ſua ſatis cautus eſt*, ſaith the Hiſtorian; A very hard thing it is, and rarely to be ſeen, for a man endued with excellent parts to be wary, temperate and lowly in the employment of them. And therefore Satan hath uſually ſet on work the greateſt Wits in ſowing Errours in the Church; as *Agrippina* gave *Claudius* Poyſon in his delicateſt Meat or as Thieves uſe to purſue their Prey with the ſwifteſt Horſes. *Ornare i abs te Diabolus quærit*, as Saint *Auſtin* ſaid once unto *Licentius*, a man of a choice wit but a corrupt minde: wherein certainly Satan would fail of his end, if men would make no other uſe of their parts and Learning than the ſame *k* Father directeth them unto, *Ut ſcientia ſit tanquam machina quædam per quam ſtructurâ pietatis aſſurgat*; if they would uſe their Learning as an Engine and Inſtrument for the more happy promoting of Piety and pure Religion. And indeed why ſhouldeſt thou who art haply a man of more raiſed Intellectuals, of more ſubtil and ſublime Conceits, deſpiſe the Judgement of thy meaner Brethren? Who is it that hath made thee to differ? And why hath he made thee to differ? As he hath given thee more variety of Learning,

1 *Cor.* 1. 2, 3 *Prov.* 13. 10

g *Superbia Hæreticorum mater* Aug. de Gen. contra Manich. l. 2 c. 8 & Ep. 89

h *Quint. Curt.* l. 10

i Aug. ad Licentium Ep. 49

k Aug. Ep. 119

ing, it may be he hath given thy Brother more experience of divine things: and you know a great Cosmographer may miss a way which a man less learned in *Theory*, but more versed in travel may easily keep, Certainly, as the Juyce of the same Earth is sweet in the Grape, but bitter in the Wormwood; as the same Odour is a Refreshment to the Dove, but a Poyson to the *Scarabæus* so the same Learning qualified with Charity, Pietty and Meekness, may be admirably usefull to edifie the Church, which with Pride, Contempt, and corrupt Judgment may be used unto harmfull purposes; καλεπωτάτη γὰρ ἀδικία ἔχεται ὅπλα, as the Philosopher speaks, Nothing is more dangerous than Wickedness in Armour.

Basil. Hexam. Hom. 5 Greg. Nyssen. in Cant. Hom. 3 p. 514 Epiph. Hæres. 40.

Arist. Rhet. Fab. l. 1 2 c. 1 Malè vim suam patefias aliorum contumeliis experitur. Plin. l. 8 Ep. 24

This therefore shall be my first Rule. To correct and keep down the rising of our *Knowledge* with *Humility* in our selves, and *Charity* to our *Brethren*. Not to censure every one for dull and brutish who in judgement varieth from our own conceits. It was an old trick of the Gentiles (as *Gregory Nazianzen*, *Arnobius*, and *Minutius* tell us) to object illiterateness unto the Christians; but a very unfit way it is for Christian men amongst themselves to refute adverse Opinions, or to insinuate their own, by the mutual undervaluing of each others parts and persons. Ever therefore in our Censures let us look to what is *wanting* in *our selves*, and to what is *usefull* in our *Brethren*.

Οὐδὲν οὕτω τὸ πίστευτον τῆς ὑμετέρας δόξει σοφίας. Naz. Orat. 3 p. 97 Studiorum rudes, literarum prophani, expertes artium. Minut. Felix. Hoc est fastidium vestrum, sapientia hæc arrogans quâ nos ut rudes despuitis. Arnob. cont. Gentes l. 3 Aug. de Bapt. l. 2 c. 4, 5 Cypr. ad Quir.

The

The one will make us *humble*, the other *charitable*, and both *peaceable*. Pride made the Donatists forsake the Catholique Unity, which St. *Cyprian* in the same judgment, but with more humility, did not disturb.

Secondly, Peace may in this case be preserved by moderating the fervour of our zeal against those that are otherwise minded. There is in the nature of many men a certain θερμότης, an heat and activeness of spirit, which then principally, when conversant about Objects divine and matters of Conscience, is wonderfull apt, without a due corrective of wisdome and knowledge, to break forth into intemperate carriage and to disturb Peace. It was zeal in the Women which persecuted Saint *Paul*. *Acts* 13. 50. and it was zeal in him too which persecuted Christ before he knew him, *Philip*. 3. 6. *Acts* 26. 9. For as the Historian saith of some men, that they are *Sola socordia Innocentes*, bad enough in themselves, and yet do little hurt, by reason of a flegmatick and torpid Constitution, indisposing them for action: so on the contrary, men there may be, who having Devotion, like those honourable Women, not ruled by knowledge; and zeal, like Quick-silver, not allayed, nor reduced unto usefulness by wisdom and mature learning, may be, as *Nazianzen* saith they were in his time, the Causes of much unquiet. It was a grave Censure which *Tacitus* gave of some over-violent Assertours of their Liberty,

Vid. Causab. in Baron. Exercit. 14 Sect. 6

Θερμότης χωρὶς λόγου καὶ ἐπιστήμης ἀχρεῖον. *Naz. Orat.* 26

Tacit.

Spiritus magni magis quàm utiles. Liv dec. 3 *l.* 10

φύσεις μεγάλαι καὶ θερμαὶ τῆς ταραχῆς τοιαύτης αἴτιον. *&c. Naz Orat.* 26

Liberty, and it may be verified of others, who as violently maintain their Opinions, *Quod per abrupta inclarescerent, sed in nullum reipublicæ usum.*

Two great Inconveniences there are which may in Controversies from hence arise.

1. *That by this means Truth, it self may be stretched too far, and by a vehement dislike of Errour on the one side, we may run into an Errour on the other; as *Dionysius Alexandrinus* being too fervent against *Sabellius* did lay the grounds of *Arianism*, [b] and *Chrysostome* in zeal against the *Manichees* did much extoll the power of Nature, and *Illyricus* out of an hatred of the Papists lessening original sin, ran another extreme to make it an essential corruption.

2. Hereby men do marvellously alienate the mindes of one another from Peace, by loading contrary Doctrines with envious Consequences, such as the Consciences of those whom we dispute withall do extremely abhor, which course usually tendeth to mutual exacerbation, whereby Truth never gaineth half so much, as Charity and Peace do lose.

Thirdly, requisite it is to the preservation of Publique Peace, that we all keep our selves in our own *station*, and labour to do God service in the places and callings wherein he hath set us, and not ἀλλοτριοεπισκοπεῖν, to busie our selves with matters which (as the Apostle speaks,

Tacit. in vita Agric. cui concrarium planè erat exemplum magni Basilii apud Naz. Orat. 20. p. 362 & Ep. 26.

**Nimium altercando veritas amittitur. A. Gell.*

[a] *Vid. Basil. Ep. 41 integro autem libello Dionysium hunc ab Arianismi suspicione vindicat M. Athanasius. Tom. 1. l. Quòd unà cum Nicena Synodo conspiravit Dionys.*

[b] *Ardore feriendi adversarios premit interdum socios. Joseph. Acosta. de Hieronymo citante Riveto in Psal. 16 Sixt. Senens. l. 5 in Proœmio.*

1 Peter 4.15
Prov. 26.17
Τὰ πρόβατα μὴ ποιμαίνετε τὰς ποιμένας, μηδὲ ὑπερτείνετε ἑαυτῶν ὅρους ἐπαίρεσθε--μὴ ἔστω τις καθαλλὴ μόχθος πρὸς χειρυγαίνων, ἢ πρὸς, ἢ ἄλλό τι τῶν ἐντελεστέρων μελῶν τῦ σώματος. Naz. Orat. 9 vid. etiam Orat. 16 p. 450, 453, 454
Quidam in corpore Christi oculi, quidam manus, &c. Basil. in Psalm 33
Οὐ πάντος τὸ περὶ Θεῦ φιλοσοφεῖν, ἀ πάντος, οὐκ ἔστω τὸ πρόχυμα εὐωνοῦν καὶ τῶν χαμαὶ ἐρχομένων--ἀλλ' ὅσον ἐστὶ καὶ οἷς καὶ ἐφ' ὅσον, &c. Naz. Orat. 33 Tusc. Quæst.

speaks, are τὰ ἄμετρα unsutable to us, and *without our measure*, 2 *Corinth.* 10. 13, 14. By this one thing hath the Church of *Rome* caused that great Schism in the Christian World, because she doth ὑπερτείνειν, stretch her self above her measure, and not content her self with that degree which belongeth unto her, as *Nilus* Arch-bishop of *Thessalonica* doth largely declare in a Book purposely written on that Argument. Excellent counsel is that of *Solomon* not onely in a case he there puts, but in divers others. *If the spirit of the Ruler rise up against thee, leave not thy place, Eccles.* 10. 4. *E sede itio* may with a little heat turn into *Seditio.* Consider all are not eys and hands in the Body of Christ to take upon them the burthen of great affairs; and Truth can seldom be worse served, than when a man who indeed loves it, but hath not parts nor learning enough to be a Champion for it, shall put himself unseasonably upon Disputes, and so as he spake, *Veritatem defendendo concutere*, to betray the Truth by a weak defence. *Are all Apostles?* saith Saint *Paul*, *Are all Prophets? are all Teachers?* Hath not God dealt to every man a several measure? Hath he not placed every man in a several order? Have we not all work enough to do in *our own places*, except we rush into the Labours, and intrude our selves on the businesses of other men? *Hæc magistro relinquat Aristoteli, cavere ipse doceat.* It was a smart

ſmart rebuke of *Tully* againſt *Ariſtoxenus* the Muſician, who would needs turn Philoſopher; whereunto agreeth that anſwer of *Baſil* the Great to the Clerk of the Emperors Kitchin, when hee jeered him for his ſoundneſſe againſt the *Arrian* Faction, σὸν ἐστι τῷ ζωμῶν καρυκίας θεωρεῖν. Your buſineſſe is to look to the ſeaſoning of your broth, and not to revile the Doctrine, or the Doctors of the Church. Let us therefore content our ſelves with the Apoſtles rule, every man to abide in the calling, and to keep the ſtation wherein God hath ſet him, 1 *Cor* 7. 24. and not out of ambition, diſcontent, emulation, or any other Polypragmaticall diſtemper to grow weary of our own imployments, and to immixe and interpoſe our ſelves in things which are without and *above Order*.

Fourthly, hereunto much conduceth, *A Brotherly mildneſſe* towards thoſe who are contrary minded, *a* a mutuall συγκατάβασις, and *condeſcenſion* to the weakneſſes of one another, as the Apoſtle adviſeth, *Rom.* 15. 1. Acrimonie indeed and ſharpneſs of rebuke is ſometimes neceſſary towards men of obſtinate and pernicious mindes, *Tit.* 1. 13. *Gal.* 2. 5. But amongſt *Brethren*, yea, *Adverſaries*, that are not incorrigible, all things ought to be carried with lenity and meekneſs, *Gal.* 6, 1. 5, 13. 2 *Tim.* 2. 25. *b Epiphanius* telleth us of ſome Creatures, that the more they ſting, the leſſe they hurt; *c* and

Theod. Hiſt. l. 4. cap. 17. Οὐ σοὶ τέτυχον ἐμὸν δέδορκα πολλαχοῦ πολλαχῶς ἔρχα· ἀλλὰ σὺγ' ἰμερθεὶς τὰ μετέρχεο ἔρχα γαμείοιο τῶνδε· Ἀρῆϊ δὲ καὶ Ἀθήνῃ πάντα μελήσει, *Iliad.* 6. *vid Euſeb. l. 5. hiſt. cap. 24.*

a συμπεριενεχθῆναι τοῖς ἀδιορθώτοις, *Baſil. Epiſt.* 203. *vid. elegantiſſimum Naz. locum Orat. p.* 12. 203.

b Sepis morſus non nocet. Epiph. Hæreſ. 36. *veſpa quò acrius pungit, minus ladit. Hæreſ.* 44.

c Rationibus victi, dentibus vincunt. Baſ. Ep. 80. Dum alter alteri anathema eſſe cœpit, proſè jam nemo Chriſti eſt *Hil. contr. Conſt. Hæretici argumentis victi calumnias meditantur. Athan. ad Adelph. cont. Arian. iſtæ ſunt Hæreticorum machinæ, ut convicti de perfidia, ad maledicta ſe conferant. Hier. Apol contr. Ruff. vid.* Aug. Ep. 14.

surely in any dispute it is a strong presumption, that that man doth least hurt with his Argument, who betakes himself to biting, and to intemperate language. In these things therefore we should carry our selves *non ἀλλοτρίως, sed ἀδελφικῶς, as Brethren*, and not as Enemies, not to uncover the nakedness, or to put *d* our feet on the Brests of our Brethren; but as it is said of *e Athanasius* the Great, that he was *Dissidentibus magnes*, by his meekenesse he drew those who dissented from him; so should we make the Truth a gainer by our milde handling of those that vary from us. *f Ἡμᾶς δὲ ἵνα νικήσωμεν.* It was the grave and pious advice of *Nazianzen*, Let us yeeld to our *Brethren* that wee may overcome them, as a Flint is easily broken upon a pillow which yeelds unto it.

Lastly, so long as there is found agreement in *Fundamentall Truths*, and in the *Simplicity of the Gospell*, we ought rather to deny our wits, and to *a silence our disputes* in matters merely *Notional* and *Curious*, which have no necessary influence into Faith and godly living, than by spending our precious houres in such impertinent Contentions; *b* for gaine of a small Truth to shipwrack a great deale of Love; and while wee perplex the mindes of men with Abstruse and Thornie Questions, we take off their thoughts from more necessary and spirituall employments. *c* It was a wise and seasonable rebuke which the Marriners in a dange-

& Tom 4. quest ex Matth. c. 11. cont. lit. Pet. l. 3 c. 1. contr. Gresc. on. Gramm. l. 4. c. 3. Nazian. Orat. 51.

d Λάξ ἐν σπήθεσι βαίνων. Iliad. v.

e Nazian. Orat. 21. p. 392.

f Naz. Orat. 14.

a Non minus interdum Oratorium est Tacere quàm Loqui. Plin. l. 6. Ep. 7. vid. Basil. contr. Eunomium l. 1. verb. prim.

b Ne majus malum incurratur ex scandalo, quam bonum percipiatur ex vero [ita enim legendum, non verbo] Aug. Ep. 85. Urbem produnt dum Castella defenduns. Cic. lib. 2. de divin.

c A. Gel. l. 1. cap. 2.

dangerous tempeſt gave to the Philoſopher who troubled them with an impertinent diſcourſe, ἡμεῖς ἀπολύμεθα, καὶ σὺ παίζεις, We periſh whileſt thou trifleſt *d* let it neuer be ſaid ſo of any of us, that while we wrangle about Scholaſticall notions, and queſtions that gender ſtrife, thoſe whoſe poore ſoules, ready haply to ſink under the Tempeſt of ſinne and death, cry out, like the man of *Macedonia* in Saint *Pauls* viſion, *Come and help us*, for want of that plaine and compendiary way of Faith, repentance, good works, ſpirituall worſhip, and Evangelicall obedience which ſhould be taught them, become a prey to that envious man, who, while we ſleep, will be ſure to watch, and go about ſeeking whom he may devoure, *e* Let us therefore leave our ſmaller diſputes to *Elias*, *Quando venerit*, and let us ſpeak to the People, τὰ τοῦ Χριστοῦ, as holy *f Ignatius* ſaith, thoſe things which make men confeſſe that God is in us of a truth, and that certainly it is Chriſt which ſpeaketh by us. God leadeth not his people unto eternal life by knotty and inextricable Queſtions, *g In abſoluto ac facili eſt æternitas*, as St. *Hilary* excellently ſpeaketh; no need of verball wranglings, or of contentious Diſputes, πιστεύειν συμφέρει, καὶ σώζειν, καὶ ἀσφαλεῖς εἶναι. It is the godly counſel of great *a Athanaſius*. We have no need of *b curioſity* after the Goſpel of Chriſt; our work is to make men *Chriſtians* in their holy Religion, and not *Criticks*, to *d* bring them unto

d Vid. G. Naz. fusè & eleganter. Orat. 14. pag. 220, 221. Ora. 16. p. 445, 446 Orat. 35. Aug. de Gen. ad lit. lib. 2. cap. 9.

e Ut Arcopagita causas quasdam in annum centesimum differebant. Aul. Gell. l. 12. cap. 7. quædam quæstiones sunt.

Τὰ παρόντα χαμαὶ quedam τῶν μελλόντων θείων, καὶ τὰ ἐκεῖθεν ἀλαυδευτα. Naz. Orat. 14.

f Ignat. Epist. ad Ephes.

g Hilar. de Trin. Lib. 10. juxta finem. Vid. Epiph. Hæres. 35.

a Athan. Orat. Unum esse Christum, & ad Serapion. pag. 191.

— Μὴ διαμάχεσθε, ἀλλὰ τῷ φρονήματι τῆς εὐσεβείας συμφωνεῖτε. b Epist. ad Antiochens. b Curiositate opus non est post Evangelium. Tert. c Πίστις αὐτὴ τελειολογία. Nazian. Orat. 35.

Faith, and not unto doubtfull *Disputations*, to feed their Soules, and to guide their Consciences, not to dazle their eyes, nor to puzzle their judgements, nor to perplex their conceits, nor to please their humours, nor to tickle their fancies, nor to foment their jealousies and censures of things or persons, by novell, specious, and unpracticall curiosities. If we will believe him, who for his judgment and Learning had the surname of *Theologus* given him, this is the right way of being a *Sound Divine*. It is *Gregory Nazianzen* in this 29. *Oration*, at the latter end of that Oration, whose judgement shall put and end unto the handling of the first Question; the next I will passe over with more brevity, and that for memories sake, in these few expressions.

I. The right way to *Compose Differences* amongst men is [e] ὑπακοὴ and ὁμόνοια A *joynt obedience* to the Truths wherein all agree, and pursuance of those pious *ends* which all profess. This is the Apostles Rule in this very case. *Whereunto we have already attained, let us walk by the same Rule, let us minde the same things*, *Phil.* 3. 16. For indeed the love of God, and Conscience of his commandments is the right way to know him, and the secrets of his Word. *If any man will do the will of God he shall know the Doctrine*, *Joh.* 7. 17. *And hereby we know that we know him if we keep his Commandments*, 1 *John* 2. 3, 4. And in all knowledge which is intended for practice, that of the [f] Philosopher is most true,

d Rom. 14. 1. *Chryso. in Gen. Hom.* 21. p. 149 150. *Aug. Ep.* 56.

e *Ex mandato mandata cernemus*: Hilar. *in* Psal. 118. *G. Si in lumine Christi ambulare volumus à praeceptis ejus & monitis non recedamus*: Cypr. *l.* 2. *Ep.* 3. *ad Cecil.* Τὸ γνῶτις Θεῦ πρῆσις ἐντολῶν. Basil. *de Mart. Maxime, & in* Psal. 33. *in illud Gustate & videte*; κακὸν τέχνον ψυχῆ σοφία ἐκ εἰσελθοῦσα. Naz. *Orat.* 6. *& Orat.* 33. *Nisi fidelium operum usus praecesserit, doctrinae cognitio non apprehendetur*: Hilar. *in* Psal. 118 *B.*

f Ἃ μανθάνοντες ποιεῖν ποιοῦντες μανθάνομεν, Arist. *Ethic l.* 2. *c.* 1. *Video multos parvo ingenio, literis nullis, ut bene agerent agendo consecutos*, Plin *l.* 6 *Epist.* 29. *vid. Afra & Pacuvium apud A. Gell. l.* 13. *cap.* 8.

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Thoſe things which wee learne to doe, wee learne by doing: now the knowledge of Divine Truths is not barely *intellectuall* for the *braine*, but *experimentall* for the Conſcience, and conſiſteth much in the *Taſt* of Spirituall things. It is the expreſſion of Saint *a Baſil*, *Quod in cibis guſtus, in ſacris intellectus*, and the Apoſtle calleth it *Knowledge according unto godlineſſe*, 1 *Tim.*6.3. They therefore who can reſolve to keepe a good Conſcience, and not vitiate the palate of their minde with any morbid Humours, are moſt likely by the other helps of Learning and induſtry to finde out the Truths wherein they diſagree: for the very *b* Philoſopher could ſay, that *Wickedneſſe doth putrifie the principles of the minde*; and *c Such as are mens courſes of life, ſuch likewiſe are the diſpoſitions of their mindes towards practicall truth.* A corrupt heart doth uſually make a corrupt judgement, *d Dum his quæ volumus doctrinam coaptamus.* It concerns us therefore not to be like *Painters*, (it is the ſimilitude of *e Methodius*) that can draw a ſhip on a Table, but are not able to build a ſhip for uſe; that can write and diſcourſe of Doctrine in *Papers*, but not to expreſſe the Truth of it in our lives: but by our unanimous obedience to the Truths wee know, to diſpoſe our ſelves for the diſcovery of thoſe wee doe not know. *f Juſtin Martyr* Confeſſeth, that it was the lives of the Chriſtians which taught him Chriſtian Religion. There are extant *g* two Epiſtles of *Baſil* the Great *Ad Preſbyteros Tar-*

a Baſil. *Reg. Brevior. interrog.* 279. Jobi 12. 11. Pſal. 119. 66. Job. 34. 3.

b Κακία φθαρτικὴ ἀρχῶν, Ariſt. Eth. *l.* 6. *c.* 5.

c Αἱ ἀρχαὶ καθ' ἃς τὰ ἔθη συμβαίνουσιν, ὡς δὲ τοιάδε ἔχουσιν οὕτως ἀξιοῦσι λέγεσθαι, Ariſt. *lib.* 1. *Metaphy.*

d Hilar. *de Trin. l* 10. Aug. *de doctr. Chriſt. li.* 2. *c.* 6. *de moribus Eccleſiæ l.* 1. *c.* 17, 18, 27.

e *Apud* Epiph. *Hareſ.* 64.

f *Juſtin. Apolog.* 1. *pag.* 51.

g Baſil. *Epiſt.* 203 & 204.

Tarsenses, wherein speaking of differences in the Church, he adviseth this as the most compendious remedy.

1. What-ever we may συμπεριενεχθῆναι τοῖς ἀδυνατοῦσι to condescend unto the Weak, and then to hold firme our *Agreement in the foundation of Faith.*

2. φιλομαθία, A docile and *tractable disposition*, whereby, being sensible of our owne naturall blindnesse in the things of God, we first betake our selves unto him by fervent *Prayer*, imploring the guidance of his holy Spirit that wherein we are otherwise minded, he would reveale even that unto us, *Phil.* 3. 15. For *Prayer* is an excellent Key unto the holy Scriptures. It was a pious Speech of *a* Saint *Augustine*, that they who are meek and humble in heart, *plus cogitando & orando proficiunt; quam legendo & audiendo.*

2. When hereby out of a serious and single-hearted love of Truth, we addresse our selves to the *study of holy Scriptures*, *b* not bringing along with us our own private conceits, and then racking the Scripture to confess something for them, (as *Demosthenes* said of the Oracle, that it did φιλιππίζειν) but do resign our hearts and judgments to the light of Gods word, & resolve when our errours are dis-

a Aug. Epist. 112. Chrysost. in Gen. Hom. 24.

b Vid. Iren. l. 3. c. 2. Non imponendus sensus s. literis, sed expectandus. Hil. de Trin. lib. 1. cap. 7. passim. Τὰ γράμματος ἱερώτερος, καὶ τὸν νοῦν τῶν γεγραμμένων κλείσαντες. Naz. Orat. 36. Scripturas secundum suum sensum legunt. August. de Gr. Chr. cap. 42. Simplicitatem sermonis Ecclesiastici id volunt significare quod ipsi sentiunt. Epiph. ad Joan. Hierosol. Evangelium pertrahunt ad suae sententiae praecipitium. Justin Mart. Epist ad Zenam. Βιάζοντες πρὸς τὰς ἐπιθυμίας τὰν γράφων. Clem. Alex Strom. lib. 7 pa. 543, 544. 545. 548. Edit. Heins. Τὰ ἀπὸ τῆς οἰκείας γνώμης ἐπεισφέροντες τοῖς θείοις διδάγμασι. Chrysost. in Gen. Hom 24. Vid. Aug. de Doct. Christ. l. 3. c. 10. & Tert de praes. c. 17 & de resurrect. c. 40. de fuga in persecu. c. 6.

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covered, to hold our peace. Thus as * Saint *Basil* speaks, if we would by the help of Gods Spirit and Grace attend unto the *Scope of holy Scriptures*, we should in no wise be unprofitable unto the Church of God.

3. Φιλαδελφία, Mutual and *Brotherly love*, which is *Magnus persuadendi artifex*, *c* a very great meanes to worke upon the judgements of one another, and to take off all such impediments as usually arise from personall prejudices in the disquisition of Truth. When Servants of *Benhadad* observed the word *Brother* to come from the mouth of *Ahab*, they hastily laid hold on it, as an excellent preparation to the setling of those differences which weree [illegible]ceene those two Princes, 1 *Reg.* 20. 33. It was a good temper that *d* of *Calvin*, who professed that though *Luther* should call him Devill, (for hee was not ignorant of the hate of that man) yet hee would still acknowledge him for an excellent Servant of God; were there the same affection on all sides, a Pacification betweene those Churches might be easily accommodated.

4. Ἀπροσωπολη ψία, Not to have the Faith of God in *c Respect of persons*, *Jam.* 2. 1. Not to be the *Servants of men*, 1 *Cor.* 7. 23. nor to enthrall our judgements to the fancies of others. But to beare a most equall affection unto all Truth

* *Basil. Hom.* 2 *in Hexam.*

c Vix dici potest quantò libentius imitemur eos quibus favemus. *Fab. instit. l.* 2 *c.* 2.

d Ep. ad Bullin. p. 383. *edit. Genev.* 1576. *& ib. p.* 138, 181.

e Non tam Autoritatis in disputando, quàm rationis momenta quærenda sunt; quinetiam obest plerumque iis qui discere volunt, autoritas eorum qui se docere profitentur &c. Cic. de nat. deor. l. 1. Displicet mihi quod Theodoro, ad quem librum scripsi, quamvis docto & Christiano

viro, plus tribui quàm deberem. Aug. Retr. l. 1. *c.* 2. *Errare malo cum Platone, quàm cum istis vera sentire. Cic. Tusc. qu.* —— *Quibus quia Hæretici sunt, etiamsi multo probabiliora dicerent, minime crederem. Maldon. in Mar.* 16. 14.

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by whomſoever profeſſed. Becauſe *f* Truth is Gods whereſoever it grows, as a Mine of Gold or Silver is the Princes in whoſe Ground ſoever it be diſcovered, *g* ὐ προσωπικὴ χριστιανισμὸς, ἀλλὰ πίστει χαρακτηρίζει. We have our Faith, and our Appellation from Chriſt, and not from any other Perſon: and therefore they, who (upon any undue reſpects) can with equall facility hold or let goe Truth, the Fathers fear not to call them, *h* χριστεμπόροι, and χριστέμποροι, men that make Merchandiſe of Chriſt and his Truth, contrary to that of *Solomon*, *Buy the Truth, but ſell it not*, *Prov.* 23.23. And therefore we finde the Orthodox Beleevers ſtill keeping themſelves to the *Stile of A[illegible]n-Chriſtians*; and *i* refuſing the names of *Petroani*, or *Pauliani*, or *Melitiani*, or *pars Donati*. And indeed, partiall and perſonall reſpects will be ever apt to lead unto contention. I cannot affirm any thing; but a conjecture I think we may make, that if *Barnabas* had not been *k Marks* uncle, the difference between him and *Paul* had not been ſo hot.

5. Σωφρονῶν, To be *Wiſe unto ſobriety*, *Rom.* 12.3. When we are to deale in things divine to ſet bounds unto our ſelves, that we breake not through to gaze, *Exod.* 19.12, 21. Not to draw every thing in Religion to the Rule of our Right, or rather crooked and preſumptuous Reaſon, to take heed of *l Quomodo* in things of Faith; the Fathers call it a Judaicall word, and unbeſeeming

f Quiſquis bonus veruſque Chriſtianus eſt, domini ſui eſſe intelligat ubicunque invenerit veritatem. Aug. de doctr. Chriſt. lib. 2. c. 18.

g Gr. Naz. Orat. 20. Fides eſt veritatis, non voluntatum; Evangeliorum, non temporum: Hilar. contra Conſtant.

h Ignat. ad Trall. Baſil. Ep. 192. Naz. Ora. 21. p. 392. & Ora. 40. p. 643.

i ἀς οὐδὲν ἀλλο ὀνόματι καλύπτεσθαι μᾶλλον τοῦτο, ἔστ' ὢν ἐστὶ τοῦ Θεοῦ, Ignat. ad Magneſ. Naz. Or. 30. Epiph. Hæreſ. 42. & 70. Athanaſ. Orat. 2. contr. Arian. pag. 308. & Apol. 2. pa. 777. Orat. 1. 3.

k Col. 4. 10. Act. 15.39.

l Juſt. Martyr. de vera Confeſſ. Epiphan. Hæres. 70. & in Ancorat. Cyril. Alex. in Joan. lib. 4. cap. 13 14. Athanaſ. ad Serapion. man. Chriſti Generatione.

Chri-

Christians. Saint *Paul* chargeth us to * *Take heed of Philosophy and vain deceits*, Col. 2. 8. Not but that there is *m* admirable use of *sound Philosophy*, and of *Reason* raised and *rectified*, so long as it is *subordinate to Faith*; but when it shall be so proud as to judge of Faith it self, and to admit or reject it as it shall be consonant or disagreeing with her prejudices, this is a tyranny which would quickly overthrow all.

Other cause there hath been none of those desperate Heresies wherewith the *Socinians* have pestred the World, but that they will have all Truths to stand or fall at the Tribunal of their presumptuous Reason: as if all the present and ancient Churches of God besides consisted but of bruite Creatures, and they onely in a corner of *Polonia*, as sometimes the *Donatists* in *Africa*, the onely reasonable and holy men. *Fœlix Ecclesia, cum nova & curiosa de Deo dicere lascivia crederetur*; Happy indeed the Church of God, when curious novelties, and as it were Tourneaments in sacred things are esteemed profane; when men doe not πιχνολογεῖν, but θεολογεῖν, nor disparage the Majesty of so Honourable and solemn a Foundation, with the levity of slight chaffie, and triviall superstructions. It was a grave and serious speech that of *Seneca*, and worthy the consideration of the greatest Divines, *Nunquam nos verecundiores esse debemus, quam cum de Deo agitur.*

6. Ἀναλογία πίστεως To keepe our selves to the *forme of sound* * *words*, *Rom.* 12. 6. 2 *Tim.* 1. 13.

* *Tert. Apol. c. 46. de præscr. c. 7. Idol. c. 10. cont. Marc. li. 2. ca. 16.*

m Tert. de Resur. ca. 3. de Testim. animæ c. 1. Cle. Alex. Stro. l. 1 p. 203, 207, 214, 233. li. 7. pag. 510.

n Conantur auctoritatem stabilissimam fundatissimæ Ecclesiæ quasi Rationis nomine & pollicitatione superare: Aug. ep. 56. Epip. Hær. 76. in confutat. Æ tii cap. 38. Just. explicat. fid. pag. 375. & 388. Hilar. de Trin. lib. 4. Viderint qui Stoicum et Platonicum & Dialecticum Christianismum protulerunt. Tert. de præscript. cap. 7. Naz. Orat. 21. pag. 380. Basil. Epist. 61. Senec. nat. qu. l. 7. Pet. Ærod. decret. Tit. 6. Sect. 2.

* *Non parum interest ad Christianam pietatem quibus vocibus utamur. Aug. de Civ. Dei li. 10. ca. 23.*

to hold those Doctrines which accord best with the grounds of faith and love in Christ, those which ascribe most glory to God and his Grace, which most conduce to the humbling and debasing of the pride of man, which most tend to the practice of godlinesse, to the purifying of conscience, to the edifying of the body of Christ. Our Doctrine must be *according unto godliness*, 1 Tim. 6. 3. and our knowledge the *acknowledging of the Truth which is after godliness*, *Tit.* 1. 1.

7. Συνήθεια. * The *Custome of the Churches of God* To retain that, (when there is no expresse and evident variation from Divine Authority) which is most consonant to the recieved usage of the ancient and pure ages of the Church. This Rule the Apostle gives for suppressing of differences, *If any seem to lee contentious, wee have no such custome, neither the Churches of God*, 1 *Corin.* 11. 16. *Inquire of the former age*, saith *Bildad*, *and prepare thy selfe to the search of their Fathers*, *Job.* 8. 8. *Look to the old way*, saith the Prophet, *Jer.* 6. 16. *It was not so from the beginning*, saith our Saviour, *Matt.* 19. 8. * Onely this Rule is to be qualified with this necessary distinction, That *a* no Antiqnity hath any

Contra Ecclesiæ fundatissimum morem nemo sentiat. Aug. ep. 28. Ad Antiquissimas rectu rere Ecclesias: Iren. l. 3. ca. 4. Tert. de Coron. milit. c. 3, 4. de veland. virgin. c. 1, 2. Nemo nobis molestias exhibeat, sic enim sentit ac docet sancta Dei Ecclesia ab origine. Epiphan. in Ancor. Quod nec ἡ κοινὴ συνήθεια, ἔτι ἡ τῆ χρεῶν χρῆσις παρεδίδοκεν, τὸ κατὰ τολμᾶν πῶς ἔχει, τῆς ἐναντίας ἐστίν. Basil. cont. Eunom. li. 2. Aug. Epist. 118 c. 1 & 119 ca. 19 contra Jul. li. 1. c. 4, 7 l. 2. c. 10.

* *Vid. Mercer. in Job* 12. 12. *a Adsit Scriptura plenitudinem -- scriptum esse doceat Hermogenis officina. Si non est scriptum, timeat vel illud adjicientibus aut detrahentibus destinatum; Tert. cont. Herm. c. 22. Vide etiam de præscr. cont. Hær. ca. 10, 11. Quisquis ubique adversus veritatem sapit, hoc erit Hæresis, etiam vetus consuetudo. Tert. c. 1. de veland. virg. Consuetudo sine veritate vetustas erroris est: Cypr. ad Pomp. contr. Steph. Si solus Christus audiendus est, non debemus attendere quid ante nos aliquis faciendum putaverit, sed quid qui ante omnes est Christus prior fecerit; neque enim hominis consuetudinem sequi oportet, sed Dei veritatem. Cyp. l. 2. Ep. 3: ad Cæcilium. Vid. C. Alex. Strom. l. 7. p. 544. a. 6. Basil. de Spiritu Sancto, c. 7. & Ep. 80. Moral. Reg. 12. cap. 2. Aug. Epist. 112 in præfat. de moribus Ecclesiæ Catholi. l. 1. cap. 7. contra Epist. Parmen. lib. 3. cap 2. de unitat. Eccles. c. 2, 3, 6, 17, 18, 19. contra Cresc. l. 2. cap. 32.*

any Authority in *matters neceſſary* of Faith, Worſhip, or Doctrines of Religion, to preſcribe or deliver any thing, as in it ſelf and immediately obligatory to the Conſcience, which is either contradicted or omitted in the written Word, which we believe to be *fully ſufficient to make the man of God perfect, and throughly furniſhed unto every good work*, 2 *Tim.* 3. 16, 17.

But, 1. In *matters acceſſory of indifferency, order, decency*, and *inferiour nature*. 2. In matter of *Teſtimony* to the truths of Scripture, and for manifeſting the ſucceſſion, flouriſhing, and harmony of Doctrines through all ages of the Church, the godly learned have juſtly aſcribed much to the Authority and uſage of the Ancient Churches. The ſtudy of the Doctrine and Rites whereof is juſtly called by the moſt learned Primate of *Ireland, a noble ſtudy*. I will conclude this particular with the words of St. *Auſtin*, *b* In thoſe things, ſaith he, wherein the holy Scripture hath defined nothing, *mos populi Dei & inſtituta Majorum pro lege tenenda ſunt*, The cuſtome of Gods people, and appointments of our Fore-fathers muſt be held for Laws. Laſtly, *Submiſſion* to the ſpirits of the Prophets, and the judgement of the godly learned: *c* not to be ſtiffe and inflexible in our own conceits, nor to be Acceptors of our own perſons, but to be willing to retract

b Aug. Epiſt. 85.

c Ego *quidem fateor me ex eorum numero eſſe conari qui proficiendo ſcribunt, & ſcribendo proficiunt, unde ſi aliquid vel incautius, vel indoctius à me poſitum eſt, -- nec mirandum eſt, nec dolendum, ſed potius ignoſcendum atque gratulandum, non quia erratum eſt, ſed quia improbatum, &c.* Vid. *Auguſt.* Epiſt 7.

any errour, and with meekneſſe and thankfulneſs, to be led into the right way by any hand. Excellent was the reſolution of *Job* in this caſe, *Teach me, and I will hold my peace, and cauſe me to know wherein I have erred, Job* 6.24. In which one diſpoſition did all men, who otherwiſe differ, firmly agree, and were not too partially addicted to their own fancies, nor had their judgements (which ſhould be guided only by the truth of things) too much enthralled to their own wills, ends, or paſſions; ſoon might they be brought, if not wherein they erre, to change their judgements, yet at leaſt ſo to allay them with humility and love, (as Saint *Cyprian* did his) that they ſhould never breake forth into bitterneſs towards their Brethren, or diſturbance of the Church of God.

Cypr. ad Quir Præfat. Concil. Carthag. & in initio Concilii Aug. de Baptiſ. contr. Donat. li. 1. cap. 18. & lib. 2. cap. 1, 5.

Thus have I, with as much light as my weakneſſe could diſcover, and with as much brevity as the weight of the Argument would allow, opened the means of procuring and preſerving Peace amongſt Brethren.

The other Particular in the Text would require as large a portion of time as this hath already ſpent. I ſhall ſpare to be ſo injurious to your patience, and to the buſineſſe we attend upon; onely becauſe thoſe things which God hath joyned together no man ought to put aſunder, I ſhall therefore as Architects uſe to doe, give you in but a few lines a Modell of the building here by the Apoſtle commended

mended unto us, and ſo leave you, and it to Gods bleſſing.

Καὶ τὰ τῆς οἰκοδομῆς] 1. Then, It is not any kinde of Peace which muſt be thus purſued. Such the things in difference may be as muſt be earneſtly contended for, *Jude ver.* 3. If *Peace* hinder *Edification*, we muſt then build, as *Nehemiahs* ſervants did, with our ſpirituall Weapons in our hands. It muſt be an edifying, but no deſtroying Peace. It hath an εἴ δυνατὸν to bound it, *Rom.* 12. 18. and wee know, *Id ſolum poſſumus, quod jure poſſumus.*

2. He purpoſely ſevereth *Peace and Liberty*, that he may joyne *Peace* and *Charity*. In our ſervices to the Church of God, we muſt ever more look to what is *helpfull* to others, than to what is lawfull for our ſelves; to part from a little of our own ground, rather than our brothers houſe ſhould be unbuilt. *All things*, ſaith the Apoſtle, *are lawfull, but all things edifie not.*

3. It is not διώκωμεν εἰρήνην, *Let us follow peace*; but τὰ τῆς εἰρήνης, *The things which make for Peace.* It is not enough that we have pious affections to the Peace and Edification of the Church, as an *End*; but we muſt put to all our skill and wiſedome, and caſt about for the moſt proper and ſeaſonable *meanes* conducing to ſo good an End. For a man may have an indifferent good will to Peace it ſelfe, and yet when it comes to the τὰ τῆς εἰρήνης, to the meanes for the advan-

advancing of it, to the pains he must take, to the liberty hee must forbeare, to the cost hee must be at, to the censures he may undergoe; here he stops, and is deterred with the difficulties of so noble an enterprise, like the sluggard in *Solomon*, that saith, *There is a Lion in the way.*

4. It is *Edification* which is the work committed unto us: all the power which God hath annexed to our Office, and all the Learning, Elocution, Wisdome, Subtilty, Abilities which our Labours with his blessing have attained unto, must all be directed and laid out upon this end. As the greatest knowledge of a Christian is to know the Crosse of Christ, so the greatest learning of a Church-man is to build the body of Christ. And this instructeth us how we are to preach the *Law* unto the People of Christ. The Apostle telleth us, that ὁ νόμος παρεισῆλθεν, *Gal.* 3. 19. *It was added to the Gospel.* For so we finde that the Promise and Covenant made to *Abraham* is prefixed before the Decalogue, when it was published from Mount *Sinai*, *Exod.*20.2. *added*, I say, not as a *supplement* to make up a defect, but as an *instrument* to prepare the way, and discover the need we have of a Gospel; and therefore *John Baptist* came before with the Spirit of *Elias*, and with an Axe, to make way for *Christ the Prince of Peace.* We must not therefore preach the Law *alone* by it selfe, as it is a killing and destroying Letter, but as it was given

Unum & eundem esse Legis & Evangelii finem. Vid. Epiphan. Hæres. 66 Ἡμεῖς δὲ νόμε μεταλαβόντες εὐαγγελικῶς, Naz. Orat. 42.

given, ſo it muſt be Preached *in the hand of a Mediatour.* We preach nothing but *The Grace of God which bringeth Salvation,* (I am ſure wee ſhould preach nothing elſe.) It is onely the wickedneſſe of thoſe which contemne it, that turneth the Salvation which we preach, into a ſavour of death unto themſelves.

5. We ſee here *Peace* and *Building* in the Church goe ſtill together. When the weake do not cenſure, nor the ſtrong deſpiſe, but they goe hand in hand together, the one reverencing, the other compaſſionating their fellow Brethren, then doth the Structure riſe up and flouriſh; whereas when men fall to vaine janglings, and unprofitable, uncharitable diſputes, the work of Piety is ever at a ſtand. When the Tongues were divided, the Buildinge quickly became a *Babell.* And therefore we in our Calling ought to preſerue the love of our people; to be helpfull, hoſpitable, courteous, patient, mercifull, to uſe all mildeneſſe to all men, to ouercome evill with good, for meate not to deſtroy the worke of God, to preferre the Soules of our Brethren before our owne dues and emoluments, that they may ſee we ſeeke not theirs ſo much as them: not that I would have us to betray the Rights of our Places, but to claime them with all tenderneſſe, and with evident aſſurances of Love and Peace.

6. It muſt be εἰς ἀνάλυσιν too, not onely *Paſsive Ediſi-*

Edification, and yeelding to be built, 1 *Pet.* 2. 5. nor onely *Immanent Edification*, a building up of our ſelves, *Iude ver.* 20. but a mutuall and *tranſient Edification*, as iron whetteth iron, a conſidering of one another to provoke unto love, and unto good works, *Heb.* 10. 24.

7. It muſt be διώκωμεν too. It is not enough to deſire it, to accept it, to meet it halfe way, to let it in, and welcome it when it comes to us; But we muſt *purſue* and goe after it. If any man refuſe Peace, ſo that it flieth from us, we muſt put it to an εἰ δυνατὸν, and adventure our ſelves for it to a *ſi forte*, and *quantum in nobis*, if by any meanes we may overtake and apprehend it, *Rom.* 12.18. If any man refuſe *Edification*, and thruſt away the Grace and mercy which is preached unto him, it muſt be διώκωμεν here too, not give him over and to let him alone for deſperate, but to purſue him ſtill, to digge about him and dung him (as it is in the Parable, *Luke* 13. 8.) It may be he will yet bring forth fruit: many there are which come into the Vineyard at the laſt houre. We muſt here put it to a μήποτε too, *if God peradventure* will give him Repentance, 2 *Tim.* 2. 25. and in the meane time to ſhew all meekneſſe to all men, becauſe wee our ſelves were ſometimes fooliſh and diſobedient, *Tit.* 3. 2, 3.

Now laſtly, unto the ſubſtance of this building, there pertain but theſe three things. A *Foundation*, a *Superſtruction*, a *Contignation*.

1. A ſtable

1. A ſtable and ſolid *Foundation*, which is either perſonall, and that is *Chriſt onely*, 1 *Cor.* 3.11. or *a practicall*, the knowledge whereof is requiſite as a ground-work unto ſome further end; and this again is twofold.

Either, the *Foundation of Theologicall Doctrines*, upon which they are raiſed, and by which they are to bee meaſured, and ſo the *Doctrine of the Apoſtles and Prophets* is called a Foundation, *Eph.* 2. 20. or elſe the *Foundation of Salvation*, whatſoever things are ſimply and *abſolutely neceſſary* to the ſpirituall, vitall, and ſalvificall ſtate of a Chriſtian, *Quæ poſita ponunt, & ſublata auferunt ſalutem*, which have by the Ordination of God a neceſſary and intrinſecall connexion unto eternall life. St. *Paul* gives it us in three words, *Faith*, *Hope* and *Love*.

1. *b Faith*, as the *primò primum*, without which no other motions, though *Materially* in morall conſtruction good, are yet *in foro Cœli* vitall and *ſalvificall*. This Faith is contracted into the *Creeds of the Church*, requiring *an intellectuall* aſſent of the minde to the Truth, and a *fiduciall reliance* of the *heart* on the *goodneſs* of God in Chriſt in all thoſe Evangelicall doctrines for our own righteouſneſs and ſalvation: and thus Faith is by *c* the Ancients often called a *d Foundation*.

a Rom. 6. 17. & 22. 6. 1 Cor. 15. 14. 2 Cor. 10. 14. Gal. 6. 16. Eph. 5. 17. Phil. 1. 27 & 2. 2. & 3. 15, 16. Col. 1. 23. 1 Tim. 6. 3. 2 Tim. 2. 14. Tit. 1. 1 & 4. 3, 8. Heb. 6. 1. Jude ver. 3. Rev. 14. 12. *Regula veritatis per Baptiſmum accepta. Iren. l.* 1. *c.* 1. 2. 19 *Fides. Eccleſiaſtica, Epip. Her.* 57. *&* 35 *Naz. Ora.* 14. 26, 40. *Hilar. de Trin. l.* 10. *Character Chriſtianiſm. Athan. ad Serap. Regula parvis magniſque communis. Auguſt. Epiſt.* 57.

b *Laudo ſuper ædificationem boni operis, ſed agnoſco Fidei fundamentum, Fidei Radicem. Auguſt. in Pſal.* 31. *de præd. ſto.*

c. 7. *Rhem. in Explan. c.* 6. *ad Heb. Ambr. Offic. l.* 1. *c.* 29. *de Sacramentis, l.* 1. *c.* 1. *Euſ. Emiſſen. Hom.* 2. *de Symb. Fulg. prolog. l. de Fide ad Pet. Dial. Aug Serm.* 115. *de temp. de fid. & oper. c.* 16. *Enchirid. c.* 2. *Proſp. de vit. cont emp. l.* 2. *c.* 21. c *Tert de Orat. c.* 9. d *Mar.* 16. 16. *Joh.* 3. 18. 36. *&* 8. 24. 1 *Cor.* 15. 17. *Gal.* 2. 20. 1 *Joh.* 5. 1, 12, 13.

2. e *Hope* as the Ground and Foundation of all f *Invocation*, and ſpiritual *Worſhip*, and therefore the Apoſtle ſaith of ſuch as deſtroyed the incommunicable Worſhip of God, that they did not *Hold the head*, *Col.*2.18, 19.and thus the *Lords Prayer* containing the adequate object of all our Hopes, is called by *Tertullian*, *A fundamentall Prayer*.

3. g *Love*, as the Principle of all *Obedience* and newneſſe of living, In a h *Godly ſorrow* for all ſinne paſt, a *Godly purpoſe* abrenouncing all ſinne *i* in *Conſcience*, profeſſion, and endeavour of *Converſation* for the time to come, *k* a deſire to feare Gods name, a *l* delight in his Law, a Love of our Brethren, a Conſcience voide of offence towards God and men. And ſo Love is by the Apoſtle called a *a* Root and Ground *Epheſ.* 3. 17.

Now the laying of this *Foundation* aright, and eauſing ignorant men in ſome meaſure to underſtand the myſteries of Religion and Salvation; is indeed the maſter-piece of the wiſeſt Builder, and that, without the which all our other Sermons to the People will bee little better than loſt labour, till thoſe Principles be ſoundly faſtened in their Conſciences.

2. To this foundation of Faith in Doctrine, hope in worſhip, and love in obedience, muſt be joyned a progreſſe in the *Superſtruction*, becauſe ſomething will be ever wanting to the Grace and Knowledge of God in us; and in this

e *Rom.*8.24, 26. 1 *Pet.* 1.3.
f *Rom.* 10.12, 13. *John* 4.22, 23. *Gal.*4.6.
g *John* 14.21. 1 *Cor.* 13.1,2,3
h 2 *Cor.* 7.9, 10. *Acts* 2.38. *Luke* 13.3.
i *Heb* 9.14. 1 *Tim.*1.5.19. 1 *John* 3.8,9. 4.18.5 3.
k *Neh.* 1.11. *Eſa.*26.8.
l *Rom.*7.22.
a *Aug de ſpir. & lit. cap.* 14.

this ſuperedification, it will be needfull to obſerve theſe two things:

2. A due *order* and diſpoſition: for though all the Truths of God are to be taught, yet each in its due place and time, according as the ſtrength and growth of our hearers is able to bear. As the Scripture was delivered πολυμερῶς, by pieces and degrees, ſo ſhould it be preached too, *line upon line, precept upon precept.* It was (I think) wiſe counſell, that of a Learned Cardinal, That with vulgar people, it were beſt beginning at the latter end of St. *Pauls* Epiſtles, where he ſpeaks of Duties, and then after that to go to the beginnings, where he is more profound in Doctrines.

Vid. Fab. præf. in lib 7. Inſtit. Orat. Non debemus onerare infirmitatem diſcentium, ſed temperare vires noſtras & ad intellectum audientium deſcendere Idem. *l. 1. cap. 2. lib. 2. cap. 3, 6.*

2. A due *Connexion*, that we ſever not thoſe Doctrines which God hath joyned. Not to preach Works without Faith, which in the Jews begat pride, and opinion of their own righteouſneſs, *Rom.* 10. 3. Nor Faith without Works, which ſome Hereticks doing, (for that the Learned obſerve to have been the cauſe of the Epiſtles of Saint *James* and Saint *John*) did thereby cauſe great ſcandall and licentious living. To preach the Law ſo, as to ſhew men ſtill, upon Repentance, a Refuge to the Goſpell; and ſo to preach the Goſpell, as to ſhew them withall upon their contempt and preſumptuous diſobedience, the curſes of the Law.

Quicquid narras, ita narra ut ille cui loqueris audiendo credas, credendo ſperet, ſperando diligat. Aug. de Catech. Rudib. c. 4. Tert. de præſcr. c. 9. Aug. de fid. & oper. cap. 14. de Gras. & li. Arbitr. cap. 7.

3. There is the *Contignation* and covering,

requisite to preserve the building from outward injury. And this is ether *Ministeriall* or *Supreme*. *Ministerial* is three fold.

1. *Soveraigne*, and so Princes Lawes are a Crown and covering to the Church of God: *Nursing Fathers* they are to bee, *Isai.* 49. 23. and a great part of their Honour and Office it is to bee Shields and Protections to Gods House.

2. *Ecclesiasticall*, and so four things there are whereby the Reverend Bishop and Pastors of the Church doe roose this building.

1. Piety and unblameablenesse of living: *Be thou an example*, saith the Apostle to *Timothy*, *in word and conversation*, 1 *Tim.* 4. 12. * for an evill life in one of us will uncover more than an industrious hand will easily repaire again.

2. Learning, chiefly in the holy Scriptures, and then in the succession and Doctrine of the Churches of Christ in all Ages, *That we may be able by sound Doctrine, both to exhort and convince gainsayers*, *Tit.* 1. 9.

3. Labour in Preaching of the Word both by Doctrine and living. You know how the businesse of our calling is set forth unto us, and under what expressions, *a* ἔργον *A worke*; and more then that * κόπος, *A painfull Worke*; σπουδὴ, *A care*; and more then that, * μέριμνα *A distracting care*; the Worke of a Souldier, and of a Shepherd, and of an Husbandman, and of

a Chri

* ὃ χεῖρον διδάσκει ἕκαστος ἐπὶ τῷ λόγῳ ὡς ἀπάγει διὰ τῶν πραγμάτων. *Chry. in Psal.* 49. 18.

a Acts 12. 2. & 15. 38. 1 *Cor.* 3. 13. *Ephes.* 4. 12. *Phil.* 1. 22. & 3. 30. 1 *Thes.* 5. 13. 1 *Tim.* 3 1. 2 *Tim.* 4. 5. *John* 4. 38. 1 *Cor.* 3. 8. 2 *Cor.* 10. 15 *Gal.* 4. 11. 1 *Thes.* 3. 5. & 5. 12. 1 *Tim.* 5. 17. *b* 2 *Cor.* 7. 12. * 2 *Cor.* 11. 28. *Phil.* 2. 20. 1 *Tim.* 3. 5.

a Chirurgian, which requires more patience and assiduity, calles upon us to bee in a readineſſe day and night. Such a Worke as we muſt wholly give our ſelves unto, προσκαρτερήσωμεν, and πρόσωμεν, and ἐπιμένειν, and ἐν τούτοις εἶναι, they are the Apoſtles expreſſions, A Worke which will keepe us ſtill doing a Worke, in which of all other is required the moſt exquiſite and difficult mixture of wiſdome and courage, zeale and temper, boldneſſe and meekneſſe, power and patience, authority and compaſſion, reverence and humility, eloquence and plainneſſe, learning and experience, that no wonder if Saint *Paul* cry out τίς ἱκανὸς. No wonder if *Gregory Nazianzen* and others have hidde, and run awaye from ſuch an Imployment; but, a great wonder it is to ſee men of greene heads, of crude and ſanke abilities to ruſh without feare or due preparations upon ſo dreadfull and ſacred an Office; certainly, of all Callings under heaven, wee in ours have greateſt reaſon to cry out with the Prophet *David*, If thou Lord ſhouldeſt marke iniquities, O Lord, who might ſtand?

b Acts 6.4. 1 *Tim.* 4.15. *Acts* 12.25. 2 *Tim.* 4.5. *Col.* 4.17. *Acts* 14.26. 1 *Tim.* 4.15,16

4. Diſcipline and fatherly Governement, to keep the ſtones of the Building in order, and to reduce all unto decency and beauty: for as God muſt bee ſerved with holineſſe, ſo it muſt bee in the *Beauty of Holineſſe* too, and Unity is the beauty of the Church. *Behold how pleaſant it is for brethren to dwel together in unity*, And

And here let me ſpeak one word to you who are Church wardens, and are entruſted with the care of Preſenting Diſorders to the Governours of the Church; to beſeech you to conſider the Religion and Sacredneſſe of that Oath, which in the Houſe of God, and as you expect helpe from God, you promiſe to performe; with the reverence of which Oath, and fear of Gods dreadfull Name, were you ſo throughly affected, as indeed you ought, wee ſhould not ſee what with grief wee do; ſo great contempt of Gods Houſe and Ordinances; as if they were common and profane things; many ſcarce throughout the whole yeare making there Confeſſion of ſinnes to God in the Aſſembly of his People, many ſeldom or never hearing any one Pſalme of *David*, or Chapter of the holy Scriptures read unto them; nay, many neglecting the whole Liturgie of the Church, and dropping in after the Sermon is begun; and though the Preacher have taken ſad paines for what in the Name of God he ſpeaks unto them, having not yet the patience to ſtay till that peice of the hour be ended. Certainly, *David* had learned more reverence to the Lords Houſe, *I was glad when they ſaid, Let us go into the Houſe of the Lord*, *Pſal.*122. 1. And ſo had *Cornelius*, who with his kindred and neer friends *waited* for the coming of *Peter*, *Acts*10.24. And ſo had *Solomon*, who teacheth men to *waite dayly at the gates*

gates, and to give attendance at the postes of the doores of Gods House, *Prov.* 8. 34. And the Prophecies foretell the like of Gods people under the Gospell, that they should call upon one another, and should *goe speedily* to pray before the Lord, and to seek the Lord, *Zach.* 8. 21. I speake this in zeale to the service of God, and to the reverence of his Sanctuary, and beseech you by the sacredness of your Oath, and for the feare of Gods Name to think upon it.

3. *Generall*, and so all the People in their places must labour by inoffensive and holy lives, and by the peaceable fruits of righteousnesse to cover the Church wherein they live from the reproaches of all those who calumniate our Doctrine and worship, as tending to licentious, prophane, rebellious, or superstitious living.

And now when all this is done, *Except the Lord build the house*, they labour but in vaine that build it. *Paul* may plant, and *Apollo* may water, but his Blessing it is which must perfect all. We all are but walls of mudde, which may easily be broken through; He only is a Wall of fire which no enemies can approach unto. And therefore we must all (and wee in our Calling especially) bee frequent and urgent in our Prayers to him to preserve the Peace, to repaire the Breaches, and to build up the Walls of his *Jerusalem*, that he would give us eyes

eyes to ſee, and hearts to love, and mouths to utter, and lives to expreſs the praiſes of his Word. And that he would give his word a free paſſage into the heads and hearts, into the Conſciences and converſations of all his People: that ſo beginning at the unity of the Faith, and knowledge of the Son of God, we may grow up together unto a perfect man, to the meaſure of the ſtature of the fulneſs of Chriſt; which the Lord grant for the merits and mercies of his Beloved Son Jeſus Chriſt the Righteous; to whom with the Father and the bleſſed Spirit, Three Perſons, and one Immortall and onely wiſe God, be all Glory, Majeſty, and Thankſgiving, now and for evermore, *Amen.*

FINIS.

SELF-DENIALL:

Opened and Applyed

IN A

SERMON

BEFORE

The Reverend Assembly

OF

DIVINES:

On a Day of their private

HUMILIATION.

By EDWARD REYNOLDS, D. D.

Minister of the Word of God at *Braunston* in *Northamptonshire*, and a Member of that ASSEMBLY.

The third Edition.

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To the Reverend
Assembly of DIVINES.

Brethren and Fathers,

THis Sermon was preached by your command, and in your alone audience: nor had it gone further then those wals, had not the importunity of many Reverend Brethren amongst your selves urged the Publication of it The Argument of the Sermon taught me to lay aside mine own judgement touching the expediency or seasonableness of this action, seeing the judgments of so many godly and learned Brethren concur for it. I have this advantage and benefit by the publishing of it, that I may return some small tribute of thanks for those many grave judicions, and learned Debates, those many gracious and heavenly exercises, that sweet

and most delightful society, whereof I have been made a partaker by sitting amongst you; which trulie have made my life, amidst many great losses and greater infirmities, more chearfull to me, then even mine own judgement in such sad and calamitous times could otherwise willingly have allowed it to be. Yet it will be a farther accession unto this content, if you shall be pleased to accept of this poor part of my labours, first preached in your hearing, and now submitted to your view: from him, whose hearts desire and prayer is, That the Lord (whose you are, and whom you serve) would prosper all your labors for the good of his Church, and make you happy Instruments of healing the breaches, reconciling the Differences, preventing the Confusions, and advancing the Peace of his Sion.

Your most humbe servant
in the Lord,

E. R.

SELF-DENIALL:

Opened and applyed in a Sermon before the Reverend Assembly of *DIVINES*.

MATTH. 16. 24.

Then said Jesus unto his Disciples, If any man will come after me, let him deny himself, and take up his Crosse, and follow me.

WE may observe of CHRIST, that usually when there appeared in him any evidences of *humane frailtie*, lest his servants should thereat bee offended and stumble, hee was pleased at the same time to give some notable demonstration of his *divine power*: hee was born *weak* and *poor*, as other Infants, but attended on by * a multitude of glorious *Angels*, proclaiming him to the Shepherds, and by a speciall * *Starre*, leading the wise men to worship him. He

* *Luke* 2. 13. 14

* *Matth.* 2. 2.

He was hungry, and *Tempted* by Satan as other men; but by his divine power [a] hee *vanquiſhed* the enemy, and was miniſtred unto by *Angels*. He was deceived in the Fig-tree, which he went to for fruit, and found none. and ſo ſhewed the infirmity of an *humane ignorance*; but withall immediately did [b] manifeſt his *divine power* in drying it up from the roots. [c] He was *crucified* (as the Apoſtle telleth us) *in weakneſſe*; and yet withall he did even then manifeſt himſelf *The Lord of glory*, by [d] rending the Rocks, opening the Graves, darkning the Sun, converting the Thief and the Centurion, and [e] ſo triumphing over principalities and powers.

On the other ſide, we may obſerve when holy men in Scripture [f] have been in any notable manner *honoured* by God, he hath been pleaſed ſo to order it, that ſome intercurrent providence or other ſhould fall out to humble them, leſt they ſhould be too highly exalted in their owne thoughts. It was ſo with [g] *David*: After his Kingdom ſetled, and great victories over enemies obtained, ſteps in a great ſinne, which humbled and afflicted him all his life after. So with [b] *Hezekiah*, after he had been raiſed up by a great deliverance from a potent enemy, and a ſentence of death, he falls into a ſin of pride and vainglory, upon which the Lord revealed unto him his purpoſe of leading his people and children into captivity, and giving up his Treaſures into the hands of the King of *Babylon*; which cauſed him to humble himſelf for the pride of his heart,

So

a *Mat.* 14. 11. *Vid. Athanaſ. Interpretat. parabol. qu.* 22. *Et Iſid. pelus. lib.* 1. *epiſt.* 15.

b *Mat.* 21. 19.

c 2 *Cor.* 13. 4.

d *Mat.* 27. 51, 54.

e *Col.* 2. 15. *Vid. Parker. de deſcenſ. l.* 4. *S.* 8. 76. Οἷον οἱ τοῖς θριαμβεύουσιν ἑαυτοὺς ὑποτάσσοντες ὅπισθεν καὶ ὑπομιμνήσκοντες ὅτι ἄνθρωποί εἰσι. *Arian Epiſt. lib.* 3. *cap.* 24.

f 2 *Sam.* 11.

b 2 *K.* 20.

So with [i] *Paul*, hee was caught up to the third Heavens, and heard unſpeakable words, and ſaw viſions of the Lord; but withall there was given him a *thorn in the fleſh, the meſſenger of Satan to buffet him, leſt he ſhould be exalted above meaſure through the abundance of the revelations.* And ſo it was with *Peter* here in this Chapter, Hee made a glorious confeſſion of Chriſt the Meſſiah, *Thou art Chriſt the Son of the living God*; and Chriſt highly honoured him for it; *And I alſo ſay unto thee*, ſaith Chriſt, *Thou art Peter, and upon this Rock I will build my Church:* Which * though we are to underſtand principally of the Rock which he had confeſſed, as the Learned expound it; yet there is ſomething of ** ſpeciall honour therein beſtowed upon *Peter*. We read in Scripture of a two-fold foundation of the Church; A *perſonall foundation*, which is but one; for *other foundation can no man lay, then that is laid, which is Chriſt Jeſus*, 1 *Cor.* 3.11. And a *Doctrinall Foundation*; for the Church is ſaid to be *built upon the Foundation of the Prophets and Apoſtles, Epheſ.* 2.20. and ſo we read of *Twelve foundations* in the new Jeruſalem, *Rev.*21.14. Now amongſt theſe, as *Peter* had the precedence in faith, to make the *firſt confeſſion* of Chriſt to be the *Meſſiah*; ſo he had the Honour to be the firſt of thoſe twelve Foundations, who ſhould firſt of all plant the Goſpel, and gather a Church unto Chriſt after his Reſurrection, as wee finde he did, *Acts* 2. In which reſpect haply it is, that the *Goſpel of the Circumciſion* is ſaid to have been *committed unto Peter*, *Gal.* 2.7,8. becauſe

[i] 2 *Cor.* 12.7.

verſe 16.

verſe 18.

* *Aug. Chryſoſt. Hilarius. Vid. Dr. Reynolds* Conference with Haſt. *cap.* 2. *Deviſ.* 1.

** *Camero tom.* 2. *pag.* 50,60. *in quarto.*

cauſe the Goſpel was by Chriſts appointment to be firſt of all preached to the Jews, who were Gods firſt-born, *Acts* 3.26. and 13.46. *Exod.* 4.22.

Now from this time of *Peters Confeſſion*, Chriſt (to take of all miſtakes touching his Kingdome) began to acquaint his diſciples with his Sufferings: whereat *Peter* is preſently offended, and taketh upon him to adviſe his Maſter, and rebuke him, *Be it far from thee, this ſhall not be unto thee.* Hereupon Chriſt ſharply reprehends him: It is not now, Thou art *Peter*; but, Thou art *Satan*, a Tempter, an Adverſary to the works of Chriſts mediation (for ſo much the word elſewhere implies, *Num.* 22.22. 2 *Sam.* 19.22.) not now a ſtone for building, but a ſtone of offence; *Thou ſavoureſt not the things of God, but the things which are of men*: that is, Thou haſt a carnal and corrupt judgment of me, and of my Kingdom, conceiving of it according to the common apprehenſions and expectations of men, and not according to the counſell and will of God.

In this Reprehenſion there is 1. A perſonal correption, *ver.* 22. 2. Doctrinall Inſtruction; teaching his Diſciples and the people, That all they who would (as *Peter* had done) own him for the Meſſiah and King of the Church, muſt not promiſe themſelves great things under him in the world, but muſt reſolve to walk in the ſteps which he would tread out before them, *viz.* *To deny themſelves* as he did, *Matth.* 26. 42. and to bear a *Croſſe*, as he alſo did, *John* 19. 17. and ſo *to follow him*. And to take of all prejudice and ſcandall,

he

he assures them, That whatever their fears and suspicions might be of so hard a service, yet thus *to deny themselves* was the onely way *to save* themselves, *verse* 25, 26. and thus to bear a *Cross* the onely way to a Crown and glorious reward, *ver.* 27. which, lest it should seem an empty promise without evidence and assurance, hee undertakes to confirme shortly after by an ocular and sensible demonstration, *verse* 28. which we may understand either of his *glorious transfiguration tion* the week after, *Matth.* 27. 1, 2. or of his glorious *Ascension* in their sight, *Acts* 1. 9. or of his *pouring forth the Holy Spirit* upon them in fiery Tongues, *Acts* 2. 2, 3. or of his more full manifestation of his Kingdome and Glory unto his servant *Iohn* by the ministery of the Angels, in his *glorious Revelation*, *Apoc.* 1. 1. Unto all which (though the context seem to relate principally unto the first) may that promise of our Saviour be understood to refer.

The words then are a *Character of a Disciple* of Christ; He is one who must *deny himself*, and that not in some more easie matters; but thorowly, and in all things, so far as *suffering*, and suffering to the uttermost, *Pain*, *Death*, *Shame*, for those three things are contained in the *Crosse*; and all this, first, *willingly*; he must *take up* his Cross, it must be an act of election, not of compulsion. Secondly, *Obediently*, to do it with this resolution, *of following* Christ; both his Command and example; as a *Lord*, because hee requires it; as a *Leader*, because he goes before us in it.

I have ſingled out the Argument of *Self-Denial*, to ſpeak of, in this reverend and grave Audience, as being very ſutable to the ſtate, not onely of Chriſtians alwayes, but more particularly of theſe preſent times wherein we live, and of thoſe ſpecial buſineſſes wherewith wee are intruſted: wherein, having in two or three words conſidered what is meant by *Denying*, and what by a *mans ſelf*, I ſhall briefly diſpatch the Doctrinall part according to thoſe premiſes.

For the firſt, the Original word ἀπαρνησάσθω is emphatical, as *Chryſoſtome* notes, and ſignifieth not ſimply *negare*, but *pernegare*, or *prorſus negare*, totally, utterly to deny, not at all to ſpare or regard, πλεῖστον ἄρνησιν σημαίνει, or καθόλου, as *Theophylact* and *Suidas*: it importeth a perfect or univerſal Denial. It is rendred by *Beza*, *Abdicet ſeipſum*, which is as much as to reject and caſt off, as a man doth a graceleſs ſon, whom he will not own any more for his, which is the ſame thing in a Family with that which the Law calls *Ignominioſa miſſio* in an Army.

Vid. Suid. in voce ἀπὸ κήρυκος.

For the ſecond, *Man* is taken moſt ordinarily three wayes in Scripture, either in reſpect to his *Creation*, or to his *Traduction*, or to his *Renovation*; the *Natural man*, the *Old man*, and the *New man*; and ſo conſequently by a *mans ſelfe*, I underſtand, firſt, a mans *ſinfull Selfe*; (to put that branch in the firſt place for our method of proceeding) which the Apoſtle calls the *Old man*, *Ephe.* 4. 22. The *Earthly Adam*, 1 *Cor.* 15. 47, 48. The *Body of Death*, *Rom.* 7. 24. The

Leg. 2. D. *de iis qui notantur infamia.*

carnal

carnal minde, *Rom*, 8.7. Our *Earthly members*, *Col* 3.5. in which ſenſe to *Deny a mans Self*, is in the Apoſtles phraſe, to *deny ungodlineſſe and worldly luſts*, *Tit.*2.12.

Secondly, A mans *Natural Self*: and that 1. in regard of *Being* and ſubſtance, and ſo it imports our life, which is the continuance and preſervation of *Being*: And the Faculties and Powers of Nature, our Underſtanding, Will, Appetites, Senſes, Feſhly Members. 2. In regard of *Well-being*, or the outward Ornaments and Comforts of life, which may all be reduced unto three Heads; 1. Externall *Relations*, as between Husband and Wife, Parent and childe, Brother and Brother, Friend and Friend, &c. 2. Special *Gifts* and endowments, as Learning, Wiſdome, Power, or any other abilities of minde or body. 3. Common *Ends*, which naturally men purſue and ſeeke after, and are all by the Apoſtle comprized under three Heads, of Profit, Pleaſure, and Honour; *the luſts of the eyes*, *the luſts of the fleſh*, *and the pride of life*, 1 *Joh.* 2.16. Houſes, Lands, Lordſhips, great Poſſeſſions: Fleſhly, Worldly, Natural, Unnatural, Artificial delights: Liberty, Praiſe, Favour, Applauſe, preferment: any thing from which a man doth draw any kind of content or ſatisfaction in order to himſelf.

Thirdly, a Mans Morall, Vertuous, *Renewed Self*; for as *Luſts* are the Members of the Old man, ſo *Graces* are the Members of the New man; and as the *firſt Adam* begets us *after his image*, *Gen.* 5.3. ſo the *ſecond Adam* regenerates us *after*

his Image, Col. 3. 10. 1 Cor. 15. 49. Rom. 8. 29 From the one we receive Luſt for luſt, and from the other Grace for Grace.

Now theſe things being thus premiſed, according unto this threefold *Self*, there are three branches of this duty of *Self-Denial*: For ſome things are to be denied ſimply and abſolutely; ſome things conditionally and upon ſuppoſition; and ſome things comparatively and in certaine reſpects.

I. *Abſolutely* and ſimply, ſo a man is to Deny his *Sinfull Self*, and that two wayes; firſt, *Generally*, as it importeth the whole Body of Corruption and Concupiſcence, which we are to mortifie and ſubdue, to crucifie and revenge the Blood of Chriſt againſt it, *Coloſ.* 3. 5. *Rom.* 8. 13. whereunto is required a formal and perpetual endeavour by actual exerciſe of Grace, becauſe things *Nauural* (as Luſt is) though they be never ſo much altered and abated for the time, will yet *ex ſe*, return and reduce themſelves to their originall ſtate and ſtrength again, if they bee not ſtill kept under. As a ſtone will fall down to its natural place by its owne inclination, as ſoone as the impreſſed force which carried it upward is worn out; and Water will reduce its ſelfe unto its naturall coldneſſe, if Fire bee not conſtantly kept under it. Neither may wee expect, that becauſe Grace belongs unto our renewed nature, therefore it ſhould with the ſame Naturall Facility ſuppreſs Luſt, as Luſt without the workings of Grace would return to its naturall Vigour and Force again;

again: For there is this remarkable difference between Luſt and Grace, That the Workings of Luſt are totally *ab intus*, as to the Root of them, and require not any Forraign Force or Activity to concurre with them, or to ſet them on motion; and therefore though weakned, they are ſtill offering to returne to their ſtrength again. But the workings of Grace, though partly *ab intus*, when vitall principles and Spirituall habits are infuſed, doe yet require an actuall concurrence, co-operation, and aſſiſtance of the Spirit of Chriſt immediately as from him; For it is *hee who worketh in us for to Will and to Doe:* As there is an aptneſſe in a weapon to cut in a Wheele, to move; yet that cutteth not, this moveth not, without a further Vitall Faculty applying it to theſe uſes. And therefore though there bee no need of labour for Luſt to recover ſtrength (becauſe it is naturally apt to returne thereunto of it ſelfe) yet there is neede of much diligence, and earneſt waiting upon Chriſt by Faith and Prayer, for the continued ſupplies of his Spirit, whereby the Graces which are in us may be kept on work in the conſtant mortifying and ſubduing of our Luſts, becauſe the habits of Grace infuſed doe not worke alone of themſelves without ſuch ſupplies. Secondly, *Specially*, in regard of theſe *Perſonall* Corruptions which wee in our particulars are more notably carried unto, which *David* calls the keeping of himſelfe from his *owne iniquity*, *Pſalm* 18. 23. for though naturall Corruption, where ever it is, bee a Seminary of all ſinne, yet in particular perſons

Illo operante cooperamur. Aug. de nat & grat. c. 31. Non tantum ut arbor ſit bona, ſed ut faciat fructus bonos, eâdem gratiâ neceſſarium eſt ut adjuvetur de Grat. Chriſti. lib. 1. cap. 19 Velle & currere meum eſt, ſed ipſum meum ſine Dei ſemper auxilio non erit meum Hieron. tom. 2. epiſt. 197.

ſons it uſually putteth it ſelfe forth more notably in ſome particular ſinnes. As the ſap of the Earth is the *Fomes* and Matter of all kinde of Fruits; yet in one Ground it ſorts better with Wheat, in another with Barley; in this Tree it becomes a Grape, in another an Olive: ſo originall ſinne in one man runnes moſt into Avarice, in another into Senſuality, in a third into Pride and Vain-glory, and the like. We reade of Nationall ſinnes, the lying and laſineſſe of the *Cretians*, *Tit.* 1. 12. the curioſity and inquiſitiveneſſe of the *Athenians*, *Acts* 17. 21. the pride and cruelty of the *Babylonians*, *Iſai.* 47. the robbery of the *Sabeans* and *Caldeans*, *Job* 1. 15, 17. And wee read of Perſonall ſinnes, the ſtubbornneſſe of *Pharaoh*, the gainſaying of *Corah*, the envy of *Saul*, the churliſhneſſe of *Nabal*, the ambition of *Abſalom*, the intemperance of *Felix*, the ſorcery of *Simon Magus*, *&c.* Thus particular perſons have their more proper ſinnes, whereby they have moſt of all diſhonoured God, withſtood his Spirit, neglected and reſiſted his Grace, and defiled their owne Conſciences; and therefore in Converſation, through Repentance, as an Hound, drives the whole Herd of ſinne before it, yet the dart of the Word ſticks moſt in this ſinne, which is thereby ſingled out for a more particular deteſtation.

II. *Conditionally*, and upon ſuppoſition of Gods ſpecial *Call*, and in that ſenſe wee are to *Deny our Natural Selfe*, which we are the rather to doe; firſt, becauſe God calls no man to deny his

his whole ſelfe, and *wholly* to all purpoſes, at any time or in any caſe. Hee allows us, yea, he requires us to ſeek the good of our ſoules, to ſeek any thing without the which wee cannot bee happy, to promote by all means our owne ſalvation, to ſeek our ſelves out of our ſelves, in Chriſt and in his Righteouſneſſe. Secondly, becauſe he never calls us unto any either moroſe and cruell, or ſuperſtitious *Selfe-Denial*, ſuch as is that of the covetous Worldling, who when hee wanteth nothing that hee deſires, wanteth power and an heart to eat thereof, and bereaveth himſelfe of good, though the thing which God gives, he gives them unto us to enjoy, *Eccleſ.* 4. 8. and 6. 2. 1 *Tim.* 6. 17. or as that of *Baals* Prieſts, and the Sect of the *Flagellantes*, who cut and whip'd themſelves in their frantick devotions, as *Saire* the Caſuiſt telleth us of *Francis* and *Benedict*, two Founders of the Regular Devotions or Superſtition in the Church of *Rome*, that they were wont to caſt themſelves naked into the Snow, and amongſt Thornes to vex their Bodies. A notable Relation of which kinde of *Selfe-Deniall* (I know not whether more naſtie or Superſtitious) a Learned and Grave Divine of ours hath largely collected out of *Climacus* and *Lewes* of *Granada*, in the fourth Part of his Chriſtian Warfare.

Vid. Hoſpinian de Orig. Monach. l. 6. c. 30. & de feſtis lib. 2. cap. 30. Clavis Reg Saecrd. li. 8. cap. Sect. 5.

Downham part. 4. lib. 1. cap. 4. Sect. 4.

But wee are then *called* by God to *Deny our ſelves*, our Reaſon, Wiſdome, Parts, Learning, Eaſe, Wealth, Lands, Houſes, Honour, Favour, Credit, Applauſe, Father, Mother, Wife, Children, Life, what-

whatſoever is deareſt unto us, whenſoever it ſtands in *Oppoſition* unto, or in *Competition* with Chriſt, his Glory, Kingdome, or Command. In which ſenſe we are to deny our ſelves *Alwayes*, and *præparatione animæ*: And *Actually*, whenſoever any thing deare unto us is inconſiſtent with the Conſcience of our duty to God. And thus (to inſtance onely in our own profeſſion) *Paul* regardeth neither Liberty, nor Life, in compariſon of the Goſpell of Grace, and of the Name of the Lord Jeſus *Acts* 20. 24. *Acts* 21. 13. Nor *Micaiah* his ſafety or reputation in *Ahals* Court, 1 *Reg.* 22. 14. Nor *Levi* his Father or Mother, or Brethren, or Children in the Zeal of Gods Honour, *Deut.* 33. 9. Nor *Ezekiel* his deare Wife, the delight of his eyes, when God tooke her away with a ſtroke, and forbad him to mourne for her, *Ezek.* 24. 16, 17, 18. Nor *Matthew* his receipt of Cuſtome, *Luke* 5. 27. Nor *James* and *John* their Nets, their Ships, their Father when they were called to follow Chriſt, *Matth.* 4. 21, 22.

In this caſe things are to be denied two manner of wayes: Firſt, as *Temptations* and *Snares*, when they are either *Baits* to draw us into ſinne, or are themſelves the *Fruits* and *Wages* of ſinne. When they are *Baits* unto ſinne; *If thy Brother* (ſaith the Lord) *the Sonne of thy Mother, or the Sonne of thy Daughter, or the Wife of thy boſome, or thy friend which is as thine owne ſoule, entice thee ſecretly, ſaying, Let us goe and ſerve other gods, which thou haſt not knowne, thou, nor thy Fathers, &c.*

Thou

Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceale him: But thou ſhalt ſurely kill him, thine hand ſhall be firſt againſt him to put him to death, &c. Deut. 13. 6, 9. Though an Idoll be made of Silver and Gold, yet being an Idoll, it muſt be thrown away with deteſtation like a menſtrous Cloth, *Iſai.* 30. 22. If *Simon Magus* offered money for the Gifts of the Spirit, the Apoſtle doth abhor ſo abominable a Negotiation, *Acts* 8. 20. Even the Braſen Serpent when it becomes a ſnare by the abuſe of men, is no longer preſerved as a Monument of mercy, but broken in pieces as *Nehuſhtan*, a piece of braſſe, 2 *Kings* 16. 4. When they are themſelves the *Fruits* and *Wages* of ſinne: ſo *Zacheus* denies himſelfe in all his unjuſt gaine, which he had gotten by Sycophancy and defraudation, and when Chriſt offers to come into his houſe, will not ſuffer *Mammon* to ſhut the doore againſt him, *Luke* 19. 8. *Reſtitution*, as it is a moſt neceſſary, ſo it is one of the hardeſt parts of *Selfe-Denial*, when a covetous heart muſt be forced to vomit up all its ſweet morſels againe. Unjuſt Gaine is like a barbed Arrow, it kills if it ſtay within the body, and it teares, and pulls the fleſh away with it if it be drawn out; as the Fox in the Fable, which having crept in at a narrow hole to feede on a Prey, and being filled was grown too bigg to make an eſcape at the ſame paſſage, was conſtrained for ſaving his life to empty and ſtarve himſelfe again, that he might go out by the ſame way that he came in.

Forte per anguſtam tenuis vulpecula rimam. Repſerat in cumeram frumenti, &c. Hor. epiſt. 7.

II. As *Oblation* and *Sacrifices*, whensoever Christ calls us to Dedicate them unto him: when *Abraham* was called from his Country into a Land of sojourning, which he knew not: when *Daniel* was called from a Kings Court to a Den of *Lions*: when *Moses* from the honours of *Egypt* to the afflictions of Gods people: When the Disciples from their nets and their Ships to follow Christ, and wait upon a persecuted Ministry: when *Paul* from an *Active* to a *Passive* persecution, immediately they consulted not with flesh and blood, but willingly left their owne comforts to obey Gods commands. In Conversion, the uses, the property of all we have is altered; all our Vessels, all ous Merchandize must be superscribed with a new title, *holiness to the Lord*, *Isai.* 23. 18. *Zech.* 14. 20, 21. Then mens chief care will be to honour the Lord with their substance, *Prov.* 3. 9. to bring their Sons, their Silver, their Gold to the name of the Lord, the holy one of *Israel*, *Isai.* 60. 9. All we are, or have, we have it on this condition, to use it, to leave it, to lay it out, to lay it down, unto the honour of our Master, from whose bounty we received it.

III. *Comparatively*, and in some respect so we are to deny our *Renewed Selfe*, our very Vertues and Graces. In the nature and notion of *Duties*, so we are bound to seek, to pray for, to practice, to improve, to treasure up, and exceedingly to value them: but *in relation unto righteousness*, in the notion of a *Covenant* of Life and Salvation, and in *comparison* of Christ, so we must esteeme *all things losse for the excellency of the knowledge of Christ Jesus our Lord*,

Lord, *Phil.* 3.8,9,10. It is a dangerous thing to hang the weight of a Soul upon any thing which hath any mixture of weakneſs, imperfection, or corruption in it, as the pureſt and beſt of all our *Duties* have. *Væ etiam laudabili vitæ hominum, ſi remotâ miſericordiâ diſcutias eam.* It is a dangerous thing to teach, that Faith, or any other Evangelical vertue, as it is a *Work* done by us, doth juſtifie, or ſucceed in the place of legal obedience unto the purpoſe of life. There is nothing to be called our righteouſneſſe, but *Jehova tzidkenu*, *Jer.* 23.6. Faith juſtifies as the window may be ſaid to enlighten, becauſe it alone is apt (which no other part of the ſtructure is) to convey and tranſmit that light which ariſeth out of, and belongeth unto another body, and not unto it; therefore it doth not juſtifie *Habitually*, as a thing fixed in us; but *Inſtrumentally*, as that which recieves and lets in the righteouſneſſe of *Chriſt*, ſhining through it upon us; as the Cup feeds by the Wine which it conveys; as the looking-glaſs maketh the wall to gliſter, by reflecting the beam of the Sun from it ſelf upon it.

Qui docet in opera confidere, is negat meritum Chriſti ſufficere. Ferus in Act. 15. *Auguſt.*

The ſum of all in one word, is this: we all profeſs our ſelves to be *Diſciples* of Chriſt, and Candidates of glory and immortality by him, and wee have all promiſed to *follow him* whitherſoever hee leads us. Now whoſoever will be in truth, what he is in promiſe and profeſſion, muſt learn this Fundamentall duty, to *deny himſelfe*, willingly and obediently to forſake all *ſin*, to ſubdue all *general* concupiſcence, with his own proper and *Perſonal* corruptions, abſolutely, without any limitation or exception. To

caſt away and forſake, *alwayes*, in preparation of heart; and *actually*, whenſoever Chriſt calls thereunto, *whatſoever* is near or dear unto him, whenſoever it becomes either a ſnare to Conſcience, as a *baite* unto, or *fruite* of ſinne: or a ſacrifice unto *God*, as a matter of duty: to undervalue and diſeſteem the beſt of all his *graces* in reſpect of the righteouſneſs of Chriſt, and *in order to juſtification* in the ſight of God: looking on every thing, being, well being, outward enjoyments, inward abilities, Vertues, graces, as matters of no rate or eſtimation when Chriſt and the Conſcience of duty ſtandeth in competition with them.

I have done with the Doctrinal part of this point, & am ſorry to have ſo long detain'd a learned Auditory with things ſo fully knowne unto them before. I now proceed to Application.

It is ſaid when Chriſt preached this Doctrine, that he called the people unto him with his Diſciples, *Mar.* 8. 34. My Exhortation proportionably unto you and my ſelf ſhall be double. One as we are the *people* of Chriſt, the other as we are his *Diſciples*, and *Miniſters*.

As the people of Chriſt, let us be exhorted,

I. To take heed of that ſin which is formally oppoſite unto *Selfe-denial*, as a ſin moſt pernicious and obſtructive to ſalvation, which is the ſinne of *Selfe-love*, or ſelfe-eſtimation; a moſt comprehenſive and ſeminal luſt, which lies at the roote of every other ſinne: for unto the formality of every ſinne belongeth an inordinate converſion of a creature unto himſelfe, and therefore it is ſet by the Apoſtle

Apoſtle as Commander in chief in the head of a whole Regiment of ſins, 2 *Tim.* 3. 1, 5. It branches it ſelf into two great ſins, *Selfe-ſeeking*, as an end, and *Selfe-depending*, as a means unto that end, (for he that worketh for himſelf, will work from himſelf too.)

Self-ſeeking, when men neither regard the Will and Call of God, nor the need and good of man, but are wholly taken up in ſerving their owne wills and deſires, *Seeking their owne things, and not the things of Jeſus Chriſt*, *Phil.* 2. 21. Like the Prophets *empty Vine*, bringing fruit only to themſelves, *Hoſ.* 10. 1. Obeying their owne Wills againſt Gods, *Jer.* 18. 12. 44. 17. giving ear to the temptation of their own luſts, *James* 1. 14. making their own eyes Judges of right and wrong, *Judges* 17. 6. whence ariſe proud reaſonings and contendings againſt the Truth; falſeneſſe of heart in Gods Covenant; falling off from his Service; leaning upon our own Wiſdome; with many diſtempered and froward paſſions, which uſually attend upon a will wedded unto it ſelfe. Now this kinde of Selfe-love our Saviour here telleth us is indeed the greateſt Self-hearted that can be. *Whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall finde it.* v. 25. Our *love* and our *life* ſhould ſtill go together, for all things are loved in order to life. That onely may be the *terminus* of our love, which is the fountain of our life. If any man have his life from himſelfe, that mans love may reſt in himſelf. Now the Apoſtle will tell us that *Chriſt is our life*, *Col.* 3. 4.

Nemo Deo diſplicet, niſi qui ſibi, placet. Ber. de miſer. Hom. Qui eſſe vult ſibi non tibi, nihil eſſe incipit inter omnia, Idem. Ser. 20. *in Cantic.*

Gal.

Θάνατος ἐστιν ἡ ἄνευ Χριστοῦ ζωή. Ὁ ἐμὸς ἔρως ἐσταύρωται. *Ignat. epist. ad Rom.*

Gal. 2.20. (for the life we have without him, is but *gradus ad mortem*) and therefore hee must bee our *love* too (as *Ignatius* called him.) His end, his will, his wisdom must be ours. As all Rivers run into the Sea, and doe not stay within themselves, and so are kept from being harmfull. If the Sun should keep its light, the Clouds their raine, the Earth its sap unto themselves, what use were there of them, or benefit by them? God hath made all things in such a sweet subordination, that each one serving that which is above it self, inanimate animate, and both man, and man God; all the services of all the creatures should finally meet and run into God, who alone is worthy of all service and obedience.

Self-depending is, when we put confidence (for *Spiritual ends*, which respect righteousnesse and salvation in our *Graces*, expecting pardon of sinne, favour with God, and finall happines from our own duties; as the Jews did, *Rom.* 10. 3. And when for other *Civil* and publick ends wee put confidence in Men, Counsels, Horses, Treasures, in an *Arm of flesh*, rising and sinking, confiding and drooping or desponding, according as second causes doe ebbe or flow: a sinne which in these times we are two much guilty of, and whereby God being so greatly provoked, might justly leave us to our selves, that when wee finde our selves *fatherless*, we might be driven more closely to finde *mercy in him*. It is a sinne very injurious to the Love, Power, Wisdome, Mercy, Truth of God, upon which Attributes of his our confi-

dence

dence ſhould caſt Anchor; For all theſe are *immutable*, always the ſame, ever equally neere unto us, tender of us, ready to engage themſelves for us: And therefore there ſhould not bee ſuch changes, ſuch riſings and fallings in our dependance upon him. But we weak men are like a Ship at Anchor; though the Anchor be faſtened unto a ſure Rock, which moveth not, yet the Ship notwithſtanding is ſubject ſtill to toſſings and unquietneſſe, when Windes and Waves beat upon it: So though our Anchor and confidence have a ſure and ſtedfaſt ground to keep it unmoveable; yet according to the different Aſpect of ſecond Cauſes, our hearts are too apt to waver and change; one while to ſay with *David*, *I ſhall never be moved*; and preſently, upon the turne of things, to be faint and troubled again. Therefore we ſhould pray and labour for a more ſtable and compoſed frame of heart: Say not one while, The enemy is ſtrong, now we ſhall be devoured: ſay not another time, The enemy is weak, now we ſhall prevail, and have an end of trouble. But let us learne to *ſanctifie the Lord God of Hoſts himſelf in our hearts, let him be our feare, and let him be our hope: when he humbleth us*, let us *fear*, and yet ſtill *truſt* in him, becauſe if we repent and return, hee will lift us up; (for it *is all one with him to helpe, whether with many, or them that have no power.*) And when he exalteth us, let us *rejoyce*, and yet ſtill *tremble*; becauſe if we be proude, and provoke him, he lifteth us up in anger, that hee may make our ruine and fall the greater, as the

Pſalmiſt

Pſalmiſt ſpeaks, *Thou haſt lifted me up, and caſt mee down.*

2. Let us be the more earneſtly exhorted unto the practiſe of this duty, by how much the more neceſſary it is, and fundamental unto ſalvation: for which purpoſe let us learne and put in uſe theſe few brief, but excellent Rules. 1. To exalt the Word and *Counſel* of God in our *judgements*. In matters of Faith, Worſhip, and Obedience, let us fetch our light from him, and not *leane on our own wiſdome, nor bee wiſe in our owne eyes, Prov.* 23. 4. *Iſai.* 5. 21. nor ſuffer natural and carnal reaſonings to elude and ſhift off any Divine truth, whereby luſt ſhould bee reſtrained, and conſcience guided. 2. To exalt the *Authority* of God in our *wills*, to ſay as *Paul* did, *Lord what wilt thou have me to doe?* This is the great point upon which all duty hangs. The principal point in difference between God and ſinners is, whoſe Will ſhall ſtand, his or theirs. *Ceſſet voluntas propria, non erit infernus*, ſaid *Bernard* truly: Conquer Will, and you conquer Hell. 3. To exalt the *Honour* of God in all our *Aimes*. Let us bee willing that it goe well or ill with our ſelves, according as the one or the other doth moſt make for Gods glory, and for the advancing of his Name, to ſay as *David, if I ſhall finde favour in the eyes of the Lord, hee will bring me again, and ſhew me his habitation: But if he thus ſay, I have no delight in thee, behold here am I, let him doe to mee as ſeemeth good unto him, 2 Sam.* 15. 25, 26. To ſay with *Job*, Cap. 1. 21. as well when he taketh away as

Serm. 3. *de Reſurrect.*

as when he giveth, *Bleſſed be his Name*. To ſay with *Paul*, *Let Chriſt be magnified in my body, whether it bee by Life or by Death*, *Phil.* 1.20. It is fitter that hee ſhould have his *Honour*, then that we ſhould have our *eaſe*. It may be our *prayer*, that he would glorifie himſelf in our deliverance; but it muſt be our *choice*, rather not to be delivered, then that he ſhould not be glorified. If thou wilt (Lord) be glorified by our deliverance, we ſhall admire and magnifie thy mercy; But if thou wilt be glorified by our deſtruction, we muſt needs adore thy dominion over us, and acknowledge thy righteous judgement in proceeding againſt us. Laſtly, To ſet up the *love* of Chriſt and his Church uppermoſt in our *hearts*: this *love will conſtraine us*, and make us willing to be offered up in the publick ſervice: to ſay with *Jonah*, *caſt me into the Sea*, ſo the tempeſt may bee ſtilled: to ſay with *Eſther*, *If I periſh, I periſh*: to ſay with *Paul*, *I will very gladly ſpend and bee ſpent, though the more abundantly I love, the leſſe I be loved*: and, *we are glad when we are weake, and you are ſtrong*. This publick Love will cry down all private intereſt, and make us ſay to our ſelves as *Eliſha* to *Gehazi*, *Is this a time to receive money, and to receive garments, and Olive-yards, and Vine-yards, and ſheep, and Oxen, and Men-ſervants, and Maid-ſervants?* 2 *Kin.* 5.16. and as *Jeremy* to *Baruch*, *The Lord is breaking down, and plucking up, and ſeekeſt thou great things for thy ſelf? ſeek them not*, *Jer.* 45.4,5. Certainly, that man cannot without great repentance and reſtitution expect mercy from Chriſt, who, ſo he may promote his owne private and ſordid ends,

quocunque modo, and make a prey and Merchandize of the calamity of his Brethren, and the times; cares not how he defraud, ſpoile, devoure, ſuck from the publick into his owne Ciſterne, regards not which way the Church or the State fall, back or edge, ſink or ſwim, ſo he may ſleep in a whole skinne, and ſecure his own ſtake, and fiſh in troubled waters, and with the unjuſt Steward, write down fifty for an hundred; and like a Fly, ſuck fatneſs and nouriſhment unto himſelf out of the wounds and ſores, out of the blood and tears, out of the ruines and calamities of other men. Surely, if ever Gods hands were *clapped at any diſhoneſt gaine*; if ever the *flying roll* did ſeize upon the houſes of perjurious robbers, to conſume the Timber and the Stones thereof: if ever the curſe of *Gehazi* did attend upon ill gotten treaſures; if ever *Salt and Brimſtone* were ſpread upon lands purchaſed with iniquity: if ever fire did devoure the habitations of injuſtice: if ever a wo did hunt thoſe who increaſe that which is not their own, and build with blood: if ever the *ſtone did cry out of the wall*, and the beam out of the Timber anſwer it: if ever the *furrows of the field did complain*, and call for thiſtles in ſtead of wheat, and cockle in ſtead of barly: ſuch men as theſe muſt expect that the wrath of God will mingle gall and bitterneſs with ſuch wages of iniquity, they are ſure never to enjoy them in their lives with comfort, nor to leave them at their deaths in peace, nor to tranſmit them to their poſterity without a canker and curſe. *The robbery of the wicked ſhall deſtroy them*, Prov. 24.7.

Now

Now then for the quickning of us to this neceſſary duty, there are two notable encouragements in the Text. 1. It enableth us to take *up our croſs*, meekly, willingly, obediently to accept, and bear whatſoever affliction God ſhall lay upon us. The leſs we value our ſelves, the better able ſhall we be to digeſt any troubles that befall us. We are not moved at the breaking of an Earthen or Wodden Veſſel: but if a Diamond or rich Jewel be defaced, it doth greatly affect us: the more vile we are in our own eys, the more unmoved we ſhall be when any bruize or breach is made upon us. Who am I, that I ſhould fret againſt God, or cavill at the ways of his providence? that I ſhould think my ſelf wiſe enough to teach, or great enough to ſwell againſt the will of my Maſter? why ſhould the ſervant eſteem his back too delicate to bear the burden, or his hands too tender to do the work which his Maſter was pleaſed to bear, and to do before him? Did Chriſt bear a croſs to ſave me? and ſhall not I doe the ſame to ſerve him? did he bear *His*, the heavieſt that ever lay on the ſhoulders of a man? and ſhall not I bear *mine*, which he by his hath made ſo light and eaſie? Surely, if we could have ſpiritual apprehenſions of things as they are in the eyes of God, Angels, and good men, ſhame would be eſteemed a matter of honour and glorying, when it is for Chriſt. The Apoſtle went away from the preſence of the Counſel rejoycing, *Acts* 5. 41. ὅτι κατηξιώθησαν ἀτιμασθῆναι, that they were *honored with diſhonour*, or had the dignity conferred upon them to ſuffer ſhame for the name of Chriſt.

2. It enableth us to *follow Christ* in all duties of obedience. When I can say, *not my will*, I shall quickly say, *Thy will be done*; I shall follow him as a *Lord*. No so necessary a qualification to *service*, as *Self-denial*: Christ himself, though by the dignity of his person he were free, yet being in the form of a servant, did *not seek, nor doe his own will, but the will of him that sent him*, *Joh.* 5.30. & 6.38. I shall follow him as an *example*: for what he commands us to do, to the doing thereof he encourageth us by his own example, *Joh.* 13. 15. Legal obedience is in *hearing and doing*; but Evangelical obedience for the most part is in *hearing and imitating*, 1 *Pet.* 2.21. For this end we were predestinated, unto this we were called; that we might be *conformed unto him*, *hear him in all things whatsoever he shall say*, *Acts* 3. 22. *and follow him whereſoever he shall go*, Rev. 14.4. To give up our selves in all things unto his *wisdome* to counsel, and unto his *will* to command us, and in no service of his to confer with fleth or blood. This is the highest and noblest disposition of a childe of God, and that wherein he most resembleth Christ, to exclude and prescinde all *self-respects* in every thing wherein his Master is to be served and glorified. *Self-seeking* ever proceeds from *lowness of minde*. The more truly and spiritually noble any man is, the more publick spirited for Gods honour, and the good of Church and State. Look among the creatures, and you will ever finde, that those who live only to and for themselves, are either *base* or *wilde*, mean, or tyrannicall Worms, Caterpillars, Weezles, Mice, Rats, live and eat only for themselves;

ſelves; this is their *baſeneſs*. Lions, Wolves, Leopards, Tigers, prey and ravine only for themſelves; they plough not your land, carry nor your burdens, ſubmit not to your commands; this is their *wildneſs*. But the nobleſt creatures, as Sun, Moon, Stars, have Spheres of activity, wherein they work for the publick good, and the more large the Sphere, the more noble their nature. God hath planted a kinde of *natural ſelf-denial* in all creatures. Light things will move downward, and heavy things will move upward, to preſerve the compages of nature from a rupture. And he hath planted a kinde of *Moral Self-denial* in very Heathen men, whereby they preferre the publick ſafety and intereſt above themſelves. As *Pompey* anſwered the man who would have diſwaded him from going upon a publick, but dangerous Epedition, *Neceſſe eſt ut eam, non ut vivam*. But we are never enough out of our ſelves, till Chriſt have taken the ſpoils of us, and divided all that is in us unto himſelfe and his Church; and enabled us, when Satan calls upon Wit, to be wanton or ſcurrilous: upon Reaſon, to be proud and hereticall: upon will, to bee ſtubborn and froward: upon Paſſion, to bee diſorderly and violent: upon Power, to bee inſolent and injurious: upon Wiſdome, to be cunning and crooked: upon Learning, to be flatulent and aery: upon Wealth, to be luxurious: upon Greatneſs of minde, to bee ambitious, or the like: to anſwer, I am neither *Yours*, nor mine *own*; I am bought with a price, and his I am who ſo dearly bought me. He denyed himſelf to purchaſe me,

me, I will deny my ſelf to ſerve him: I will not be ſo unwiſe as to loſe my ſoule by being unthankfull for the ſaving of it; or to forfeit Chriſt by ſerving his enemy and ſo ruine my ſelf. I have done with the exhortation which reſpects us as the *People* of Chriſt: And come in the laſt place to the other which concerns us as his *Diſciples* and Miniſters.

It conſiſteth of two branches. 1. That we would pray for, 2. That we would practice this excellent duty. For motives unto both which let us ſeriouſly conſider,

1. That nothing in the world is more dangerous to the publick welfare of States or Churches, then private *Self-ſeeking*. One falſe Tooth or Notch in a Wheele will ſpoile the motion of an exquiſite Inſtrument. One ſtring in a Lute which hath a private tune of its owne, diſſonant and unharmonious to all the reſt, will corrupt the whole Muſick: one ſelf-ſeeker who would be baited with a wedge of gold, and a Babyloniſh garment, had almoſt brought miſchief upon the Camp of *Iſrael*. *Private intereſt* will ever obſtruct publick duties; *What ſhall I doe for the hundred Talents?* will be a ſtrong objection againſt a neceſſary reſolution. It was private intereſt made *Pharaoh* oppreſs *Iſrael*, that they might not grow too ſtrong and potent a people, *Exod.* 1.10. It was Private intereſt made *Jeroboam* ſet up the Calves at *Dan* and *Bethel*, leaſt unity of worſhip ſhould reduce the ten Tribes to the houſe of *David* againe, 1 *Kin.* 12.26,27,28. It was private intereſt made

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the *Jewes* crucifie the Lord of glory, *If wee let this man alone, the Romans will come and destroy our place and Nation*, *John* 11.48. for indeed there was a publick fame and expectation of a great Prince to arise out of *Judea*, who was to rule over all the world, which the *Romans* blindly believe was made good, when *Vespasian*, who had been the *Præfectus* of that Province, came to the Empire.) It was private interest made *Demetrius* and the Crafts-men cry up *Diana*, and cry down the Gospel, *Acts* 19. 24,27. As little Ditches joyned to the sides of a great River, will draw it away from its own Channell, or as a Wen, or some other unnatural excrescency will suck away unto it self nourishment from the whole body.

Pervagatus erat oriente toto vetus & constans Opinio esse in fatis ut eo tempore Judææ profecti rerum potirentur. Suet. in Vespasiano, cap. 4.

2, On the other hand, That *self-denial* is an admirable preparation unto great services: the more low and useless we are in our own eyes, the fitter we are to be imployed by God. who powreth the oyl of his grace *in vasa contrita*, into broken Vessels. When God offered *Moses* to destroy *Israel*, and make of him a great nation, he hath no heart to such a preferment, his Magistrate affection to the people of God swallow'd up his family affection, and all regard to all Domestical interests, *Exo.* 32, 10,11. So *Joshuah* his successor divided the land of *Canaan* amongst the Tribes, and had no portion allotted for himself till the publick was served, and that by the care of the people, *Jos.* 19.48 when the people of God were afflicted in *Nehemiahs* time, he was so far from adding thereunto by any act of oppression or violence, that he remitted much of his own

awn right, *and refused to eat the bread of the Governour*, *Neh.* 5. 14. *Solomon* prays not for riches, revenge, or any matter of private advantage, but for a publick grace, the spirit of wisdom for government, 1 *Kin.* 3. 9. He had the *heart of a Governor* before, and that taught him to pray for the *head* of a *Governor* too. How low was *David* in his own eys, when God took him to feed his people? *Who am I? what is my Fathers house, that thou hast brought me hitherto?* 2 *Sam.* 7. 28. How doth *Moses* even to a sinful modesty, under-rate himself, when he is to be imployed in a great service? *Who am I, that I should go to Pharaoh? I am not eloquent, I am of a slow speech, and a slow tongue*, *Exo.* 3. 11. & 4. 10. It is true, there was in this declining of his, something of *self* hid in his heart, to wit, the fear of enemies, which God took notice of, when he tells him, *The men are dead which sought thy life*, *ch.* 4. 19. yet I doubt not, but *Moses* did truly conceive of his unfitness for that service, as he spake. So *Isaiah*, a great Prophet, *Wo is me, I am undone. for I am a man of unclean lips*, *Isa.* 6. 5. So *Paul*, *I was a blasphemer, a persecuter, injurious; and yet I obtained mercy*, the mercy of pardon, the mercy of imployment; mercy to be a Saint, mercy to be an Apostle. *Greatest of sinners, less then the least of Saints*; and yet that Apostle, *laboured more abundantly then all the rest*, 1 *Cor.* 15. 10. Before we use great Timber in buildings, we lay it out in the wind and Sun, to draw out all its own natural moisture: before we use Brick, we fetch out the softness of the clay, which it hath of it self, and harden it in a furnace, that it may be fit for service: we cannot make Lime and Mortar of Stones, so long as they

they retain their natural hardneſs, till by the heat of fire they be made diſſolvable, and ſo fit to temper: So the Lord humbleth and draweth out ſelf-thoughts, ſelf-ſap, ſelf-indiſpoſitions, any thing which might cauſe ſhrinking or warping, before he intruſts his Servants with great imployments. High buildings have deep foundations, tall Cedars deep roots, *quantum vertice, tantum radice*: Richeſt Treaſure is drawn out of the loweſt Mines: God layes the Foundation of great Works in deſpiſed and ſelfe-deſpiſing Inſtruments, *in a day of ſmall things*, as it were, in a *grain of Muſtard ſeed*, that he may have the greater honour. What a high dignity was it to the Virgin *Mary*, to be the Mother of God? She will tell us what foundation God laid in her for this dignity: *He had reſpect to the low eſtate of his Handmaid*, *Luke* 1. 48. What graces doth Chriſt honour to be the Keyes of eternall life but *Self-denying Graces*? Faith and Repentance. By the one whereof we are taught to go out of our ſelves, by the other to abhor our ſelves.

3. Conſider again, that there are no conditions of life which are not exceeding ſubject unto the temptations of ſelfe-ſeeking. Some men gain by the publick troubles; if differences ſhould be compoſed, and a happy end put to theſe calamities, their offices, commands, advantages, employments would expire; they muſt then ſhrink back into their wonted lower condition again. Others gaine by the crimes of men, by their ſenſuality, luxury, prodigality, exceſſe, malice, contentions;

Quod ſupereſt iterum Cinname Tonſor eris. Martial.

Criminibus debent hortos, prætoria, mensas, Juvenal.

ſome by one ſinne, others by another. If there ſhould be a too ſtrict Reformation, and Animadverſion over the Exorbitances of men, there would much leſs water drive their Mill; and as *Iohn Baptiſt*, ſo in this reſpect, might they ſay of Chriſt, *If he increaſe, we muſt decreaſe.* We in our profeſſion have our temptations too: If ſo much duty be required, ſo much preaching, humiliation, thankſgiving, admonition, ſuperintendency; ſo frequent returns and viciſſitudes of ſervice doe attend our office, we muſt then ſhake hands for ever with all our outward eaſe and quiet, and reſolve never more to have the power and poſſeſſion of our ſelves. We might inſtance endleſſely in things of this nature, from the Throne to the Plow.

Now then it much behooveth us who are the *Lords remembrancers*, to pray earneſtly unto him for a large Spirit of *Selfe-denial* upon all in publick ſervice, both others and our ſelves, That God would preſerve us all from this dangerous temptation, That hee would take out of us all our own ſap and luſts, whatever would make us warp, and ſhrink, and crack, and be unſerviceable to the ſtate, the Church, the Community whereunto we belong. She who was to marry an *Iſraelite*, being her ſelfe an Alien, was to be ſhaven and pared, and taken as it were from her own former ſhape, before ſhe became an *Iſraelite*. The Daughter of *Pharaoh* is no fit Wife for *Solomon*, till ſhe forget her own people and her Fathers Houſe, *Pſalm* 45. 10. *Rahab, Babylon,*

bylon, Tyre, *Ethiopia*, *Philiſtia*, muſt renounce their natural and Gentilitian Honours, and drive their Genealogy from *Zion*, before they can be uſefull unto the ſervice and glory of God: *All my ſprings* (ſaith hee, ſpeaking of *Zion*) *are in thee*, Pſalm 87. A man who works all for, and out of himſelfe, is like a ſtanding lake, which harbours Toads and Vermine, of very little uſe, of no pure uſe at all; but they who deny themſelves, and work for God, and from God, are like the ſtreams of a Spring; their ſweetneſs, and pureneſs running out of the Springs and Fountains of *Sion*, make them fit for their Maſters uſe, and prepared unto every good work.

Let us therefore, I ſay, pray for *all* who are in publick imployment, That God would give them publick ſpirits.

For the Kings Majeſty, That God would fill his heart with this excellent grace, and with the love of the common welfare above all other reſpects or Intereſts, That he may bewail his poore people, as *David* did, *what have theſe ſheep done*, that in a difference of mine they ſhould ſuffer ſuch bitter things? That God would mercifully preſerve him from joyning with the Enemies of pure Religion (to the endangering thereof) for the promoting of ſuch ends, as thoſe Enemies of God, even according to the priciples and practices of their Religion, are much more likely in the concluſion to betray and deſtroy, then promote or preſerve.

For the Parliament, That God would double

upon them the Spirit of *Selfe-Deniall*; that as they have denied themſelves, their Eaſe, Pleaſures, eſtates, and have indefatigably wraſtled with Mountainous difficulties to vindicate publick Liberty and Reformation: ſo God would keepe it alwayes in the imaginations and Reſolutions of their hearts, to ſeek the wealth of the people; and as *Mordecai* did, *To ſpeak peace unto them, and to their ſeed, Eſther* 10. 3. That God would cauſe them ſtill *to ſpeak comfortably unto the Levites, who teach the good knowledge of the Lord*; and to command them *to carry forth all filthineſſe out of the holy place*, as good *Hezekiah* did, 2 *Chron.* 29. 5. and 30. 22. That no jealouſies may ever break aſunder, but that Piety and Wiſdom may moſt ſweetly knit together the Civill and the Eccleſiaſtical Diſpenſations in things pertaining to God and his Houſe.

For the Armies: That God would pour out upon them the noble ſpirit of *Self-denial*, and carry them by his power and bleſſing with unwearied reſolutions to the ſervices they are intruſted withall. That *nothing but the alone deſires of an happy* and well-grounded *peace* may put ſpirits and vigor into the ſword of War.

For our ſelves, That we may in all matters of duty and ſervice deny our ſelves. It is a ſingular mercy of Chriſt unto us, ſo to order the buſineſs of his Church, as that the reverence of the perſons and function of his Miniſters ſhould bee as it were complicated and linked up together with his own honour, according as he hath ſaid, *He that heareth*

heareth you, heareth mee; and he that despiseth you, despiseth mee; whosoever entertaine honourable thoughts of Christ by our Ministery, cannot but therewithall reverence us, and esteem the feet of those beautifull, who discover such glad Tydings unto them. And it is but a counterfeit and Hypocriticall pretence of Zeal for Piety, which is accompanied with any low thoughts, or contemptuous undervaluing of the Ministers of the Gospel. The *Galatians* received *Paul* as an Angel of God, yea, as Christ himselfe, and would have plucked out their own eyes to have given them unto him: But though Christ hath joyned these things together, yet it is our duty in all our aimes and desires to abstract and prescinde our Masters interest from our own reward; to seeke Christs honor alone, and to leave unto him the care of ours.

I dare not think or suspect that in any of our humble Advices and Petitions to the honourable Houses of Parliament, we have at all pursued any private inrerest of our own, but only that service which we are perswaded Christ hath entrusted his Ministers withall, which I am fully assured have been the only scope we have aimed at: yet because some are jealous with a jealousie of *Suspition*, that it is so; Let us our selves also be jealous with a jealousie of fear and *Caution*, that it may not be so: and let us pray for humble and selfe-denying hearts, that God would enable us to passe through evill report, and through good report; and would furnish us with such spirituall meekness

meekneſs and wiſdome, as that we may be able to make it manifeſt to the Conſciences of all, even of Enemies themſelves, that as *we preach not our ſelves but Chriſt Jeſus the Lord*, ſo we *ſeeke not* our ſelves or *our owne things*, *but the things of Jeſus Chriſt*; nor affect *Dominion* over the people of God, but would only be *helpers of their joy*, and furtherers of their ſalvation, and *ſervants unto them for Jeſus ſake*.

I have done with the firſt part of my Exhortation, to ſtir us up in behalfe of our ſelves and others, to pray unto God to beſtow this excellent Grace upon all who are intruſted in publick ſervices, unto which (had I ſooner thought of it) I would have ſubjoyned a like Exhortation unto every one of us in our Miniſtery, to preſſe and urge the practice of this Duty upon our people, eſpecially when we preach before thoſe who are called unto publick truſts, and in whoſe hands the managing of great and common affairs is depoſited. For certainly, ſelf-ſeekers can never ſerve the publick with fidelity.

I now proceed unto my laſt part of my Application, *viz.* An Exhortation unto us our ſelves to practice this heavenly duty, wherein I can but offer a *ſceleton*, and ſome naked lineamens of what might have been more fully enlarged. I ſhall branch this Exhortation likewiſe into two parts: One concerning our general Miniſtery, the other concerning our particular Relation unto the ſervice of this Aſſembly.

For the forme; (I ſhall need ſay nothing of the third

third way of ſelf-deniall; there being none, I preſume, either here or in our Miniſtery, who ſo value their own graces as to ſeek righteouſneſſe from them, or to hang ſalvation upon them.) Of the two former, let me crave leave to offer a word or two.

Firſt, That we would ſtudy to *deny our ſelves* in thoſe more peculiar and ſpeciall failings which we are ſubject unto as Miniſters of the Goſpell: many particulars might be ſingled out, I ſhall name but two at this time, namely *Affection* of *New lights* in Doctrine, and of *New ſenſes* and Expoſitions of Scripture.

For the former, there are in this age of Liberty (for uſually ſuch men do *Captare Tempora impacata & inquieta*, as *Petrus Ærodius* a learned Civilian telleth us) very many itching and wanton wits, men of an *Athenian* temper, who ſpend all their time in nothing elſe but to hear and to tell ſome *New Theology*, who flie after too high notions, and abſtruſe, Metaphyſicall, unheard of fancies; not contenting themſelves with the wholeſome form of ſound words, and the general harmony of Orthodox Doctrine; who direct all the ſtudies and navigations of their mindes unto *Theologia incognita*, to practice new experiments, and to make new diſcoveries. For mine own part, I never liked *Projectors* in any kind, they uſually delude others, and undo themſelves: But above all, a Projector in Learning is one of the moſt unhappy: and of all learning, none more dangerous then a *Projector in Theology*; the likelieſt piece of Timber of any other, out of which

which to ſhape firſt a *Sceptick*, and after that an *Heretick*, and at laſt an *Atheiſt*; ſuch were the Ancient Hereticks of old, *Valentinus*, *Baſilides*, *Montanus*, *Marcus*, and the reſt, who as *Euſebius* telleth us, were wont to amuſe the people with ſtrange words, and unintelligible expreſſions, the better to draw them firſt into admiration, and by that into belief; and ſuch were in our later age of the Church, *Fauſtus Socinus*, and *Conradus Vorſtius*, and divers others, whoſe corrupt and bold Doctrines, have ſpread like a Gangrene, and miſerably infeſted the Churches of Chriſt in other Countreys. And many ſuch are likely enough to ariſe and multiply in theſe Kingdoms (heretofore famous for unity in Doctrine) if the Fancies of *New Light*, and *Liberty of Conſcience* (falſely ſo called) ſhould go on and preuaile: one ſad example whereof we have already in the prodigious and moſt execrable blaſphemies of a *Socinian* Heretick, to ſay nothing of any other diſtempers.

Ἑβραϊκὰ ὀνόματα ἐπιλέγουσι πρὸς τὸ μᾶλλον καταπλῆξαι τοὺς τελουμένους. *Lib. 4. Hiſt. Eccleſ. cap. 10.*

I do not doubt, but when the Prophecies of Scripture, touching the affairs of the Church which are yet future (of which I believe there are many) ſhall be fulfilled, there will by that means bee much more light in underſtanding ſuch predictions, than it is poſſible yet to have of them while they are unfulfilled (for the accompliſhment of Prophecies are the beſt and ſureſt expoſitions of them.) But in things *Doctrinall*, and *Evangelicall*, in matters of Faith, Duty, and Godlineſſe (which, I am ſure, ought to be the heads

heads of our preaching) to cry up *New Lights*, and to amuze the people with Metaphyſicall fancies, and Chimicall extractions, as if they were deep and heavenly myſteries, and in the meane time to neglect the preaching of duty, and the ſavory and ſaving principles of Repentance and new Obedience, is the next way to introduce Scepticiſm into the Church, and a farre readier meanes to make men queſtion the truth of all that they learned before, then ever to attain any certain knowledge of the things which are newly taught them. In this therefore let miniſteriall prudence and zeale for the ſouls of our hearers, and for the peace of the Church, teach us to *deny all pride* and wantonneſſe of wit, which would offer to attempt and tranſport us into *by-wayes*, and make us buſie our ſelves in finding out a North-weſt paſſage (if I may ſo ſpeake) unto heaven; but let us content our ſelves with the *words of truth and ſoberneſſe*, with the wholeſome *form of ſound words*, that we may be *workmen who need not be aſhamed*, *rightly dividing the word of truth*; and making manifeſt the will of God to the Conſciences of our hearers by *Demonſtrations of the Spirit and of power*, that they being *convinced*, *and the ſecrets of their hearts diſcovered*, *may fall down and worſhip God*, *and acknowledge that God is in us of a truth*.

2. Let us learn to *deny our ſelves* in the *affectation of new ſenſes* and meanings of Scripture, in indulging a liberty to our own wits and fancies, to pick exceptions at the pious and ſolid expo-

sitions of other Learned men. We know how affectation of *Allegories* and forced allusions in *Origen* and some other Ancients, and affectation of *Cabalisms* in many Rabbinicall Doctors, hath pitifully wrested and abused the holy Text; which is no small sinne in the Apostle *Peters* judgement, 2 *Pet.* 3. 16. *Dic ubi cubas in meridie*, you know what a wilde and proud sense the Donatists put upon that place to maintain their African Schisme. But as *Juvenal* said of Children, *Maxima debetur pueris reverentia*, I may say in another sense of the holy Scriptures, that we owe much reverence and veneration unto them, and we may not without much modesty, and gravity, and godly fear, set our selves to the expounding of them. I do not deny (it were injurious to the gifts and graces of Gods Spirit, bestowed differently upon them, so to doe) but that we may deliver our own private conceptions upon any part of Scripture, though unobserved by others before us (that may be revealed to another which sitteth by, which a former had not discovered;) But I dislike *the affectation* of finding something *new and strange* in every thing we read, though plaine, easie, and by others literally and clearly expounded; a coming with prejudice unto the labours of our brethren, and willingness to finde faults and defects in what they have done before us. Whensoever therefore we judge it needfull to interpose any opinion or sense of our owne, let us, First, do it with humility and submission, with reservation of Honour and reverence unto

Vide Reuch. in. de arte Cabalistica. Aug. de unitat. Eccles. cap. 16.

Nunquam verecundiores esse debemus quàm cùm de Deo agitur. Sen. Nat qu. lib. 7. ex Aristotele.

others from whom we differ; not *a* Magisterially or tribunitially, with an ἐξουσία as if we speak rather Oracles then Opinions. Secondly let us in this case take heed of departing, *vel latum unguem* from the *b analogy of faith*, and that *knowledge which is according unto godliness*, into diverticles of fancy, or criticall curiosity; but let us resolve ever to judge those expositions best and soundest, which are most Orthodox, practicall, heavenly, and most tending unto the furtherance of duty and godliness.

Secondly, for the second branch of *self-deniall*, let us learn in the service of Christs Church to *deny our naturall selfe*, to spend and be spent, and like burning Lights be contented to wear out, and be consumed in our Masters service. There are many things will call upon us for the performance of this duty.

1. The prejudices and jealousies which men are apt to conceive against us. Some look upon us as if we did drive a design, and affect a domination, and sought great things for our selves. Very many likewise have an evill eye upon the outward condition and prosperity of the Ministers, they are apt to object unto us, and very ready to lay plots, and subscribe Petitions against us in the matter of our maintenance. Meaner rayment, courser diet, narrower harbour, every way *magis curta supellex* judged good enough, and much fitter for us. In these and the like cases it becomes us, and it is our duty to maintaine and vindicate *Jura Ministerii* and *decentiam Status*;

a Non ita pro nostra sententia dimicemus, ut eam velimus scripturarum esse quae nostrae est &c. ug. de Gen. ad lit. l. 1. c. 18. *b* Id potissimum eligamus quod cum sana fide concordat. ibid. c. 21. & l. 8. qu. 64. Illic expositionum adulteratio ubi doctrinae diversitas. Tertul. de praescip. cap 38. Κατὰ τὸν ἐκκλησιαστικὸν κανόνα. Clem. Alex. strom. l. 6

we cannot without unworthy cowardize betray the rights which belong to our places. The Apoſtle *Paul* doth magnifie his *Office*, and ſo in our degree and proportion muſt we; and he will plead for *double honour* in behalf of thoſe who labour in the Word and Doctrine, and ſo may we. Only becauſe theſe are things which concerne our own order, and ſo we may by prejudice be miſ-judged in the diſcharge of ſuch duties as theſe, as if we did ſeek and ſerve our ſelves; Let us do it with ſuch tenderneſs, as that we may ſtop the mouths of thoſe who watch for occaſion againſt us; and by our humility, meekneſs, innocency, wiſdome, contempt of the world, and all the pleaſures and vanities thereof, uſing it as if we uſed it not, without vanity, without levity, without exceſſe, by our bounty and charity, and miniſtring to the neceſſities of the Saints, and making all our ſubſtance appear to have written on it, *Holineſſe to the Lord*, we may put to ſilence the ignorance of fooliſh, and the calumnies of envious men.

Rom. 11. 13. 1 Tim. 5. 17.

2. The weakneſſes of Divers men, who are but babes in knowledge, men of low and narrow capacities, will likewiſe call upon us to deny our ſelves in our parts and learning; though we could ſet forth a feaſt of *ſtrong meats*, of wine, of fatted things; yet we muſt deſcend and provide *milk*, and *cibum præmanſum* for ſuch as theſe; and with the Apoſtle, *be all things to all men, that by all means we may ſave ſome.* In ſome Seas and winds, the main ſaile may be hoiſed up; in others, the leſſe you ſpread, the ſwifter you move. *Paul* had ſtrong argu-

Mark 4. 33. Joh. 16. 12 Heb 5. 11. 14. 1 Cor. 9. 22.

arguments when he disputed with the Philosophers at *Athens*, and easie, low Exhortations when he instructed the servants and children at *Ephesus*.

3. The pride, frowardness, and humours of men will many times minde us of this duty. Usually men will expect to be pleased and flattered, when indeed they ought to be reproved by us. Our relations unto them, our dependencies upon them, will tempt us to forbeare unwelcome truths, lest we forfeit our reputation with them, our supplies from them. In this case we must resolve to deny our relations, our dependencies, to prefer the Truth of God, and the Conscience of duty before the favours of men, *Though the more we love, the lesse we be loved.* Cowardize in a Minister is baser then in a Souldier, by how much our warfare is more honourable. A faithfull reproof will get more love and honour at the last, then a sinfull and fawning dissimulation. Though *Paul* reproved the dissimulation of *Peter*, yet *Peter* praiseth the wisdome of *Paul*. *Pessimum inimicorum genus laudantes.* A man can have no wore enemy in the world then a flattering and fawning Minister, that dares not deale plainly with his Conscience. We are in much more danger to to wrong the souls of men by our *oyle*, then by our *salt*; by our praises, then by our reproofs.

1 *King.* 22. 13, 14. *Jer.* 1. 17, 18. *Ezek.* 2. 6. *Amos* 7. 12., 14, 15. *Mark.* 6. 18. *Acts* 4. 19. 5. 29. 2 *Cor.* 12. 15. *Gal.* 4. 16.

Lastly, the sad condition of the Church of God in these times of distraction and distresses doth mainly call upon us for this duty of *Self-deniall*, that we would set our selves more to seek the

the welfare of the whole, and the closing up of the sad breaches that are amongst us, then how to advance our own ends, or to advantage our selves. And in this case there are two things we should learn to deny.

1. Our own *Interests* in comparison of the common safety. Let it never enter into the desires of any of us to wish, or be contented that the troubles continue, that the breaches and differences be kept still open till parties be balanced, till wee can by time work out more probable meanes to advance our owne interests. Oh that such a thing as sides and parties should be ever thought on amongst Brethren, when Churches and Kingdoms are in a flame! You remember the story in *Plutarch*, of *Themistocles* and *Aristides*, two great Commanders, who though there were private differences between themselves, yet being at any time joyned in Commission upon publick service, either military or civil, for the good of their Countrey, they were wont to leave their enmities at the gates of the City, and go on with amity and accord upon the common affairs. It is an excellent example, and worthy the imitation of Christians.

Πολλοὶ, πυθόμενοι τὴν μισοκλέα καὶ τὴν Ἀριστείδου ἐπαινοῦσιν, ὅτι ἡνίκ' ὤρων τὼ ἐχθροὼ ἀποτιθεμένους ὁπλίτας ὄντας δεῖ σφᾶς βεβαίως ἢ στρατηγίαν ἐξίοντες εἶτα πάλιν ἀναλαμβάνοντας *Plutarch. in li. de præcep. reip. gerend.*

2. Our private *judgements* and *opinions*, so far forth as not to widen the wounds and encrease the divisions of a bleeding Church, by an unseasonable venting and contending for them, they being not in themselves matters of faith and morall duty, but matters meerly problematical, and of private perswasion, wherein godly men may be

diffe-

differently minded, without breach of love, or hazard of salvation. I have long had this opinion, that a divided Ministry in this Kingdom of Conformists and Non-conformists was fomented by an Episcopall interest; that some being zealous on the one side, and others on the other, they might never want matter for their power, having objects both for their frowns and for their favours to work upon. Whence peradventure it was, that when former Ceremonies grew more generally to be digested, the practice of others, and more offensive, began to be introduced, to discriminate Ministers still, and by that means to be the *fomes* of Episcopall power. As men put Vipers and flesh into vessels of Wine, that by feeding on them it may be preserved from weakning it self. But what, or whence should the cause now be, that we must still have a divided Ministery? That they who were formerly united in suffering, should like *Petrus Alexandrinus* and *Meletius*, (as we find the story in *Epiphanius*) divide asunder upon lesser differences, and make secessions one from another? whose interest is hereby promoted? Who are they that are most pleased by these divisions? Are any more likely to make advantage by the divisions of brethren, then they who are enemies unto them both?

Epiphan. lib. 1. Hæres. 68.

For the Lords sake let us lay it to heart, and the more we see the Common enemy gratified by it, and glorying in it, the more let us be grieved for it, and ashamed of it, and on all hands endeavour to take off the edge of prejudice and bitterness.

neſſe. When ſheep puſh and run heads againſt one another, it is a foretoken of ill weather. It were worth not only our faſting and praying, but our ſtudying, our ſwearing, our bleeding, our dying, to recover peace to the Church, and unity amongſt Brethren again. Why ſhould not the world ſay of us now, as they were wont to ſay of Chriſtians heretofore, *Vide ut ſe diligunt?* Surely, biting, devouring, cenſuring, counter-working, ſpending the edge of prejudice, policies, and paſſion againſt one another, well it may be through humane weakneſſe amongſt good men, but I am ſure it is the thorn and prickle, it is not the roſe or flower which growes upon that tree. I ſhall add but one word more unto this point, and ſo conclude it; and it is this, That no man ought to prejudice a publick and generall Right by any private apprehenſions of his own, though they may ſeem to have a pretence of humility and ſelfe-deniall in them. No ſingle perſon by any diſclaimer of his, may undertake to extinguiſh a common property. In copartnercy or fellowſhip, the rule of the civill Law grounded upon cleare reaſon is this, *Non id quod privatim intereſt unius ex ſociis ſervari ſolet, ſed quod ſocietati expedit.* No perſons private intereſt, but the common advantage of the ſociety is to be attended. And again, *In re communi nemo jure quicquam facit altero invito.* Therefore the Apoſtle, when upon great and weighty reaſons he declined in his own particular to receive maintenances from the Churches of Achaia, he yet withall writes a whole Chapter to vindicate

Leg. 65 Seſt. 5 D. pro Socio.

L. 28. D. Communi dividendo.

1 Cor. 9.

vindicate and assert the just claime of the Ministers of the Gospel unto maintenance, lest he should by a private act of *self-deniall* (necessary *hic & nunc* for himself to exercise) prejudice the common and perpetual interest of all the ministers of the Gospel. Surely; If I had a singular opinion in matters not of faith or necessity to salvation, different from the opinion of all others, and had confidence enough to value it, and wit enough to plead for it, and wisdome enough to manage it unto plausible correspondencies, and forehead enough to undervalue the judgement of all other godly men concerning it: I hope either modesty or piety would constraine me to learn of the Apostle to have *such a perswasion to my self*, and not by an unseasonable obtruding of it, to offend my brethren, and to trouble the Church of God.

I have but three short words more of Exhortation unto us, with respect to our service in this reverend Assembly, and then I shall conclude; and they are, that with respect hereunto we would learn to *Deny our selves*.

First, In our own *private affairs*, times, occasions; that we would not suffer these any way to retard, or obstruct the publick service. The eyes of friends are upon us, expecting our haste: the eyes of enemies upbraiding and deriding our slowness: the eyes of other Churches abroad, looking on us as healers, and repairers of breaches in these times of trouble and division, and longing to see the fruits of our labours. Let

theſe conſiderations move us not to be weary or faint in our minds, but to do our uttermoſt to diſcover truth, and to recover peace unto theſe torn and afflicted Churches.

Secondly, In our *Speeches* and debates: Some men have excellent abilities of copious and fluent ſpeaking, a felicity which I ſo much the more honour and admire where-ever I finde it, by how much the greater mine own inability is of ſudden digeſting or uttering mine owne conceptions. Yet conſidering the neceſſity of haſtning the work which we have before us, I humbly conceive it were fitter to ſpeak *a Ariſtotle*, then *Cicero*; conciſe arguments, then copious Orations: *In eo non eſt cunctandi locus, quod non poteſt laudari niſi per actum.*

Laſtly, in matters of *difference*, if at any time ſuch ſhall occurre, let us chiefly ſtudy to deny our ſelves. *Paſſions* are ſeldom friends unto ſerious affairs, having much of miſt and darkneſſe in them. The more heavily the mind is, the more calme and ſerene, and the leſſe turbid; *b Inferiora fulminant.* It is *c Homers* commendation of the Eloquence of *Uliſſes*, that it was a ſhowre of ſnow, which falls ſoft, but ſokes deep; whereas violent and haſty rain runs off the ground before it can enter into it. *Jonah* ſlept, Chriſt ſlept, while the ſhip was under a tempeſt. I love not Allegories, yet give me leave to make this alluſion from it: Our propheticall, our Chriſtian temper is too much aſleep when we are troubled and diſtempered with paſſion.

I con-

a Ut Menelaus παῦρα μὲν ἀλλὰ λιγέως ἐπεὶ οὐ πολυμυθος. Iliad. γ. Tacit.

b Senec. Lucan.

c Καὶ ὑπαὶ νιφάδεσσιν ἐοικότα χειμερίῃσι. Iliad. γ. Summam aggreſſus ut in Ulyſſe facundiam magnitudinem illi junxit, cui orationem nivibus hibernis & copiâ verborum atque impetu parem tribuit. Quintil. Orat. Inſtit. Lib. 12. cap. 10.

I conclude all in the words of the Apoſtle, *Look not every man on his own things, but on the things of others. Let the ſame mind be in you which was alſo in Chriſt Jeſus, who being in the for of God, thought it no robbery to be equal with God,* and yet he *humbled himſelf, and emptied himſelf, and made himſelf of no reputation,* and *took upon him the form of a ſervant*: And being *Lord* of *all*, became *obedient*; and Lord of *Life*, obedient unto *Death*; and the Lord of *Glory*, obedient to the death of the *Croſſe*. If our Lord and Maſter did ſo deeply deny himſelf to ſave and redeem his Church: Let it not be grievous unto us to deny our ſelves to ſerve and to edifie the Church.

FINIS.

Animalis homo:

CONCIO

LATINE HABITA

AD

Academicos Oxonienſes;

Nono die Octobris, 1649.

PRO

INCHOANDO TERMINO:

AUTHORE

ED. REYNOLDO S. T. D.

Academiæ Procancellario:

Londini, Excudebat *T. Ratcliffe* pro *Georgio Thomaſono*, apud ſignum Roſæ & Coronæ in Cœmiterio Paulino, 1659



Honoratiſſimo Clariſſimoq; viro

D. CHRISTOPHERO TELVERTONO,

BARONETTO,

ET

Equiti Aurato, Fautori ſuo

ſemper colendo.

Honoratiſſime Vir,

Vti me ad Secundas regi minis Accademici curas nobiliſſimi Cancellarii noſtri literæ vocarent, id mihi præcipuè in votis fuit, ſepulta penè inter belli Civilis motus, & collapſa Sacræ Theologiæ exercitia pro virili parte meâ in integrum reſtituere. Conſilium hoc quò certius effectum darem, viſum eſt meo quali quali exemplo, & Laboris

consortio fratribus ac symmistis præire, ut, quod humani ingenii est, propere sequerentur quæ forsan piguit inchoare. Cùm autem per singula pene momenta ingens premeret negotiorum moles, atq; huic consilio obicem poneret, ruri me in secessum recipio, ut per aliquot dies inter Libros delitescens, me voti hujus reum liberarem. Divinâ favente gratiâ rem exegi. Famque id à me efflagitant amici ut opellam publica luce donarem. Suadentibus duplici de Causâ obsequentem me præbeo. Primò quia non prorsus inutilem futuram sperarem exercitatiunculam istam Juventuti Academicæ, Sacræ præsertim Theologiæ Candidatis, ut tali monitore inter bonarum literarum Studia, veræ insuper pietati operam impendere addiscerent, quando nec propriæ saluti, nec usibus Ecclesiæ, nec Divinis praculis debitè inservire possent, quamvis exquisitissimis ingenii omnisq; literaturæ doribus instructi, nisi simul Spiritu Christi cœlestique Sapientiâ Evangelicis Mysteriis amplexandis percipiendisque redderentur idonei. Deinde ut hac, quamvis tenui & perexiguâ grati animi tesserâ publicè testatum darem quàm me tibi

bi multis nominibus obæratum teneas. Præ-
sertim quòd inter flagrantes Belli Civilis mo-
tus, protinus imminutâ re mea familiari, col-
lapsa valetudine, & vix aliqua vitæ spe resi-
dua, in mediis ærumnis sponte tua, nullis pre-
cibus aut sollicitatione impulsus, consilio, ope,
munificentia tua languentem erigere, ac fovere
dignatus es. Neque enim mihi unquam è me-
moria excidere debet, aut tua, aut integerrimi
viri D. Zouchi Tati *de rebus meis fractis &*
imminutis cura antiquissima. Quid meis dixi?
Cum universa penè in finibus vestris sacris Mi-
litiæ & Evangelici Ministerii Cohors optimos
vos & Pietatis & Doctrinæ Patronos sen-
tiant predicéntque.

Deus Opt. Max. Te, *unà cum lectissima*
Conjuge, Liberísque Suavissimis sub alarum
suarum præsidio conservet, & pro Summa tua
in Evangelii Ministros pietate æternam mer-
cedem retribuat. Ita *animitùs precatur*

E Musæo meo in
Æde Christi *Oxon.*
IV. Idus *Nov.*

Dignitati tuæ in Christo
obstrictissimus,

ED. REYNOLDUS.

ANIMALIS HOMO.

1 COR. 2. 14.

Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστι. καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

Animalis autem Homo non percipit ea quæ ſunt Spiritûs Dei, ſunt enim ei ſtultitia: Et non poteſt ea cognoſcere, quia ſpiritualiter dijudicantur.

SCopus Apoſtoli in tribus primis hujus Epiſtolæ capitibus eſt, ſchiſma in Eccleſiâ Corinthiacâ ortum arguere, & quantum fieri potuit ei extirpando medicinam admovere.

Quoniam autem causâ morbi cognitâ faciliùs remedia adhibentur, hujus ſchiſmatis cauſam inter alia oſtendit eſſe grandiloquentiam & ambitionem Pſeudo-Apoſtolorum, qui quum ſermonis elegantiâ, ingenii acumine, ſapientiâ

entiâ carnis, oratione comptâ, & verborum Lenociniis animos auditorum pellicerent, Apostolo Paulo hoc nomine, utpote omnem fucum, & inanes loquendi blanditias ultro aversanti, invidiam struunt, quasi Evangelium Christi ea quæ excidit magniloquentiâ destitueret, indignumque sanctis & sapientibus exponeret.

Atque hinc occasione arrepta variis argumentis ostendit non tantum inutilem & noxiam esse hujusmodi carnis in prædicando Evangelio sapientiam, sed tanto mysterio indignam protinus; cum hac ratione evacuetur crux Christi, *Cap.* I. 17. nec tam Dei quam humani ingenii virtus agnoscatur, quæ vi crucis prosterni debuisset. *v.* 18, 19. Neque enim superbæ hominum curiositati sese submittit, aut accommodat doctrinæ Christi, sed quam illi quasi stultitiam respuunt in ea singularis Dei potentia & sapientia elucet, *à* versu 19. ad finem capitis primi.

Mirum itaque esse non debet si Apostolorum doctissimus, & qui (modo è re Ecclesiæ fuisset) facillime sermonem suum Rhetorum lenociniis ornare potuit, simplicem potius adhibuerit prædicandi rationem, ut hoc pacto conspicua magis fieret potentia Dei, qui ignominiosa morte redimi electos voluit, & quasi stulta prædicatione ad redemptionem amplexandam efficaciter converti. *cap.* II. 1, 2, 3, 4, 5.

Nec tamen, quamvis verborum & humanæ sapientiæ pompa destitueretur Paulina prædicatio, ideo nulla in ea sapientia, nulla venustas elucebat; sed cælestis, sed spiritualis, sed Evangelii mysterio

mysterio, animarum saluti, fidelium gustui, materiæ denique substratæ admodum attemperata; quæ doctrinam spiritus, profunda Dei, mentem Christi, divina Eloquia oratione piâ, Sanctâ, efficaci, ἐν ἀποδείξει πνεύματος καὶ δυνάμεως explicaret, quæ intimas hominum conscientias instar ancipitis gladii perrumperet, & *captivam duceret cogitationem omnem in obsequium Christi.*

Summa est; ut Christus ipse sese ultro *exinanivit, formam servi accepit*, omnium denique rerum indigum exhibuit, nequid à Seculo mutuari videretur ad Ecclesiæ salutem promerendam: Ita salutis istius prædicationem ab omni vaniloquentia, & Suadæ, uti loquuntur Rhetores, medullâ abhorrere voluit, solâque cœlestis gravitatis & spiritualis ἀποδείξεως efficaciâ vim suam exerere. *Ilia. 7. 14. 2 Cor 8. 9.*

Nec tamen eò tendit hæc Apostoli Apologia, quasi Concionatoribus quaslibet loquendi sordes, & quicquid in buccam venerit effutiendi libidinem, nullo sensu, methodo, gravitate, judicio, dictaret. Quis enim *Paulo* nostro aut conscientiis hominum altiùs intonat? aut argumentorum pondere firmiorem assensum cogit? quis suavi magis, sed cœlesti, vi affectus in transversum rapit? & omnia Satanæ, Carnisque ὑψώματα prosternit? adeo, ut inter vota sua habuerit *Augustinus Christum vidisse in carne*, Paulum *audivisse è suggestu*, quem, nisi malè memini, *Tubam* appellat *Christi*, & *Dei nubem*, ut *quot verba tot tonitrua* auribus suis insonare viderentur: Sed inanes verborum flosculos & calamistros reprehendit, quibus ἀδολεσχοῦντες suæ potiùs ambitioni quàm Christi Evangelio inservirent,

ſervirent, nec tam *mentes* hominum *luce* perſunderent, aut *conſcientias calore* pietatis excitarent, quàm prurientes auriculas inani & mox emoriturâ voluptate afficerent.

Verba Textus obviam videntur ire objectioni. Nempe ſi Sapientiam revera prædicet Apoſtolus, uti dictum priùs *ver.6.* quî fit ut eam non recipiant, qui ſe totos altioribus Sapientiæ myſteriis perſcrutandis dederint?

Reſpondet Apoſtolus: *Sapientiam loquimur*, ſed *non hujus ſeculi*, verſ. 6. Sed Dei, & *in Deo abſconditam*, verſ. 7. Sed quæ omnes naturalis diſciplinæ aditus, *Oculos*, *Aures*, *Mentes* etiam prudentiſſimorum hujus ſeculi principum excedit. *Ver.* 8, 9. Sed quæ nullo Rationis conatu, ut reliquæ Scientiæ, è principiis per ſe notis extrahitur, ſed ſolo Spiritu Dei patefaciente innoteſcit, qui ſolus *ſcrutatur profunda Dei*, verſ. 10. Ut enim Animalia quæ infra gradum rationis poſita ſunt, mentis humanæ diſcurſus & conſilia ſenſuum perſpicaciâ non attingunt: imo nec Homo quiſquam interiores mentis alicujus conceptus novit, niſi ſpiritus Hominis eos priùs protulerit: Ita altum illud de ſalute noſtra Dei Patris conſilium nullum Humanæ Rationis acumen, niſi præeunte Spiritûs ſancti in Evangelio *patefactione*, & in mente *ſpeciali lumine* ac *auxilio* penetrare aut percipere poteſt. *verſ.* 11, 12, 13. Quod ipſum hiſce verbis & de novo repetit & ratione confirmat.

Duplicem enim propoſitionem duplici Argumento probat.

Pro-

Propoſitiones.

1. ψυχικὸς ἄνθρωπος ὁ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. Animalis Homo non recipit quæ ſunt Spiritûs Dei.

2. ψυχικὸς ἄνθρωπος ὁ δυνατὰι γνῶναι τὰ τοῦ πνεύματος τοῦ Θεοῦ. Animalis Homo non poteſt cognoſcere quæ ſunt Spiritûs Dei.

Argumenta.

1. Οὐ δέχεται, μωρία γὰρ αὐτῷ ἐστι. Non recipit, quia ſunt ei ſtultitia.

2. Οὐ δυνατὰι γνῶναι ὅτι πνευματικῶς ἀνακρίνεται. Non poteſt cognoſcere, quia ſpiritualiter dijudicantur.

Jam ut iſta explicatiùs percipiantur, *Quærendum* hîc occurrit,

1. Quid ſibi velit Apoſtolus per ψυχικὸν ἄνθρωπον. Non mihi arridet Danielis Heinſii ad Helleniſmum ſe recipientis judicium, ut idem ſit ψυχικὸς noſter qui Solomoni, *Prov.* XXIII. 2. איש נפש *Vir Appetentiæ*, ſive ut ſeptuaginta Interpretes reddunt ἀπλήστους, quaſi Beſtialem Hominis appetitum & Ignorantiam vox iſta denotaret, quamvis, (ne id taceam) non deſint qui verbis Solomonis hominem deſignari volunt *Judicio pollentem.* Nec ψυχικὸν hunc cum Eſtio *Adultis*, *perfectis*, ſenſus habentibus exercitatos, & qui Solidioris Cibi capaces ſunt, opponi crediderim, ut idem ſint ψυχικοὶ qui *parvuli*, *Lacte nutriendi*, *imbecilles ad audiendum*, *infirmi in fide*, qui altiora fidei myſteria nondum recipiunt. (Cui tamen Sententiæ Auguſtinum paſſim

passim favere observo.) Nec sane protinus excludendos dixerim Homines *Regenitos*, in quantum scilicet *Rationi naturali* nimium indulgent, & ex intelligentia Carnis de rebus divinis judicant.

Verùm cum Homo ex *Carne* & *Anima* constet, Sitque *Anima* pars Hominis præstantior, quamvis sæpiùs irregenitos propter Appetitum in vitia pronum, atque præcipites concupiscentiæ motus, σάρκα, & σαρκικὸν. Apostolus noster appellet: hic tamen hujusmodi Homines *à præstantiore parte* denominat, ut eos se intelligere ostendat, non qui libidinis mancipia sunt, & crassis Concupiscentiis vel nativum Lumen obruunt, (hujusmodi enim Homines ἄλογα ζῶα vocat Apostolus, 2 *Pet.* II. 12.) sed homines Sapientiæ studio debitos, & qui ea sola quæ stulta & absurda sunt, rejicere solent.

Hìc itaque ψυχικοὶ sunt quotquot τὸ πνεῦμα οὐκ ἔχετε Explicante Apostolo *Judæ* Epistolæ suæ, v. 10. utcunque aliàs exquisitissimis naturæ dotibus præfulgeant, utcunque *potissimam partem*, nempe *Animam* omnigenâ eruditione excolant, et rectissimè ad præscriptum Rationis vitam dirigant. Denique eos hic ψυχικὸς vocat quos supra *Sapientes*, *Scribas*, *Disquisitores*, et istius *seculi Principes* appellaverat, ut excludatur quicquid est nativæ aut acquisitæ perfectionis, quo naturæ viribus assurgere possit Ratio humana. Sic *Animalem* nostrum explicat Augustinus, qui secundùm Hominem sapit, ὁ μόνλιν τὰ ἑαυτὸν σύνεσιν ἀνθρωπίνην ἔχων, ut optimè Græcus Scholiastes. ὁ τὰ κατὰν τοῖς λογισμοῖς τῆς ψυχῆς διδοὺς, καὶ μὴ νομίζων ἀνωθεν δίδοσθαι βοηθείας. ut rectè Chrysostomus. ὁ φυσικὴ ἀκολουθία πάντα γίνεσθαι εἰὸ-

Tract. 98. in Joann.

ὡρᾶ-

μὴ Θ', καὶ μηδὲν τῶν τοῦ πνεύματος. uti Theophylactus. Qui denique nihil in ſe eximium habet, præter *Animam Rationalem* cujus ſolius lucem ductúmq; ſequitur.

Quærendum Secundò, quid ſibi velit Apoſtolus per τὰ τοῦ πνεύματος τοῦ Θεοῦ. Nempe τὰ τοῦ Θεοῦ norunt etiam Gentilium Philoſophi, docente Apoſtolo, *Rom.* I. 19, 21. τὰ δ' τοῦ πνεύματος τοῦ Θεοῦ ſunt 1. Ea regni Chriſti *myſteria* quæ ſola Spiritûs ſancti *pateſactione* non Eccleſiæ ſolùm, ſed et Angelicis poteſtatibus nota ſiunt, uti docet Apoſtolus, *Eph.* III. 10. Πᾶς γέγονε διὰ διαφόρου ζωῆς καὶ δικαιοσύνη διὰ τῆς ἀτιμίας, καὶ διὰ τῆς καταίσχυνης ἀλογίας καὶ δόξα διὰ τῆς ἀτιμίας, καὶ διὰ τῆς ἀσθενείας ἡ δύναμις· πῶς ἡ ζωὴ διαφόρου μίγνυται, &c. uti locum illum fusè et eleganter explicat Gregorius Niſſenus. 2. τὰ τοῦ πνεύματος ſunt ea etiam ἐνεργήματα quibus cor hominis aliàs cæcutientis aperit, ipsíque intellectum, et vim percipiendi, diligendi, obſequendi infundit: qualem ſpiritûs efficaciam ἔλεγξιν appellat Chriſtus, *Joan.* XVI. 8. *Nyſſen. Hom. 8. in cant.*

Quærendum Tertiò, Quid ſit hic εἰδέναι. Neq; enim conſentiunt Interpretes. *Metaphoram* ſubeſſe judicat doctiſſimus *à minoribus vaſculis*, quæ proportionem et capacitatem ſuam excedentia non recipiunt. Grotius idem vult eſſe quod mox γνῶναι. Et ſic plerique de *Intellectu* dici volunt.

Mihi felicior videtur eorum conjectura qui hic potius *Affectum* deſignari volunt. Ut Senſus ſit, non *Recipit*, non *Amplectitur*, Adverſatur, reſpuit, explodit, irridet. Sic apud *Joannem* idem eſt *Chriſtum lucem* non *recipere*, Cap. I. 11. quod poſtea, *Tenebras magis deligere*, Cap. III. 19. rectè monuit vir

Prælect. in Mat. 10, 3.

vir doctiſſimus Joannes Camero, doctrinam in ſacris literis paſſim vocari *Traditionem*; quæ autem traduntur. Recipi tum demum dicuntur ab iis quibus Tradita ſunt, quando obſequium præſtant: unde in Novo Teſtamento inquit δἰχεσθαι λόγον eſt קבל auſcultare, obedire, exhibere ὑπακολω πίστως. unde frequentiſſime vox illa δἰχεσθαι, ſi loca ſingula accuratiùs exploremus, *Affectum* & amorem in Novo Teſtamento innuit. Et hoc Senſu maximè cohærent inter ſe verba Apoſtoli. *Reſpuit* Animalis Homo Evangelium & Reprobat, quia ipſi *Stultum* videtur. *Stultum* autem judicat, quia non poteſt *intelligere*: ideo denique non *intelligit*, quia ſpirituali luce & facultate deſtituitur, magíſque reconditum & ſublime ſit pietatis myſterium quàm ut humanâ mente apprehendatur. Itaque ὐ δἰχεται notat hic *Affectus* & voluntatis *contumaciam* ſpiritualia averſantis, ὐ δυνἀται γνῶναι, *mentis Impotentiam* in iiſdem protinus cæcutientis. πιστὸς inquit Apoſtolus, λόγῳ καὶ πασης ἀποδοκῆς ἀξιος, de ſummâ Evangelii loquens, 1 *Tim.* I. 15. πιστὸς, adeoque *mente Credendus*; ἄξιος, adeoque *Affectu Recipiendus*, quorum utrumque hîc loci ψυχικῶ noſtro denegatur.

Quærendum Quartò, quid ſit μωρία γὰρ ἀυτῷ ἐστι. Notatur per ἄυξησιν iſtorum hominum *faſtus*, ſummúſque apud ipſos Evangelii contemptus. Non tantùm non approbant, ſed & explodunt, & cum irriſione rejiciunt: ut hominem ſceleſtiſſimum *Scelus* vocamus: ita quæ protinus inſipida & abſurda videntur iſtis *divinitatis cenſoribus*, uti loquitur Tertullianus, *qui conſultiores ſibimet vi-*

Contra Marcion. lib. 2, c. 2.

dentur

dentur Deo, nor ut Stulta tuntùm & inepta, ſed ut *ipſammet Stultitiam* reſpuunt. Sic populum rebellem quò gravìùs pungat Propheta, *Rebellionem* vocat, *Ezek.* XLIV. 6. Cumque hi ſoli ἐμωράνθησαν uti loquitur Apoſtolus, tamen ut ſolet plerùmque malè affectus oculus ſuo ipſius colore objecta omnia perfundere, τὸ ἐκείνων πάθος καὶ νόσημα τῷ πνεύματι τῶν νόμων προσάπτουσιν, uti apud Oecumenium loquitur Photius.

Quærendum Quintò, Quid ſit οὐ δύναται γνῶναι. Nempe non eſt tantùm *deſidiæ* & negligentiæ culpa, quaſi poſſet intelligere myſteria iſta, modò vires Rationis exereret: nec tantùm damnatur *contumacia* voluntatis Evangelium averſantis, ſed φυσικὴ ἀδυναμία, ſumma inſuper *Impotentia* ad percipiendam cœleſtem doctrinam. Summa ſanè undique *Impotentia*. In *Mente*, οὐ δύναται γνῶναι. In *Voluntate*, οὐ δύνανται ὑποτάσσεσθαι, *Rom.* VIII. 7. In *Fide*, οὐ δύναται λαβεῖν, *Joan.* XIV. 17. In *Fructu*, οὐ δύναται καρπὸν φέρειν, *Joan.* XV. 4. In *Cultu*, οὐ δύναται εἰπεῖν Κύριον Ἰησοῦν, 1 *Cor.* XII. 3. In *Praxi*, οὐ δύναται Θεῷ ἀρέσαι, *Rom.* VIII. 8.

Quærendum Ultimò, Quid ſit πνευματικῶς ἀνακρίνεται. Eſt *verbum forenſe*, ut obſervant Budæus & Grotius, & ſignificat accuratâ & quaſi* duplici diligentiâ inquirere an rectè quid, an ſecus fiat. Ἐξετάζειν τὸ πρακθὲν εἰ καλῶς ἢ κακῶς ἐπράχθη: explicante Phavorino. Transfertur hic ad examen doctrinæ. δύναμιν autem διακριτικὴν oſtendit non procedere ab inſitâ Rationis vi & perſpicatiâ, ſed à Spiritûs ſancti afflatu, πίστεως δεῖται τὰ λεγόμενα, καὶ λόγοις αὐτὰ καταλαβεῖν οὐκ ἔνι inquit Chryſoſtomus: ut

* Ἡ Ἀνάκρισις δικαστήριόν τι δηλοῖ ὡς ἐν τῷ Ἀναβαπτίζειν φαίνεται, καὶ ἀνακρίνειν. Euſtath. in Iliad. α.

ut enim qui Legem condit optimus est istius Legis interpres: ita Spiritus Dei, à quo procedit Evangelii doctrina, nobis eam dijudicandi, indagandi, discutiendi facultatem ingenerat.

Tria interim hic observanda, ne subsit errandi occasio. Nempe 1. notari hic *Judicium* non *publicum*, *Ecclesiasticum*, *ministeriale*, quasi quilibet Dei gratiâ imbutus, eo ipso statim aptus sit & idoneus, qui muneris Ecclesiastici, & prædicandi Evangelii tremendum onus in se recipiat: sed *Judicium discretionis & approbationis*, quale erat illud Bereensium, qui *receperunt sermonem cum omni alacritate, quotidiè examinantes Scripturas an hæc ita se haberent*, Act. XVII. 11. quod Franciscus Junius alicubi vocat *Gustum spiritualis judicii*, quo quis sanam ac cœlestem doctrinam à fermento & insipidis ineptiis discernit, & solius *Christi vocem audit*, & agnoscit, *Joan.* 10. 3, 4.

2. Jucundum hoc non esse *Absolutum*, & omnibus numeris perfectum, sed κατὰ μέτρον τῆς δωρεᾶς, & in quantum quis Spiritu sancto afficiatur; quandoque enim etiam vir pius *non sapit quæ sunt Dei, sed quæ Hominis*, Matth. XVI. 23.

3. Spiritum sanctum esse quidem istius Judicii *causam principalem*, non tamen sine verbo Dei, ut efficaciæ suæ *instrumento*, quo voluntatis contumaciam deprimit, & intellectûs assensum producit. Quæ enim Spiritui sancto tribuuntur, eadem passim & divinis eloquiis adscribi legimus. *Psal.* XIX. 7, 8, 9. *Joan.* XVII. 17. *Rom* X. 8, 17. *Act.* XX. 32. 2 *Cor.* X. 4. 5. 2 *Tim.* III. 15.

Hucúsque

Hucuſq; Scopum, Analyſin, & ſenſum verborum propoſuimus; Jam ſex in ſe continent graviſſima Theologiæ *poriſmata*, digna ſane quæ ſi nobis Tempus ſuppeteret, ſingula fuſius explicanda ſuſciperemus: mihi ſatis erit ea tantum quaſi digito monſtraſſe, ut ad id quod præcipue propoſitum habui feſtinantius accedam. Forſan ſub uno iſto capite horum plurima ſeſe nobis de novo expedienda offerent.

Primum, Poſſe hominem miro ingenii acumine, & exquiſita, omnibuſque numeris abſoluta Sapientiæ, Doctrinæ, Artium, Scientiarumque peritia præpollere, atq; interim à vita Dei rebuſque ad Cœleſtem gratiam pertinentibus alienum protinus eſſe. Nicodemus erat ὁ διδάσκαλος, *inſignis in Iſraele Doctor*, & tamen ſpiritualis ac cœleſtis Regenerationis protinus ſe inſcium exhibuit, *Joan.* III. 9, 10.

Secundum, Hominibus non tantum Concupiſcentiæ & Lubidini mancipatis, ſed & iis, qui ſeriam & ſollicitam indies Sapientiæ ſtudiis operam impendunt, dum *ſolâ rationis Luce* ducuntur ſummam ineſſe adverſus pietatis myſteria cordis & *affectuum contumaciam*: cum ipſum φρόνημα σαρκὸς, *Inimicitia ſit adverſus Deum*, Rom. VIII. 7.

Tertium, Duplicem eſſe de Deo rebuſque Divinis cognitionem: unam *nativâ Luce* acquiſibilem, quando quæ ſciuntur cum innatæ Rationis principiis, animæq; teſtimonio concordant. *Rom.* I. 19. alteram *ſola Revelatione* & ſpirituali gratia ingenitam, utpote omnem Rationalis diſquiſitionis vim ſuperantem. Illa eſt cognitio reſpiciens τὰ τοῦ Θεοῦ,

Θεῦ, hæc τὰ τῆ πνεύματ Θ τῆ Θεῆ. Illa notitia *Naturalis*, hæc *familiaris*, ut rectè distinguit Tertullianus.

Lib. de Spect. cap. 2.

Quartum, cum doctissimorum hominum animalis naturaliter inesse *fastum*, ut non tantùm in surgant contrà, & mysteria Christi superbè respuant, sed iannis insuper et irrisione excipiant tanquam rem vanam ipsâque etiam Stultitiâ stultitiorem. Τί ἀνθέλοι ὁ παρμολόχος ἀπὸ ἰης λέγειν, iniquiunt *illa gloriæ animalia*, *Act.* XVII. 18. Viluit superbis vel ipse Deus Magister, ut parùm sit miseris quòd ægrotant, nisi se in ipsa ægritudine etiam extollant, et de Medicina qua sanari poterant erubescant. Ita puduit doctos homines ex discipulis Platonis fieri discipulos Christi, inquit *Augustinus*.

De Civ Dei, lib. 10 cap. 29.

Quintum, Summam esse in unoquoque homine naturali non tantùm mysteriorum Evangelii *Ignorantiam*, sed et ἀκαταληψίαν et τυφλὼ ἀδυναμίαν ad rerum spiritualium perceptionem. Proinde fidem in nullius arbitrio positam esse, sed divinitùs a Spiritu gratiæ κατ' εὐδοκίαν distributam. *Lux*, inquit Apostolus, *in tenebris lucet: sed tenebræ eam non comprehenderunt*, Joan. I. 5. *Non idonei sumus per nos ipsos ad cogitandũ quicquam, velut ex nobis ipsis.* 2 Cor. III. 5. sed protinùs *pauperes, cæci, nudi*, Apoc. III. 17.

Sextum, δύναμιν διακριτικὴν quâ fideles ritè in rebus Dei sapiunt. mentémque Christi et pietatis suavitatem quasi gustu percipiunt, esse *supernaturale donum* Spiritûs sancti, non tantùm *objectum* ipsum in Evangelio *præfacientis*, sed et *mentem* suo afflatu ac lumine *perlustrantis*, et animam instar ceræ quasi *in doctrinæ typum tradentis*, quo ad cœlestis Sculpturæ imaginem figuretur: *quò* respicere videtur Prophe-

tæ,

pheta, *Dabo* inquit *Legem meam in medio eorum, & in corde eorum ſcribã eam*, Jer. XXXI. 33. Et Apoſtolus, ὑπηκόσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς, *Rom.* VI. 17.

Reſtat jam ut præcipuum & ſane unicum hujus loci ſcopum plenius explicandum ſuſcipiam, dum eâ quã fas eſt, brevitate *Quæſtionem* hanc expediam, [Quousq; ψυχικὸς ἄνθρωπος *Res divinas cognoſcere poſſit vel circa eas cæcutiat.*]

Circa quam Statuendum *Primò* eſſe in omni Homine naturaliter σωτήριον, σωτείδησιν & κοινὰς ἐννοίας, per quas de Deo, de Peccato, de Judicio, de Præmiis & Pœnis aliquam quamvis perobſcuram ferre ſententiam poſſint, quod de Gentibus, *quæ ſine Lege ſunt*, docuit Apoſtolus, *Rom.* II. 14, 15.

Secundò, Res de Deo cognoſcibiles eſſe in duplici genere: quædam enim *naturales* tantum ſunt et *morales*; aliæ *ſupernaturales* et *evangelicæ*, quarum nulla ſunt humanis conſcientiis indita ſemina, ſed ſpeciali auxilio imprimuntur: *fiunt* enim, *non naſcuntur Chriſtiani*, uti loquitur Tertullianus.

Quibus poſitis, diſcimus *Primò*, Dari aliquam Dei Rerúmque divinarum *naturalem Cognitionem*, Lumine Rationis, Conſcientiæ teſtimonio, omnium denique gentium Conſenſu et Suffragio comprobatam; τὸ γνωστὸν τοῦ Θεοῦ vacat Apoſtolus, *Rom.* I. 19. Neque enim ἀμάρτυρον ἑαυτὸν ἀφῆκεν, *Act.* XIV. 17. quin et *palpando inveniri poteſt*, Act. XVII. 27.

Sive enim conſideremus *primò* rerum omnium *origines*, neceſſe eſt (cum ſibimetipſis cauſam eſſendi præbere non potuerint) ut tandem ad cauſam aliquam primam, abſolutam, omnipotentem aſſurgat intel-

intellectus, quæ rebus ſingulis materiam, formam, finem eſſendi & operandi dederit. *Pſal.* C. 3. Sive 2. Rerum inter ſe *ordinem* & *conſenſum*, quæ indivulſo nexu ſibi mutuo cohærent, optimeque ſibi invicem ſubſerviunt, & attemperantur, de quo Spiritus ſanctus paſſim, *Pſal.* CIV. 147, 148. Sive 3. Impreſſa rebus irrationalibus *Rationis veſtigia*, ut formicis, apibus, avibus alvearia & nidulos ſuos miro artificio confitientibus, taliaque agentibus, quæ, cum rebus ipſis nulla dijudicandi vis inſit, *ſupremi moderatoris* Sapientiam, cujus ductu & imperio rerum omnium ὄρεξις dirigunter, manifeſte oſtendunt: docente Spiritu ſancto, *Job.* XXXIX. *Prov.* XXX. 24, 28. Sive 4. Rerum naturalium *fœdera*, & quaſi ex compacto conſtitutas inter ſe operandi leges, dum, ut in commune conſulant, ſuo quælibet quaſi Jure nativo cedunt. Cum enim in rerum creatarum compage Aquis poſt Aërem proximæ debeantur vices, patiuntur tamen ſibi fræna injici, & terminos præfigi, ne Terra, hominibus deſtinata ſedes, ſubmerſa jaceret, & domino ſuo recipiendo redderetur inidonea: de quo loqui videtur Apoſtolus, quando dicit, *Terram Dei verbo ex aquâ & in aquâ conſiſtere*, 2 Pet. III. 5. Sive 5. Mirabilem *corporis humani ſtructuram* & compagem, nullo parentum artificio, conatu, aut induſtria formatam, & tamen ſingulari ratione Animæ motibus & imperio attemperatam, & quaſi *acu & arte Phrygionicâ contextam*, uti loquitur Pſalmiſta, *Pſal.* CXXXIX. 14-16. Sive 6. ipſius Animæ *receſſus* & *motus*, impreſſa ibi Religionis ſemina, inditum Numinis timorem, conſcientiæ etiam ab occultis ſceleribus verbera & cruciatus:

ciatus: de quibus Apoſtolus, *Rom.* II. 14. Sive denique, mirabiles *providentiæ eventus* recolamus, quando ex malis ſæpe bona, ex contrariis contraria prodeunt, quibus ſcelerum artifices in ſua ipſorum capita conſilia nectunt, ut paſſim videre eſt, *Gen.* L. 20. *Iſai.* X. 6, 7. *Act.* IV. 28. *Job.* V. 12, 13. Ex iſtis ſingulis, ne alia infinita congeram, manifeſtum eſt inſita eſſe & impreſſa rebus omnibus Dei veſtigia, quæ mentibus humanis non poſſunt ſeſe non naturali luce objicere.

Et quamvis pauci extiterint ut *Protagoras Diagoras*, & alii qui *Athei* dicti ſunt, & Deum nullum agnoſcerent: illud tamen aut propter deorum Gentilium futilitatem, aut ſtudio novitatis, aut pravo ingenio & mente ſceleribus occæcatâ, adeóq; *voto* potius quam *judicio* adſerebant. Nempe illorum maximè interfuit ne quis Deus eſſe qui mundum judicaret: iis etiam ſubinde novo impetu recurrit, quæ prius evanuiſſe videbatur, Lux inſita, & quamvis divinitatis ſenſum malitia ſuffoâcrint, illum tamen ſubinde reſuſcitant acriores conſcientiæ morſus, & ſcelerum cæca atque occulta verbera.

Dicimus *Secundò*, Dari *naturalem* rerum *moralium* cognitionem, & inditas eſſe humanis mentibus communes Juſtitiæ, Temperantiæ, & Probitatis notiones quibus & dirigi debeat, & argui conſcientia. Quemddmodum enim *affectibus Senſitivis* ſuæ competunt στρ;αὶ φυσικαὶ: & *facultati Intellectuali* θεῶτα ἀ'ξιώματα, quorum lumine ad indagandum veritatem adjuvatur: ita *Conſcientiis* hominum quaſi innatæ ſunt κοιναὶ ἐννοίαι, ſeu *Rationis moralis & practicæ principia*, quibus et erga noſmetipſos, et erga proximos,

ximos, et humanam ſocietatem ritè ſecundùm Sobrietatis et Juſtitiæ normam inſtituamur. Unde de Gentibus, quæ Legem non habuerunt, dicit Apoſtolus, quòd *naturâ, quæ Legis ſunt faciunt, & ſibi ipſis lex ſunt, oſtendántque opus Legis ſcriptum in cordibus ſuis*, Rom. II. 14, 15. 1 Cor. XI. 13, 14. Jude. v. 10. Malè autem fide, et Jeſuiticè, *Calvinum* ex hac parte inſimulat *Bellarminus*, quaſi iſtam in nobis cognitionem prorſus extinctam aſſereret: qui de Bono morali tantùm in ordine ad divinum cultum et ſalutem conſequendam ſermonem inſtituit, nec alio reſpectu legis naturalis vim labefactare voluit.

De Grat. & lib. Arbit. l. 5. c. 3.

Inſtitut. lib. 2. cap. 2. Sect. 22.

Dicimus *Tertiò*, Iſta Rerum moralium reſidua in animis hominum Principia, quamvis Gratiæ Generalis auxilio aliquid conferant ad humanæ Societatis ordinem conſervandum, vitámque *Ethicè* quoad famam bonúmque *Civile* tranſigendam: eſſe tamen manca protinùs et inutilia aut ad *ſpirituális* obſequii fructus, aut ad *cœleſtis* vitæ mercedem. Eſt hæc concluſio adverſùs eos qui ad ſalutem ſufficere volunt etiam Ethnicis eam Dei cognitionem, quæ naturaliter haberi poteſt, nec aut ſupernaturalem fidem, aut notitiam Chriſti media eſſe neceſſaria ad vitam æternam conſequendam. Huic ſententiæ (niſi malè memini) favere videtur *Eraſmus* in Proœmio ad Quæſtiones Tuſculanas Ciceronis, eámq; incruſtavit *Claudius Seyſellius* in Tractatu de Divinâ Providentiâ; cujus ſententam explicat & refellit *Franciſcus Collius* in Opere ſuo de Animabus Paganorum. Qui, quamvis Paganos probaverit nihil habere roboris ad ſalutem conſequendam, nec ſe præparare poſſe ad gratiam Juſtificationis, aut

Vide Hieron. adverſus Jovinianum, lib. 1.

Lib. 1 cap. 11. & 20.

ad

ad vitam æternam: quum tamen ſuavitati providentiæ divinæ, & liberalitati convenientiſſimum judicet, ut iis qui pro virili præcepta naturalia cuſtodiunt, ulteriora fidei & gratiæ media ad ſalutem conſequendam conferantur, tandem per integrum Librum ſecundum neſcio quas rationes excogitat, quibus Deus ſaluti Paganorum conſulere voluit, per apparitiones Chriſti in ſpecie Pueri, Senis, Leproſi, per miniſteria & ſpecies Angelorum, B. Virginis, mortuorum è Gehennâ reſurgentium; quæ, cum in ſacris literis fundamentum nullum habeant, ſed planè iis contradicant, tutius eſt & moderatione Chriſtianâ dignius, vias & judicia Dei imperſcrutabilia adorare, quàm futilibus figmentis ad miſericordiam ampliandam viam præmunire.

Huic Errori pernicioſo occaſionem præbuerunt laxiora quædam & ſatis incommoda dicta *Juſtini*, *Clementis*, *Alexandrini*, *Origenis*: qui licet Gentilibus Patriam cœleſtem abſque fide negatam voluit, neſcio quam tamen operibus ipſorum bonis mercedem debitam comminiſcitur; denique *Chryſoſtomi*, (ſi fides habenda *Sixto Senenſi* in Bibliotheca Theologicâ Qui fidem unius Dei & occulti miſericordiæ atque providentiæ ordinis, abſque ſpeciali notitiâ mediatoris ſatis fuiſſe gentibus aſſerit ad ſalutem conſequendam. * Quam ſententiam fuſius perſequitur *Andradius Luſitanus*, & *Andreas Vega*; eámque defendere videtur Jeſuita *Maldonatus*: ſed eam ad omnibus ut erroneam rejici dicit *Gregorius de Valentia*.

Juſtin. *Apol.* 1. *pag.* 83. *edit. Pariſ.* 1615. Clem. Alex. *Strom. l.* 1. *&* 6. Origen *in Rom.* 2. Sixt. Senenſ. *Bibl oth. l.* 6. *Annotat.* 51.

* Angrad. *Orthodox. explicat. lib* 3. Vega *de Juſtif. li.* 6. *c.* 18, 19. Maldonat. *in Joan.* 5. 6.

Greg. de Val. *To.* 3. *Diſp.* 1. *Qu.* 1. *punct.* 2. *&* 4. *conſulendi Montacutius Poſter. Exercit. Eccleſ.* 1. *Sect.* 1, 2, 3. *Apparat. ad Origines, Sect.* 49-99. Barnes *in Præm. ad qu.* 2. *art.* 8. Eſpencæ *in* 2 *Tim.* 3. *diver. ſ.* 17. Lorin. *in Act.* 2. 38. *&* 4. 12. *&* 10. 2. Baldwin. *Caſ. Conſc. l.* 2. Navar. *Manual. cap.* 8. *Sect.* 22.

Theſis

Thesis ista probatur *primò*, quia principia hæc moralia sunt pravis concupiscentiis usque eo obruta, ut sufficere nequeant ad conscientias *à* peccati dilectione expurgandas, cum qui maxima Dei notitia apud philosophos pollerent, *veritatem in iniquitate detinuerint*, uti docet Apostolus, *Rom.* I. 18. Id variis exemplis confirmat * *Tertullianus* Philosophos Atheismi, Læsæ Majestatis, Impudicitiæ, Adulterii, Tyrannidis, Perfidiæ, Adulationis, aliorum criminum eleganter incusans: nec diffitentur * Scriptores Ethnici, *Athenæus*, *Plutarchus*, *Diogenes Laërtius*, qui Philosophos fuisse impuros puerorum corruptores tradunt.

* *Tertul. Apol. cap.* 46. & Athenag. Legat.

* Athenæus lib. 4. & 14. *Plutarch.* Περὶ παιδῶν ἀγωγῆς *Diog. Laert.* in vita *Arcesilai.* Inter Socraticos notissima fossa cinædos. *Juven.*

2. Nec ad Deum rite colendum, nec ad Dei Justitiam fide amplexandam, nec ad tentationes & insidias hostium evitandas, nec ad spirituales nequitias superandas, absque Evangelii præsidio, & fidei fundamento assurgere potest mens humana, quamvis eximiis naturæ dotibus alioquin ornatissima, *Joan.* XV. 4. 2 *Cor.* III. 5.

Cum Deus sit *Spiritus*, & Pater *Cœlestis*, Joan. IV. 24. Matth. 7. 21 nulla ipsi nisi *spiritualia* obsequia & conversio *cœlestis* placere possunt, 1 *Pet.* III. 4. *Phil.* III. 20. Spiritu itaque ejusque auxilio opus est, quo tanquam suffitu officia nostra reddantur in Christo grata, quo tanquam vinculo salutis nostræ Authori firmiter uniamur. Jam vero *spiritualia* sunt in superiore gradu & ordine; nec naturæ debita, nec rationi indita, nec omnibus concredita, sed voluntaria dispensatione *à* Christo Capite in Membra selecta, prout ipsi placuerit, per verbum effusa.

Quamvis itaque possit aliquis absque verbo duce,

duce,& fidei charitate opera quædam facere quoad *materiam* & externam *operis ſubſtantiã*, quoad *ſpeciẽ* etiam, *famam*,& humanam ſocietatem *Ethicè bona*; tamen quoad *operandi principia*, modum, finem, formam, ut ſint obſequia *Deo grata* ad vitam æternam, fieri non poteſt ut moralium principiorum viribus ſine luce Evangelii & gratiâ Chriſti opus aliquod verè & ſpiritualiter bonnm inchoetur aut perficiatur. Infinita ferè ſunt Scripturæ Sanctæ teſtimonia quibus veritas iſta confirmatur; nempe *in ſolo Chriſto* Juſtitiam, Salutem, vires noſtras omnes fundari, *ſola fide* poſſe nos per dilectionem operari, & Deo placere. *Joan.* XV.3,4. *Act.*IV.12.*Eph.*II.10. &IV.20,21.*Phil.*IV.13.*Eph.*VI.10.1 *Pet.*II.5.*Act.* XV.9.*Gal.*5.6. *Heb.*XI,6. ut fruſtra ſit iſtis diutius immorari. Deum quidem norunt Ethnici, ſed jure *naturali* non etiam *familiari*, de *longinquo* non de *proximo*, uti diſtinguit Tertullianus. *Quia Chriſti non habet condimentũ, vanus eſt eorũ labor, & peritura ædificatio*, inquit Hieronimus: & iterum, *Non ſtatim qui jejunat, Deo jejunat, nec extendens pauperi manum Deo fœnerat.* Hinc enim eſt δικαιοσυνίας σπόλιον, uti loquitur Clemens Alexandrinus. Materiam hanc fusè tractarunt, qui cauſam Dei contra Pelagium, ejúſque reliquias egerunt, * Auguſtinus, Proſper, Fulgentius, alii, ut Bradwardinum, Gregorium Ariminenſem, & reliquos è ſanioribus Scholaſticis taceam.

Hieron. *in Eze.* 13. & *contra Luciferianos.*

Clem. Alex. *Strom lib* 5. * *Aug. Retract. lib.* 1 *cap.* 3. *Ep.*105,107, 120. *Lib. de ſpirit. & liter. paſſim Lib. de Fide & Operib. c.*16. *ad Simplician. lib.* 2. *qu.* 2. *de Civ. Dei. lib.*5.*cap.*19 *lib.*19.*cap.*25.*de nupt.& concupiſc.l.*1.*c.*3. *contra Julian. lib.*4.*c.*3. *Proſper contr. collat. cap. & lib. de vocat. Gent. (ſi ejus ſit) lib.* 1. *cap.*7. *Fulgentius de Incar. & gratia Chriſti, cap.* 20, 25, 26, 27, *Leo. Serm* 4. *de nat. Chriſti. Greg. Ariminenſ.*2. *diſt.* 1. *qu.* 3. *art* 2. *& diſt.* 26. *qu.* 1. *art.*3.

Dicimus *Quartò*, Rerum ſupernaturalium & myſterii

ſterii Evangelici non eſſe cognitionem aliquam naturalem, aut naturæ viribus acquiſibilem, ſed ad eam neceſſariò prærequiri, 1. ex parte *Objecti*, divinam *Revelationē* in Scripturis factam, & Traditione ſive miniſterio Eccleſiæ nobis ad credendum propoſitam: 2 Ex parte *Subjecti*, *apertionem* intellectûs, obſequium & *piam affectionem* voluntatis; denique induſtriam & uſum rectæ Rationis, ſed adſpiratione & illuminatione Spiritûs à nativâ cæcitate, & carnali inimicitiâ liberatæ priùs & ſanatæ.

Et quantum ad priorem partem iſtius concluſionis ſummus eſt inter omnes conſenſus, nempe requiri *patefactionem Divinam* ex parte *Objecti*, cum per ſe Naturæ ordinem excedat, nec ſit aliqua Evangelii Ratio ſeminalis intra ambitum Intellectualis virtutis. *Nemo*, inquit Chriſtus, *novit Filium niſi Pater, nec Patrem quiſquam novit niſi Filius, & cuicunq; voluerit Filius, retegere*, Matth. XI. 27. *Caro & ſanguis iſta non revelavit tibi, ſed Pater meus qui eſt in cœlis*, *Matth.* XVI. 17. Nec Humanum ſolùm, ſed etiam *Angelicum* intellectum ſuperat grande hoc ſalutis Arcanum, nec niſi per *Eccleſiam*, ſive per diſpenſationem Evangelii Eccleſiæ factam, poteſtatibus hiſce, quæ in cœlo ſunt notum fit, uti docet Apoſtolus, *Eph.* III. 10. Semper itaque ſub *Abſonditi Myſterii* titulo proponitur, ut inde manifeſtum ſit omnem Intellectualis Judicii aciem excedere, niſi cœlitùs fuerit patefactum. Μυστήριον χρόνοις αἰωνίοις σεσιγημένον, Rom. XVI. 25. Σοφίαν Θεοῦ ἐν μυστηρίῳ ἀποκεκρυμμένην, 1 *Cor.* II. 7. Μυστήριον ἀποκεκρυμμένον ἐν τῷ Θεῷ Eph. III. 9. Col. 1. 26. Μέγα μυστήριον, 1 Tim. III. 16. *Myſterium* autem eſt ἀπόρρητον καὶ θαυμαστὸν, καὶ ἀ-

Vide Greg. Nyſſen. in Cantica, Hom. 1. & Chryſoſt. Hom. 7. in 1 Cor.

γνοῦμενον uti loquitur Chryſoſt. *Myſterium* itaq; cum ſit doctrina Evangelii, proinde occulta, arcana, & naturali luce inacceſſa. Et huc alludere manifeſtum eſt magnum illud *Arcæ Fœderis* & *Sancti Sanctorum* ſecretum, quod ſoli Pontifici, idque ſemel tantùm quotannis patebat. Neque unquam illis impunè fuit, qui magnum illud Gentis *Arcanum*, curioſo oculo auſi ſint penetrare, aut Sacrilegiâ manu diripere. Quod ſicut de *Bethſemitis* narrant ſacræ Literæ, 1 *Sam.* VI. 19. ita & de aliis, ut de pompeio, & Craſſo obſervare licet; qui poſtquam Templum Heiroſolymitanum violaſſent, infelici protinus exitu perierunt. Quin & *Angeli* in Arcam Fœderis obtutu mirabundo oculos figebant, & grande illud miſericordiæ Arcanum adorabant, *Exod.* XXXVII. 7,8,9. quò alludere videtur Apoſtolus Petrus, 1 *Pet.* I. 12. Εἰς ἃ, inquit, ἐπιθυμοῦσιν οἱ Ἄγγελοι παρακύψαι, ut ſolent qui lætum aliquod aut grande ſpectaculum, protenſo per feneſtram collo, intuentur. Chriſto autem crucifixo, perruptum erat velum, ut jam *retectâ facie* altum illud ſalutis myſterium & gloriam Domini *quaſi in ſpeculo* intueamur.

Vide Florum, lib. 3. cap. 5. Tacit. Hiſt. l. 5. Joſeph. de bello Iudaico. l. 1. c. 5. et Antiq l. 14 c. 14. Aug. de civ. Dei, l. 18 c. 45.

Quantum autem ad alteram Aſſertionis partem, quæ ex parte *ſubjecti* Illuminationem & *gratiam Spiritûs* requirit, quâ naturalis cæcitatis & pravitatis velamen auferatur, *adverſarios* habemus, tum *antiquos*, *Pelagium* ejúſque reliquias, ut videre eſt apud (a) *Auguſtinum*, *Proſperum*, *Concilium*, *Arauſicanũ*, *Joannem Gerandum Voſſium*, & *Joannem Latium*: tum

(a) Aug. Epiſt. 107. Prof. contra Collator. c. 12. et 23. Conc. Arauſic. can. 5,6,7. Voſſius Hiſt. Pelag. lib. 3. part. 2. Theſ. 1. 3, Latius l. 2. de. Semipelag. cap. 2. theſ. 1. et cap. 5.

etiam *novos*, Socinianæ, videlicet, farinæ doctores; qui solo *Rectæ Rationis usu* & vi liberi arbitrii, absq; speciali Gratiâ facultatem sanante, omnia Evangelii mysteria intelligi, cognosci, credi posse affirmant. *Sine Revelatione*, inquit (b) *Valentinus Smalcius, Homo nec perfectè voluntatem Dei scire potest, nec auxilium ad eam præstandam habere, quod utrumque præstat Revelatio.*

(b) Val. Smalcius contra Frantzium, disput poster 8. Volkel de vera Relig. l. 5. c. 18.

Ut autem rei veritas magis perspicua fiat, notandum, cum (c) Philosopho *duplicem* esse *demonstrationem*, δεικτικὴν καὶ ἐλεγκτικὴν, *Apodicticam*, & *Negativam*, sive ducentem ad impossibile. Posterior hæc in præsenti negotio est illa, quæ falsas Religiones destruit; & hujusmodi demonstratio sufficienter ex vi *rectæ Rationis*, & ex principiis naturalibus formari potest. Neque enim inter Idololatras & Gentilium Superstitionibus deditos defuerunt viri sagaciores, qui Idolorum & Polytheismi vanitatem perspectam habuerunt. (d) Id quod passim probant *Justinus Martyr*, *Clemens Alexandrinus*, *Tertullianus*, *Cyprianus*, *Theodoretus*, *Cyrillus*, *Augustinus*, *Lactantius*, *Eusebius*, alii, Altera est *Demonstratio Ostensiva*, quâ Res spirituales, pietatis nempe, atque salutis mysteria, ita planè & potenter patefiunt, ἐν ἀποδείξει πολλῇ καὶ ἐναργείας, uti loquitur Apostolus, 1 Cor. II. 4. ut omnes prorsus λογισμοὶ, πᾶν ὕψωμα, πᾶν νόημα dejiciantur, nihilque supersit, quod adversus mysteria Christi, & quod ipsi debetur obsequium, regerere possit sapientia Carnis.

(c) Arist. priorum Analyt. l. 2. c. 14. & poster. Analyt. l. 1. c. 22, 23.

(d) Just. Mart. ἐν λόγῳ ἐλεγκτικῷ, & Apol. 2. Clem. Alex. in Protreptic. Tertul. Apol. cap. 11, 17, 46. Cypr. de vanitate Idolor. Theodoret. de curand. Græc. affectib. ser. 2. & 3. Cyril. contra Julian. l. 1. Aug. de Civ. Dei l. 4. c. 31. Lactant. l. 3. c. 3 Euseb. de præpar. Evang. lib. 13. c. 13. & lib. 14. c. 16. Joseph. contra Apion, lib. 2.

Agnoscimus quidem ex Scripturis jam revelatis plurimam de rebus sacris notitiam haurire posse etiam impios & hypocritas. Sensum quippe *Grammatica-*

maticalem, & ex datis principiis dogmatum *conſequētias*, Linguarum *idiotiſmos*, & ex Gentium moribus natas loquendi formulas, atque hujus generis alia ſatis percipere atque indagare poteſt nativum Rationis lumen, bonis literis & induſtriâ adjutum: quin & quandam Evangelii *vim*, *donum cœleſte*, *verbi divini guſtū*, & *futuri ſeculi virtutes*, hujuſmodi hominibus notas fieri docent Apoſtoli, *Heb.* VI. 4, 5. 2 *Pet.* II. 21.

At non pertingit omnis iſta notitia ad gradum illum quem Chriſtus ἔλεγχον, Apoſtolus φανέρωσιν πνεύματος καὶ ἀληθείας vocarunt, *Joh.* XVI. 8. 2 *Cor.* IV. 2. Id ut manifeſtum fiat, notandum eſt (quod etiam apud omnes pro confeſſo habetur) myſteria Evangelii in *eum finem* patefacta fuiſſe, ut nos totos Chriſto in obſequium ſubjicerent, adeóque notitiam tum demum Rectam eſſe, & objecto ſuo proportionatam, cùm conſcientiam purificet, voluntatem in obedientiam flectat, integrum hominem mente & ſpiritu reddat Criſto conformem, taléſque in nobis de Deo, de peccato, rebúſque æternis conceptus ingeneret, quales in mente Chriſti vigebant, ut eadem cum illo dicamus, ſentiamus, judicemus, 1 *Cor.* II. 16. Cùm itaque certum ſit Appetitum Rationalem ſequi ultimum dictamen, & *ſpirituale lumen* Judicii practici, niſi eò pertingat cognitio noſtra ut pietatem ingeneret, manifeſtum erit lucem Evangelii ſpiritualem, ſalvificam, plenam nondum ſeſe mentibus noſtris patefeciſſe.

Verbo ut expediam, duplex eſt rerum ſpiritualium notitia: *Intellectualis* una, cui ſedes in *mente*; *practica*, & experimentalis altera, cui ſedes in *corde*, de

de quâ Apoſtolus, *ut poſſitis comprehendere cum omnibus ſanctis* (eſt ſcilicet cognitio ſanctis peculiaris) *quæ ſit illa longitudo, latitudo, profunditas, & ſublimitas, & noſſe charitatem illam Chriſti omni notitiâ ſupereminentiorem*, Eph. III. 18, 19. et alibi ὑπερβάλλον τῆς γνώσεως Χριστοῦ Vocat. *Omnia*, inquit, *damnum eſſe duco, propter eminentiam notitiæ Chriſti Jeſu Domini mei*, &c. *Phil.* III. 8, 9, 10. quâ nempe vim Reſurrectionis & communionem perpeſſionum ita apprehendimus, ut morti ejus conformes reddamur. *Quis ſapiens*, inquit Jacobus, *& ſcientiâ præditus? demonſtret ex bona converſatione opera ſua*, Jacob. III. 13. *Per hoc ſcimus*, inquit Joannes, *nos eum noſſe; ſi mandata ejus obſervamus: Qui dicit novi eum, & mandata ejus non ſervat, mendax eſt*, 1 Joan. 2, 3, 4.

Eph. 3. 8.
1 Tim. 1. 15.
1 Pet. 2. 7.
Phil. 3. 8.

Quamvis enim ſenſus verborum, & conſequentiarum inter ſe connexio manifeſta ſit judicio *intellectuali*, non tamen demonſtrativè & plenè præſentatur Evangelica veritas judicio *practico* ſub ratione *ſummæ bonitatis*, & cœleſtis dulcedinis, tanquam *imperveſtigabiles divitiæ*, Bonum *omni acceptatione digniſſimũ, pretioſũ, totum deſiderabile*, cujus comparatione, quicquid uſpiam appeti ſolet ſit *ſtercus & damnum*, niſi voluntatem & conſcientiam ſuavi impulſu trahat ad obediendum Chriſto. Sicut itaque multùm intereſt inter orbis terrarum notitiam, è tabulis tantùm Geographicis edoctam, & aliam illam quæ ἐμπειρίαν, longo rerum uſu, & diligenti luſtratione ac peragratione itinerum comparatur: ita non minùs eſt diſcriminis, inter levem & evanidam illam rerum ſupernaturalium notitiam, quæ ſolo Rationis *diſcurſu* acquiritur, & aliam quæ *guſtu* cordis

cordis percipitur, quæ *tabulis carneis* inſcribitur, quæ auſpice & ductore ſpiritu animis illabitur, quæ denique mirâ & ineffabili ſuavitate interiorem hominem perfundit. *Quod* enim *in cibis guſtus, in ſacris intellectus*, uti loquitur magnus *Baſilius*: unde qui Deum *Noviſſe* dicuntur, *Rom.* I. 21. negantur tamen ipſum in *notitiâ habuiſſe*, verſ. 28. Quamvis enim lux aliqua maneret in *mente*, in *corde* tamen errabant ἀγνοῦντις καὶ πλανώμενοι, *Heb.* III. 10. & V. 2. unde peccata vocantur ἀγνοήματα, *Heb.* IX. 7. Præclarum eſt iſtud Ariſtotelis; Ὁποῖος πρὸς ἕκαστος ἐστι τοιοῦτο καὶ τὸ τέλος φαίνεται αὐτῷ. Qualis quiſq; eſt ſecundum animi ſui habitum, talis ipſi *finis* apparet. Quibus itaq; corruptus eſt animi habitus, & in vitia præceps, fieri non poteſt ut ipſis donum aliquod ſupernaturale appareat ſub conceptu *finis ultimi*, & ſummè eligibilis. Poſito enim *fine*, *media* eliguntur, & *deliberatio* de iis habetur. Naturaliter quippe quiſq; in ſuum finem fertur, eſt enim ſimpliciter appetibilis. Conſultatio autem & electio ea ſpectant quæ ſunt ad finem. Cùm itaque Impii media ad finem ſupernaturalem non eligant, manifeſtum eſt nec ipſum bonum ſupernaturale ſub ratione ſummi boni & finis ſimpliciter appetibilis ab ipſis concipi. Ethic. Lib. 3. cap. 7

Ex quibus ita explicatis manifeſtè ſequitur, Ad perfectam & propriam rerum ſupernaturalium cognitionem, non ſufficere ex parte *objecti Revelationem*, nec ex parte *ſubjecti* debitum *uſum rectæ rationis*, ſed inſuper requiri *Gratiam Chriſti* & *ſpeciale adjutorium* Spiritûs ſancti, quo cor aperiatur, emolliatur, et ſupernaturalis veritatis dulcedini habeat pro-

proportionatam ἕξιν & guſtum ſpiritualis judicii.

Probatur *primò* ex iis ſacræ Scripturæ locis, qui ſoli Spiritui hanc virtutem tribuunt, ut aſſenſum firmum rerúmque Evangelicárum intellectum ingeneret. Ille eſt qui *dat cor ad intelligendum, & oculos ad videndum*, Deut. XXIX. 4. *Dabo eis Cor*, inquit, *ut ſciant me*, Jer. XXIV. 7. & XXXI. 34. *Erunt omnes docti à Deo.* Joan. VI. 45. *Pater gloriæ det vobis ſpiritum revelationis & ſapientiæ in agnitione ipſius, ut illuminatis oculis mentis ſciatis, quæ ſit ſpes vocationis ipſius, & quæ opes gloriæ hereditatis ipſius in ſanctis*, &c. *Eph.* *Quiſquis audivit & didicit, venit ad* Chriſtũ, Joan. VI. 45. unde vocatur ἀκοὴ πίστεως Gal. III. 2. Quiſquis itaq; non venit, profectò nec didicit. Ita enim, inquit *Auguſtinus*, Deus docet per ſpiritũs gratiam, ut quod quiſq; didiceret, non tantùm *cognoſcẽdo videat*, ſed etiam *volendo appetat*, & *agendo perficiat*. Et iterum: Qui credunt, prædicatore forinſecus inſonante, *intus à Patre audiũt* atque diſcunt: qui autem non credunt, *foris audiunt, intùs non audiunt.* Ille eſt, qui *dat nobis mentem ut cognoſcamus*, 1 Joan. V. 20. *Qui mentẽ aperit ad intelligendũ*, Luc. XXIV. 45. *Cor* etiam *ad auſcultandum*, Act. XVI. 24. & *ad Jeſum pro Domino agnoſcendum.* 1 Cor. XII. 3. unde frequens illa Davidica precatio, quâ rogat ut Deus ipſum doceret, oculos aperiret, intellectum daret, cor dilataret, & in ſcientiam atq; obſequium mandatorum adduceret, *Pſal.* CXIX. 18, 26, 27, 33, 73, 125, 144, 166. Neque enim niſi *Spiritu Domini poſſumus, quaſi reflectà facie, gloriã Domini intueri.* 2 Cor. III. 15-18. Deum ſcire nemo poteſt niſi Deo docente, hoc eſt, *ſine Deo non cognoſcitur Deus*, inquit *Iræneus.*

Aug. de gratia Chriſti, lib. 1. cap. 14.

De prædeſtin. Sanctorum, c. 8.

Irenæus lib. 4. cap. 14.

Irenæus. A Deo discendum est quid de Deo intelligendum sit, quia *non nisi se Authore cognoscitur*, inquit Hilarius. Præclara sunt *Concilii Arausicani* verba: *Si quis per naturæ vires bonum aliquod quod ad salutē pertinet vitæ eternæ cogitare aut eligere, sive salutari, id est, Evangelicæ prædicationi cōsentire posse confirmat, absque Illuminatione & inspiratione Spiritûs sāncti, qui dat omnibus suavitatē in consentiēdo & credēdo veritati, hæretico fallitur spiritu, non intelligens vocem Dei in Evangelio dicentis, Sine me nihil potestis facere.* Hilar. de Trin. lib. 5. Concil. Arausc. can. 7.

Probatur *Secundo*, ex immani illa distantia & disproportione inter *objectum* & *facultatē*. *Facultas* enim est tota ψυχικὴ *objectum* πνεύματικὸν. Facultas autem *animalis* non magis potest quæ ad *Spiritum* pertinent percipere, quàm facultas *sensitiva*, quæ ad *rationem*. *Spiritualia enim sunt spiritualiter dijudicāda*. Altus est hic mysteriorum puteus, nec nobis suppetit in quo hauriamus, *Joan*. IV. 11. *Soli spiritui Dei nota sunt profunda Dei*. *Ratio communium opinionum*, inquit Hilarius, *consilii cœlestis est incapax*. Hoc solùm putat iu natura rerum esse quod aut intra se intelligit, aut præstare potest ex sese. Hilar. de Trin. lib. 1.

Duo autem præcipua sunt *Impedimenta* quibus obstruitur mens & quasi ligatur quo minùs plenè & secundùm insitam Evangelii pulchritudinem de rebus supernaturalibus sententiam ferat. *Augustino* sunt *Ignorantia & difficultas*; *Clementi Alexandrino*, Ἄγνοια καὶ Δυσέυρετα. *Primum* est *nativa cæcitas*, quæ non potest τὸ ὕψωμα τῆς πνευματικῆς attingere, nec lucem quamvis effusam & radios suos mittentem recipere: de qua vide *Ier*. VI. 10. *Joan*. I. 5. & III. 9. & IV. 11, 12. *Eph*. IV. 17, 18. *Joan*. XIV. 8. 2 *Pet*. I. 9. Aug. Retract. l. 1. c. 9. lib. de Arbitr. l. 3. c. 18 Clem. Alex. Strom. l. 7.

Secundum, Sapientia Carnis, durities & contumacia cordis, φρόνημα σαρκὸς de quo dicit Apoſtolus, quod ſit ἔχθρα εἰς Θεὸν, Rom. VIII. 7. nec ei ſubjici *aut velit* propter ſuperbiam, *aut poſſit* propter inſcitiam & pravitatem. Sicut enim *Appetitus carnis concupiſcit adverſus Spiritum*, ita *Prudentia carnis* adverſus Legem & Lumen ſpirituale rebellis obſtrepit: quod paſſim docent ſacræ Literæ, 2 *Cor.* X 4, 5. *Luc.* VII. 30. *Mat.* XXIII. 37. & XXI. 42. *Jer.* V. 12. *Zech.* VII. 11. *Act.* VII. 39. *Rom.* IX. 33.

Atque hujus *Inimicitiæ* & contumaciæ mentis adverſus lumen ſpirituale cauſa eſt *Iniquitatis dilectio*, & conſcientia ſceleribus inquinata cui non poteſt non grave & moleſtum eſſe quando occulta dedecoris ὁ γὰρ τὰ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· *qui enim male agit odit lucem*, Joan. III. 19, 20. Epheſ. V. 11, 12. Egregiè Philoſophus, αἱ ἀκρασίαι, inquit, καὶ τὰ ἤθη συμβαίνουσιν, ὡς γὰρ εἰώθαμεν ὅπως ἀξιοῦμεν λέγεσθαι. Qualis eſt cujuſq; vita & mores, talem eſſe vellet quam recipit doctrinam: unde *impii ceſſare ab ipſis cupiunt ſanctum Iſraelis*, Iſai. XXX. 10, 11. &, *Qui vates erit pro vino & ſicerâ, ille erit vates populo huic*, Mic. II. 11 Mite contra ingenium, & anima quæ ſe totam tradit Chriſto in obſequium, quicquid ſpiritualis lucis effulget, avide amplexatur, quippe quæ mentem habet Deo conformem. *Si quis*, inquit Dominus, *voluerit Patris voluntatem exequi, cognoſcet de doctrinâ utrum ex Deo ſit*, Joan. VII. 17. *Docebit humiles viam ſuam, & ſecretũ Domini notum faciet timentibus eum*, Pſ. XXV. 9. 14. *Oves Chriſti ejus vocem audiunt, & illum ſequuntur, quia ſciunt vocem ejus*, Joa. X. 3, 4. *Si quando det iis Deus pœnitentiam ad agnitionẽ veritatis*, 2 Tim. II. 25.

Ariſtot. *Metaphyſ. lib* 1.

II.25. Qui enim peccati dilectione captivi detinentur, præ *irâ* adversùs veritatem insurgunt, nec cum *mansuetudine* recipiunt insitum sermonem, tardi ad audiendum, ad loquendum contra obstrependúmq; præcipites, *Jac.*I.19,20,21. *Contentiosi* quippe sunt qui veritati obtemperare nolunt, *Rom.*II.8. Optimè Philosophus de rerum practicarum cognitione, Ἀ-μαθάνομεν ποιεῖν ποιοῦντες μανθάνομεν. Et *ex mandato*, inquit *Hilarius*, *Mandata cernemus*, Τήρησις ἐντολῶν γνῶσις τοῦ Θεοῦ, inquit *Basilius*. *Si in lumine Christi ambulare volumus, à præceptis ejus & monitis non recedamus:* ita Cyprianus. Ante omnia, *Opus est Dei timore converti ad cognoscendam ejus voluntatem*: ita Augustinus. Κακὸ πηγὸν ψυχῶ σοφία ἐκ ἐισελθύσα: ita Gregorius Nazianzenus.

Hilar. in I sal. 119. Gimel & Beth Basil. de Martyre manente. Cypr. lib. 2. Ep. 3. Aug. de doctr. Christ. lib. 2. cap. 6. & de Trin. l. 1. c. 1. Greg. Nazian. Orat. 26. & 33. Hilar. de Trin. l. 10. in initio.

Ut itaque Quæstioni huic de naturalis Rationis gradu in rebus fidei finem imponam, statuendum est, 1. * Res cœlestes Rationis captum excedere, sunt enim *Supra rationem Rectam*. 2. Easdem prudentiæ carnis adversari, sunt enim *Contra rationem Pravam*. 3. *Naturam indigere Gratiâ*, ut facultas ad supernaturale objectum recipiendum ritè disponatur. 4. *Gratiam uti Naturâ*, ut mentis acumine, judicii perspicaciâ, & bonarum literarum luce feliciores fiant in sacrarum literarum studio progressus. Denique Gratiam Spiritûs sancti esse *Principium*, Rectam autem Rationem Spiritu adjutam tantùm * *Instrumentum* spiritualis notitiæ.

**Ubi ad profunditatem Sacramentorum perventum est, omnis Platonicorum caligavit subtilitas. Cyp. de Spirit. sancto.*

*Si ratio contra sacrarum Scripturarum authoritatem redditur, quamvis acuta sit fallit. Aug. Epist. 7. Vide etiam Ep. 56. & Daneum in Aug. Enchirid. cap. 4. Sect. 9. Justi. Martyr. in exposit. Fidei. * Unde Rationem Rectam vocat. Clem. Alex* φραγμὸν καὶ στήριγμον τῆς ἀληθείας. *Strom. lib. 1.*

Jam ſubjungenda eſſent Corollaria quædam practica quæ doctrinam hanc noſtris uſibus accommodarent; mihi ea propter temporis anguſtias levi manu tetigiſſe ſufficiet. Itaque

1. Ne nobis nimium adblandiamur, ſi forſan exquiſitiſſimis naturæ dotibus, ingenii acumine, ſermonis elegantiâ, variâ lectione, longo rerum uſu, Artium, Linguarum, Scientiarum omnium peritiâ, judicii gravitate, et Rationis penè angelicâ perſpicaciâ nos Deus ornaverit, niſi ſimul accedat ſpiritualis *Gratiæ adjutoriũ*, quo ad cœleſtis myſterii cognitionem dilectionemque adaptemur. Quamvis enim ſplendidiſſima hæc χαρίσματα meritò nobis in animis et affectibus hominum famam gratiámque conciliant; quamvis magnum inde reipub. Literariæ et Eccleſiæ Chriſti emolumentum accedat; nullum tamen ex ſeſe aut ad Dei favorem, aut ad cœleſtis beatitudinis mercedem conſequendam momentum conferunt. Qui enim Noæ recipiendo arcam ſuo artificio fabricárunt, ipſi tamen in diluvio ſubmerſi ſunt. *Surgunt indocti & rapiunt regnum*, quando nos cum doctrinâ noſtrâ eo majore exitio perimus.

Neque enim præſtantiſſima naturæ & induſtriæ dona aut acutioris alicujus *morbi* cruciatus lenire, aut inquinatæ & rugientis *conſcientiæ* ictus, & laniatus repellere, aut fugientem revocare *animam*, aut *Gehennæ* flammas quaſi injectâ guttulâ minuere, aut denique horribilis *iræ* Dei excutiendo ſuſtinendóve oneri vel minimas vires ſubminiſtrare poſſunt.

Et quamvis omnes cœli terræque arcanos & abditiſ-

ditissimos recessus, ingenii nostri solertia & rationis vis indagatrix penetraverit, non minùs longo tamen intervallo ab *Angelicæ* cognitionis gradu, cumuloque recedimus, quàm cum in staturam bovis assurgere voluit intumescentis ranæ vana ambitio. Hos tamen, Angelos inquam, post lapsum & apostasiam sub tenebrarum vinculis captivos detinet ira Dei, & advenientis judicii horribili metu & tremore concutit.

Quin & accedente nativæ nostræ pravitatis & superbiæ fermento, adversus gratiam Dei, & cælestris doctrinæ simplicitatem insurgit plerumq; sapientia carnis, hujusmodi instrumentis armata nequitiæ, spiritum sanctum, suo quasi gladio, fodit & impetit, ut solet ebullientis aquæ ira ignem cujus beneficio fervebat extinguere, Ut *Belshazzar* aurea Dei vasa in Idolorum suorum cultum adhibuit, *Dan.* 5. 2. Et quemadmodum Moses, Josua, David, aliique sancti heroes Gentilium spolia Deo consecrárunt, ita Satan, Dei æmulus, spiritûs sancti dona in regni sui commoda pervertit, et ab *iis ornari cupit*, uti alicubi loquitur Augustinus. *Tertul. de Bapt. lib. 5.*

Proinde 2. nativam cordis nostri adversùs gratiam Christi Deique mandata contumaciam agnoscamus, et eo quo par est dolore lacrymisque defleamus, quâ salutem respuere, misericordiam repellere, mortem ultro persequi, nosque ipsos *æternâ vitâ indignos* judicare solemus. Nempe ad *ostium nostrum* pulsat indies Gratia Dei, et nos supini obsurdescimus; *in aures* intonat, nos in utramque aurem dormimus; *expectat* dum ad saniorem mentem redeamus, et porrò insanimus; *obsecrat* *Jon. 2. 8. Prov. 8. 39. Acts 13. 46. Apoc. 3. 20.*

crat, & triſtiâ afficimus; *ſinum* expandit & terga vertimus; margaritas obiicit, ſub pedibus profano faſtu conculcamus; *veſte byſſinâ, purâ, ſplendidâ*, armillis, coronis, & pretioſo cultu ornare nos voluit, & veteri centone putridiſque panniculis noſtris ſeminudi tumidique incedimus: *Vinum, manna panem Angelorum*, cæleſtem nobis cœnam parat, nos porcorum more ſiliquas voramus: deniq; *vulnera* ſua explicat Chriſtus quæ nos nequitiâ noſtrâ laceramus: *ſanguine* ſuo nos abluit, & in cœni volutabro jacemus: *voce, fletu*, clamore, lachrymis amplexus noſtras ſollicitat, & in libidinum ac pravarum cupiditatum ſinum præcipites ruimus. O *Beatos* nos! quibus varia Dei ſapientia affulget; O *Cæcos*! quibus & cœleſtis doctrina ſtulteſcit. O *beatos* nos! quos precibus Chriſtus obſecrat: O *miſeros*! ſi nec obſecranti Chriſto auſcultemus. Agnoſcamus inſipidæ Rationis noſtræ nugas & levitatem, quæ ea tantum in prædicatione Evangelii ſectatur, & manu porrectâ arripit non quæ planctum ſed quæ plauſum moveant, quæque prurienti ingenio arrideant, nullum interim pietatis ſenſum guſtumque conſcientiis noſtris ingenerent.

Proinde 3. ſeſe muniant myſteriorum cœleſtium *miniſtri* adverſus irriſiones & moleſtias quas Evangelii nomine expectandas habent. Neque enim munus ſuum detrectant *medici* aut adverſus ægrotantium injurias iram reciprocant, quia forſan queruli & gementes manum medicam repellunt, ſed patienter ferunt & Spartanâ nobilitate concoquunt furioſorum alapas, dum ipſis medicinam

cinam adferunt, quamvis pro gratia & beneficio contumelias odiumque referant. Id agamus ſerio ut peccatores peccati reos & convictos arguamus; ut juſtitiam Chriſti & viam ſanctitatis conſcientiis hominum commendatiorem reddamus; ut myſteria Dei non in ſapientia carnis, ſed ἐν ἀποδείξει πνεύματος καὶ δυνάμεως diſpenſemus; nec nobis plauſum, ſed Domino noſtro animas lucremur, ſanamque & cœleſtem doctrinam ſpirituali piorum guſtui attemperemus. Plus nobis ex muneris rite adminiſtrati conſcientia, ex teſtimonio Chriſti, & unius ovis deperditæ converſione ſolatii proveniet, quam ex Satanæ odio & impiorum hominum rabie aut triſte quid aut incommodum metuere poſſimus.

Proinde, 4. diſcant oves Chriſti ea, que de Deo & Chriſto in Evangelii prædicatione tradita ſunt, pro modo & menſura ſpiritualis judicii *probare*, & *quæ bona ſunt*, uti docet Apoſtolus, *fide retinere*, 1 Theſ. V. 21. Quoniam autem quamplurimi ſunt, qui dum *carni* nimium indulgent, *Spiritûs* tamen fidem nomenque dictis ſuis præſtruunt, ut majore emolumento fallant, & ſimplicium animos in erroris conſortium facilius pelliceant, ideo nos monet Joannes Apoſtolus, ut *Spiritus judicemus*; *quia*, inquit, *multi pſeudo-prophetæ in mundum exierunt*, 1 Joan. IV. 1.

At qua ratione, inquiet ovis Chriſti, poſſim doctrinam cœleſtem & Spiritus Chriſti teſtimonium ab aliis aliorum ſpirituum præſtigiis & impoſturis diſcernere? Quæſtio ſana graviſſima, & quæ longâ diſquiſitione enucleari meretur: Unico ego verbo expediam. Itaque

1. Sua

1. Suâ nativâ luce manifesta sunt omnia ad salutem & vitam æternam necessaria piorum animis in *quantum & quoúsque* pii sunt, suâque suavitate & gustu percipiuntur. *Oves* enim *Christi vocem ejus audiunt, & extranei vocem respuunt.*

2. Continuis precibus & assiduâ communione Spiritûs sancti conservandus est hic *spiritualis judicij gustus*: iis enim qui secundùm pietatis normam vitam componunt, doctrinam suam Christus patefacere promisit, *Joan.* VII. 17. & *si quid aliter sentiatis*, inquit Apostolus *hoc quoque Deus revelabit*, Phil. III. 15. nempe iis qui recto pede secundum lucem Evangelii conscientias moresque instituunt.

3. Qualis est Spiritus Dei, talia sunt, quæ ab ipso fluunt, doctrinæ mysteria: nempe Spiritus Christi mansuetus est, humilis, pacificus, sanctus, simplex, liber, cœlestis, sine fuco, & fraude, à terrenis affectibus consiliisque semotus. Si hujusmodi sint quæ fidei vestræ ab hominibus credenda proponuntur; si prudentiæ carnis, si *consiliis commodisque* humanis non attemperentur, nec in eum finem *de novo* cuduntur, ut artibus & astutiis hominum nectendis promovovendisque inserviant, (qualia sunt quæ nunc Temporis adversus *vocationem*, *dignitatem*, *sustentationemque ministrorum & bonarum literarum usum* passim apud imperitam plebem blaterant malè feriati.) Si *concupiscentiæ* & libidini viam omnem & effugium obstruant; nullúmque impiis *peccandi commeatum*, aut patrocinium præstent, (ut solent quæ adversùs Legis moralis spiritualem vivendi normam in vulgus spargunt Libertini:) Si *Liberrimæ Dei Gratiæ* non adversentur; nec humani

mani arbitrii vires in rebus ad ſalutem pertinentibus extollant; (Qualia ſunt, quæ de Electione, Redemptione, peccato originali, vocatione efficaci, perſeverantiâ Sanctorum, & his ſimilibus poſt Pelagium & ejus reliquias de novo in Eccleſiis reſuſcitarunt Neophotiniani, aliíque humanæ libertati patroni.) Si Legibus & *Inſtitutis* Chriſti contumelioſa non fuerint, nec Evangelicæ prædicationi & Sacramentis injuriam fecerint: (Qualia ſunt eorum dogmata qui iſta adultis & perfectioribus inutilia, & humiliora eſſe quam ut iis ſemper adhæreant fideles, ſuperbo ore deprædicant:) Si Chriſto ſalutis, redemptionis, & *gloria Domino, & Deo in ſecula benedicto*, gloriam ſuam non ſurripiant; (Qualia ſunt quæ adverſus divinam Chriſti naturam, & ſacrificium blaſphemo ore vomunt Photinianæ peſtis ſocii & hæredes:) denique, ſi præcones ſuos humiles reddant, mites, vitâ ſanctos, fide ſanos, ſapientiâ ſimplices, inſtitutis & moribus cœleſtes, intra ſuos ſeſe terminos modeſte & ſobrie continentes, à Spiritu Chriſti proficiſci pro certo habeamus.

Denique cum myſteria Chriſti omnem ſuperent Intellectum, *Adoremus* variam hanc Dei ſapientiam, magnúmque cogitatum patris de mundo per Chriſtum redimendo. Et ſupplices nos ad thronum gratiæ proſternamus, rogantes ut nos indies gratiâ & luce cœleſti perfundat, ut continuam ſpiritus ὀπτικφαν ſentiamus, quâ ad doctrinam Evangelii percipiendam *apperiatur intellectus*, ad amplexandam *flectatur voluntas*, omniſque cogitatio in *captivitatem redigatur ad obedien-*

dum Christo. Quæ nobis singula pro immensâ suâ misericordiâ Pater cœlestis gratioſé concedat per Christum Dominum nostrum; Cui, cum Patre & Spiritu sancto, sit omnis Laus, Honor & Gloria, in secula seculorum.
AMEN.

FINIS.

dum Christo. Quæ nobis singula pro immensâ suâ misericordiâ Pater cœlestis gratiosè concedat per Christum Dominum nostrum; Cui, cum Patre & Spiritu sancto, sit omnis Laus, Honor & Gloria, in secula seculorum.

AMEN.

FINIS.

Joy in the Lord.

Opened in a

SERMON

Preached at *Pauls*, May 6.

By EDWARD REYNOLDS, D. D.



LONDON,

Printed by *Tho. Ratcliffe* for *George Thomaſon* at the Sign of the *Roſe* and *Crown* in St. *Pauls* Church-yard, 1659.



To the Right Honorable

CHRISTOPHER PACK,

Lord Major of the City of *London*, and the Honourable Court of Aldermen there.

Right Honorable,

IN Conformity to your desires signified by your Order unto me, I here humbly present you a second time with that plain, but wholesome Doctrine, which you were lately pleased to receive with all ready attention. And indeed the argument is such, as the Apostle thought needful to

inculcate once and again. And therefore if the *Tongue* and the *Pen*, the *Pulpit* and the *Preſs*, doe a firſt and a ſecond time invite you unto the ſame duty, the Apoſtles example will both commend your *zeal* in deſiring it, and excuſe my *obedience* in conforming to ſo juſt a deſire.

Self-ſufficiency is Gods peculiar honor, one of thoſe *Regalia* which belong unto him alone. All creatures muſt go out of themſelves, both for the *continuance* of that *Being*, which they have, and for the *Acquiſition* of ſuch further *good* as they ſtand in need of. And ſince they are all thus defective in themſelves, they muſt needs be unable to complete the perfections of one another, much leſs of *man*, who is one of the principal and moſt excellent of them. That *good* therefore, the want whereof doth kindle *deſire*, and the fruition whereof doth produce *delight*, muſt be ſought above the world, in him, who as he is ſufficient to himſelf, ſo is he alone *All-ſufficient* unto his Creatures.

An

And becauſe there is no approach for ſinful men unto God without a *Mediator*, the Father hath ſet up his eternal Son, as that middle perſon, in whom we may have communion with him, and acceſs unto him. Juſtly therefore was the *Lord Chriſt* before his coming, ſtiled *The deſire of all Nations*; and as juſtly is he, after his coming, their everlaſting *Delight*, ſince in and by him alone, the Lord is pleaſed to bee at peace with us, and out of his fulneſs to communicate all good unto us. To ſet forth this *Precious-neſs of Chriſt* unto his people, and to quicken their *joy* in him, was the end of this Sermon, and is indeed the end of all other.

We live in changeable and uncompoſed times; we ſee diſtempers at home, we hear of diſtreſſes abroad; the Lord is ſhaking Heaven and Earth, Churches and States; our eyes and our experience tell us, how mutable are the wills, how inconſtant the Judgements, how fickle the favors, how ſudden the frowns of men, how vain the hopes, how unſtable the delights which

are

are drawn out of broken Ciſterns; how full of droſs and dregs the moſt refined contents of the world are. *God alone is true and every man a lyer*, either by *falſneſs* deludings, or by *weakneſs* diſappointing thoſe that depend on them.

Since therefore the life of man doth hardly deſerve the name of life, without ſome ſolid *comfort* to ſupport it; and neither men nor Angels, much leſs honors or pleaſures, plenty or abundance, can ſupply us with that *Comfort*; what remains, but that we betake our ſelves unto that *Fountain of living water*, whence alone it is to be had; that we ſecure our intereſt in the *Lord Chriſt*, who is *faithfull*, and cannot fail; *powerful*, and will not forſake, nor expoſe thoſe that come unto God by him? that ſo being upon the *Rock which is higher then our ſelves*, wee may be able amidſt all the tempeſts and ſhakings, the deluſions and diſappointments below, to *Rejoyce* in him with a fixed and inconcuſſible delight, who can bring joy out of ſorrow, light out of darkneſs, and turn

all

all confuſions into order and beauty. This that you, and all Gods people in City and Countrey may every where do, is the prayer of

Your Honors moſt
humble ſervant in the
work of the Lord.

From my ſtudy,
June 2, 1655,

Edward Reynolds.

Joy

Joy in the Lord.

Opened in a Sermon preached at *PAULS, May 6.*

PHIL. 4. 4.

Rejoice in the Lord alway, and again I ſay, rejoice.

THere is nothing which the hearts of Believers doe either more willingly hear, or more difficultly obſerve, then thoſe precepts which invite them unto *joy* and *gladneſs*, they being on the one hand ſo *ſuitable* to the natural deſires, and yet withall on the other ſo *diſſonant* to the miſerable condition of ſinfull man. Had our Apoſtle called on the bleſſed Angels to *rejoyce*, who have neither ſinne, nor ſorrow, nor fear, nor ſufferings, nor enemies to annoy them, it might have ſeemed far more congruous: But what is it leſs then a Paradox to perſwade poor creatures, loaded with guilt, defiled with corruption, cloathed with infir-

mities, assaulted with temptations, hated, persecuted, afflicted by Satan and the world, compassed about with dangers and sorrows, *born to trouble, as the sparks fly upward*, that notwithstanding all this, *they may rejoyce, and rejoyce alway*? But we have a double corrective to all these doubts in the Text, one in the *Object*, another in the *Preacher* of this *Joy*. The object of it is *Christ* the *Lord*, as appears by the same thing twice before mentioned, *cap.* 3.1,3. The Lord that pardoneth our guilt, subdueth our lusts, healeth our infirmities, rebuketh our temptations, vanquisheth our enemies, sweeteth our sufferings, heightneth our consolations above our afflictions, and at last *wipeth all tears from our eyes*. Here is matter of great *joy*, may we be satisfied in the *truth* of it: And for that we have the *word of an Apostle*, who gave assurance of it by Divine *Revelation*, and by personal *experience*. He who next to the Lord himself, was of all his servants *a man of sorrow*, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in perils, in deaths, in wearinesse, in watchings, in hunger, in thirst, in cold, in nakednes, beaten with rods, stoned with stones, shipwrackt at sea, beset at Land; he who in the prison, the inner prison, [a] the stocks (a kind of case of prisons one within another) did yet [b] rejoyce and sing Psalms unto God, *Acts* 16. 24,25. He it is, who from the Lord calleth upon Believers to *rejoice alway*. Instead then of a *Paradox*, you have here a *Paradice*, a *Tree of life*, as joy is called, *Prov.* 13.12. And the servants of God may securely, notwithstanding their sorrow for

Job 5.7.

Rev. 7.17.

2 Cor. 11.23.27

[a] *Malam mansionem vocabant Antiqui. vid. Dionis. Gothofredi notas in Digest. Tit. De positi vel contra L.7.*

[b] *Nihil Crus sentit in nervo cum animus in Cœlo est. Tertu. ad Martyr.*

for ſin, their ſenſe of ſufferings, their certainty of temptations, their conflicts with enemies, their ſympathy with brethren, may yet I ſay ſecurely *rejoyce*, and *rejoyce alway*, they have the Lord to warrant it, they have his Apoſtle to witneſs it. Let worldlings delight in *ſenſual pleaſures*, Let *falſe Apoſtles* delight in *carnal worſhip*, and *ceremonial* priviledges; but you my brethren have another kinde of object to fix your joyes upon; *Rejoice in the Lord, and again rejoyce*, and rejoyce *alway*; and that upon the word and credit of an Apoſtle, *I ſay it*, and I ſay it again.

There are many particulars couched in the words; 1. The *Subject* of them, *ſpiritual joy*, or an holy exultation of the ſoul in the Lord, as the moſt beloved, deſired ſupreme good, wrought in it by the ſpirit of grace, rendring Chriſt by faith, *preſent* unto it; whereby it is not only ſupported under all afflictions but enabled to glory in them, and to triumph over them. 2. The difficulty of this joy intimated, in that Believers are ſo often invited unto it. 3. The *ſureneſs* and the *greatneſs* of it, noted in the doubling of the words. 4. The *ſtability* and *perpetuity* of it, they may rejoye alway in the midſt of their ſoreſt fears or diſtreſſes. 5. The *object* of it, a glorious and repleniſhing object, *Chriſt the Lord*. 6. The Apoſtolical *atteſtation* given unto it, *Again I ſay, rejoyce*; I ſpeak it by *Commiſſion* from the mouth of Chriſt, requiring it; I ſpeak it by the *experience* of mine own heart, enjoying in it the midſt of all my ſufferings: So that you have both a *mandatum* and a *probatum* for it; *Rejoyce in the*

Lord alway; and again I say rejoyce. But because I love not to mince and crumble the bread of life into too many particulars, I shall therefore comprize all in this one Proposition (which I shall make the subject of my present service.

That the Lord Jesus is the great, sure, and perpetual joy of his own people.

By *accident*, unto wicked and impenitent sinners, he is a *stumbling block*, as wholsom meat is offensive to sick stomacks, and the light of the Sun unto distempered eyes; but unto those that believe, he is altogether lovely, pretious and desirable, *Abraham rejoyced* to see his day, *Joh.* 8. 56. *Mary rejoyced* more that he was her *Saviour*, then her *Son*, *Luke* 1.37. *Simeon* embraced him with a *Nunc dimittis*, *Luke* 2.28. *Matthew* made a great *Feast* to receive him, *Luke* 5.29. *Zacheus* entertained him at his house *joyfully*, *Luke* 19. 6. The Eunuch as soon as he knew him, went on his way *rejoycing*, *Acts* 8. 39. The Jailor, who even now was ready to have killed himself; when Christ was preached unto him, *rejoyced* and believed, *Acts* 16. 34. *Christ* is the *author* of our *joy*; he calleth it his *joy*, *Joh.* 15. 11. It is the work and fruit of his spirit, *Gal.* 5.22. and he is the *object* of our *joy*, it is fixed and terminated on him, as on the most commensurable matter thereof, *Phil.* 3.3.

Vid. Iren. l. 4. cap. 15. *Aug Tract.* 10. *in Joannem Beatior percipiendo fidem Christi quam concipiendo Carnem. Idem. To. 6. de sanctâ virgin. cap.* 3.

There are many things belonging unto the object of a full and compleat joy. 1. It must be *good* in it self, and unto us. 2. That good must have several *qualifications* to heighten it to that pitch and

and proportion which the joy of the heart may fix on.

1. It must be a *Good present*,[a] in the view and possession of him whom it delighteth: *Good absent* is the object of *desire*, good *present*, of *delight*. It is true,[b] a man may rejoyce at some good that is *past*, as that he did at such a time escape a danger, or receive a benefit; but then the *memory* makes it as it were *present*, and the fruit of that past good is some way or other still remaining. Also a man may rejoyce in a good *to come*, as *Abraham rejoyced to see Christs day*, *John*. 8. 56. and believers *rejoyce in the hope of Glory*, *Rom*. 5. 2. but then *faith* gives a kinde of *substance* to the things so hoped for, Heb. 11. 1. and the *vertue* and benefit of them is in *being*, though they themselves be but yet in *hope*, and so in regard of *efficacy*, Christ was a Lamb slain from the beginning of the world, though not *actually* slain before the fulness of time: So still the most proper ground of delight is *fruition*, which presupposeth the *presence* of the thing enjoyed.

2. It must be *good pretious* which hath some special value belonging unto it. We read of the *joy of harvest*, *Isa*. 9. 3. because men that reap the *pretious* things of the earth, as they are called, *Deut*. 33. 14, 16. *Jam*. 5. 7. It was not an ordinary thing, but a *treasure*, a *pearl* of great price, which made the Merchant-man sell all that he had to buy it, *Mat*. 13. 44, 46.

3. It must be a *full good*, sufficient and throughly proportionable to all the desires and exigencies of him that is delighted with it: Bring the richest pearl

a *Aquin*. 1. 2. qu. 31. art. 1. *Aristot. Rhetor* L. 1 c. 11.

b *Azorius Moral*. lib. 3. c. 10. qu. 10. *Habet præteriti doloris Secura Recordatio delectationem. Cicer*. ep. l 5. ep. 12.

τὸ τέλειον Ἀγαθὸν αὐτάρκες εἶναι δοκεῖ. *Aristot. Ethic*. lib. 1. c. 5. vid. *Rhetor*. l. 1. c. 6.

pearl to man under ſome ſore fit of gout or ſtone, he cries, groans, ſweats, is in pain ſtill: The object; though *good*, though *pretious*, yet is not *ſuitable* to his preſent condition; in that caſe he takes more pleaſure in an anodine medicine, then in a rich Jewel: It would be little good news to ſuch a man, to tell him that his kidnies or his bladder were full of pearls, or diamonds, becauſe there they would not be his *treaſure*, but his *torment*.

4. It muſt be a *Pure good*, without any dregs or droſs to abate the ſweetneſs of it: All *earthly* delights are *bitter-ſweets*, wine tainted by the veſſel, which brings a loathing along with it, the beſt corn hath its chaff, the richeſt wine its lees, the ſweeteſt oyle its dregs, the Sun its ſelf its ſpots; no thing of meer creatures can cauſe an unmixed joy, free from all tang and tincture of the veſſel, from whence it proceeds: And any one defect may corrupt all the content which the reſt miniſtreth as a *dead fly will ſpoile the whole pot of oyntment*.

ἐν ῥοιᾷ καὶ καλῇ σικύῳ ἵνα κόκκον ἔιναι. *Crates apud Laertium.*

Eccleſ. 10. *v.* 1 *Bonum inſolitum plus amatur. Caſſiod. variar. l.* 8. *c.* 10. *Quæſitiſſimæ dapes non guſtu ſed difficultatibus æſtimabantur, miracula avium longinqui maris piſces, alieni temporis poma æſtiva nives, Hyberna Roſa Mamertinus in Panegyr.*

5. It muſt be [a] *rare, wonderful*, glorious? the *commonneſs* even of good things, takes from the *lovelineſſe* of them. If diamonds were as plentifull as pebles, or gold as iron, they would be as little eſteemed; if there were but one balſom or drug in the world that would cure any mortal diſeaſe, a man would value the monopoly of that above the richeſt Jewel. Becauſe the Pool of *Bethesda* had a rare healing vertue, multitudes of impotent, blinde, halt, withered, were waiting continually for the moving of it, *John* 5. 2, 3.

6. It

6. It muſt be *various*, like the holy anoynting oyle, *compounded* of many principal ſpices, *Exod.* 30. 23,25. in rich hangings, in choice gardens, in great feaſts, in ſelect libraries, *variety* is that which greatly delighteth the ſpectators: were a table filled with one & the ſame diſh, or a ſtudy with the ſame book, or a garden with the ſame flowre, it would wholly take away from the delight of it. And this *variety* is then much more delightful, when each particular good doth anſwer ſome particular defect, or deſire in him that enjoyeth it; when it is as a rich Storehouſe, as the Shop of the Apothecary, or as a Phyſick-Garden, wherein a man may in any diſtemper fix on ſome thing proper to help him.

ἡ ποικιλία τερπνόν, Plutarch περὶ παιδ. ἀγογ. Ἀπὸ παυσις γίνεται ἡ μεταβολὴ. *Ariſt. Problemat. ſect.* 5. *qu.* 1. —ἀεὶ τὰ αὐτὰ ὁρώμενα καὶ τὸ ὁμοειδὲς, προσκορῆ ἀπεργάζεται. *Marc. Anton. lib.* 6. *ſect* 46. *Vid. Gataker. Annot.*

7. It muſt be a *prevalent* and *Soveraign good*, a moſt *efficacious catholicon* againſt evils. *Victory* even in trifles, where no evil is to be removed, as in bowling or ſhooting, is that which makes the pleaſure in thoſe games; much more delightful muſt that needs be, which can help a man to overcome all the evils and enemies that aſſault him? no joy to the *joy of a triumph* when men divide the ſpoils. In this caſe *Jehoſaphat* and his people came to *Jeruſalem* with Pſalteries, Harps, and Trumpets, to the houſe of God, rejoycing over their enemies, 2 *Chro.* 20.25,28.

τὸ νικᾶν ἡδύ. *Ariſtot.* 7 *Rhe. lib.* 1. *cap.* 11.

Periculum in, prælio gaudium in triumpho. Aug. Confeſſ. lib. 8. *cap.* 3.

8. It muſt be a *perpetual good*, commenſurate in *duration* to the ſoul that is to be ſatisfied with it; they are but poor and lying delights, which like *Jordan*, empty all their ſweetneſs into a ſtinking and ſulphurious lake. True comfort is a *growing* thing, which never bends to a declination: That man will finde

Verum Gaudium non deſinit, nec in contraria vertitur. Senec. ep. 59.

finde little pleaſure in his expedition, whoſe *voyage* is for a *year*, and his *victual* but for a *day*, who ſets out for *eternity* with the pleaſures and contents of nothing but mortality. Such as are natural, ſenſual, ſecular, ſinful joyes. As the ſheep feeds on the graſs, and then the owner feeds on him, ſo poor ſinners feed awhile on dead comforts, and then death at laſt feeds on them, *Pſal.* 49. 14.

De Tuo Gaude. Sen Ep. 23.

Laſtly, That which crowns and conſummates all, is, it muſt be *our own proper good*; all the reſt without this, ſignifie nothing unto us. A begger feels not the joy of another mans wealth, nor a cripple of another mans ſtrength; the priſoner that is leading to death, hath no comfort in the pardon which is brought to another malefactor. As every man muſt *live by his own faith*, ſo every man muſt have his *rejoycing in himſelf, and not in another*, *Gal.* 6. 4.

Now then let us conſider the Apoſtle and High-Prieſt of our profeſſion, Chriſt Jeſus, and we ſhall finde him alone in every one of theſe particulars, to be a moſt adequate object of the joy and delight of all his people.

1. He is a Good ever more *preſent* with them; *I am with you alway*, *Mat.* 28. 20. though *bodily abſent*, and that for the expediency and comfort of his ſervants. *John* 16. 7. yet in his *Ordinances*, and by his *Spirit* ever amongſt them; *You ſhall ſee me* (ſaith he to his Diſciples) *becauſe I go to my Father*; *John* 16. 16. whereby is not only intimated his purpoſe of appearing unto them before his aſcenſion, but with all the full manifeſtation of himſelf unto them, when he was gon, by ſending the holy *ſpirit*, *per cujus*

cujus vicariam vim, his bodily abſence ſhould be abundantly compenſated. By that *ſpirit* his people are *joyned* unto him, as the feet below to the head above, 1 *Cor.* 6.17. by that *ſpirit* in the Goſpel he *Preacheth peace* unto them, *Epheſ.* 2. 17. and is *evidently ſet forth before them*, *Gal.* 3. 1. by that *ſpirit* he *dwelleth* in them, *Eph.* 3. 17. manifeſts himſelf unto them, makes his *abode* with them, *John* 14. 20.23. *Rev.* 3.20. *walks in the midſt* of them, as in his houſe and Temple, 2 *Cor.* 6. 16. is more *preſent* with them then any good thing they have beſides. Some things are preſent with us, in our eye, in our poſſeſſion, yet ſtill *without* us, as Goods, or Friends; ſome things more intimate, but yet *ſeparable* from us, as health, ſtrength, our ſoul it ſelf; but Chriſt is not only with us, but *in us*, *Col.* 1. 27. not only in us, but *inſeparably* abiding with us, *Rom.* 8.38,39. As in the Hypoſtatical union there is an inſeparable conjunction of the manhood to the Godhead in one perſon: ſo in the myſtical union, there is an inſeparable conjunction of the members to the head in one Church or body.

Vicarius Domini Spiritus. Tertul. de Veland. Virg. cap. 1. & de præſcript. cap. 13.

2. He is not an ordinary common good; which if a man want, he may compenſate by ſome other thing; but a *Treaſure* and *Pearl* of higheſt price, in whom are *unſearchable riches*, *Epheſ.* 3. 8. *Hidden treaſures*, *Col.* 2. 3. in compariſon of whom, all other things are *loſs and dung*, *Phil.* 3. 7, 8. *moſt precious* in the eyes of his people, 1 *Pet.* 2. 7. *precious* in his own *immediate excellencies*, *the chiefeſt of ten thouſand*, *Cant.* 5. 10-16 *precious* in the *reſpects* he bears towards us; in the ſweet and intimate *relati-*

Eph. 5. 23. 2. 22.

*Heb.*2.11,12, 13. *Isa.*9.6. *Joh.*15.4. *Heb.*7.22.8.6. 1 *Joh.*2.1,2.

ons of an Husband, an Head, a Saviour, a Brother, a Father, a Friend, a Surety, a Mediator, a Propitiation, an Advocate, *Pretious* in the great things he hath *done for us*, in the rich *supplies* of *grace* and *peace* he doth bestow upon us, in the high *dignity* whereunto he advanceth us, *John* 1.12.1. *Joh.* 3.1. *Rom.*8.15.16. in the *great promises* he makes unto us, 2 *Pet.*1.2,3,4. in the *glorious hope* which he sets before us, and blessed *mansions* which he prepareth for us, *Col.*1.27. *John* 14. 2. in the light of his countenance shining on us, in the *fruits* of his spirit wrought in us, in the *present life* of *faith*, in the *hidden* life of *glory*, in the great *price* he paid for us, in the great *care* which he takes of us, in the effusions and *manifestations* of the love of God unto us: In the *Seals*, Pledges, Testimonies, *first-fruits* of our eternal inheritance, which he is pleased by his spirit to shed forth upon us, in the free and *open way* which he hath made for us unto the *Throne of grace*; in these, and many other the like, is the Lord Christ more honorable and precious in the eyes of his people, then a thousand worlds could be without him.

2 *Pet.*1.1. *Col*3.3.

3. He is not only a most present, and a most precious good, but *full* and *sufficient* for his people; *He ascended on high that he might fill all things*, *Eph.*4.10. that he might powre forth such abundance of spirit on his Church, as might answer all the conditions whereunto they may be reduced: *Righteousness* enough to cover all their *sins*, *plenty* enough to supply all their *wants*, *grace* enough to subdue all their *lusts*, *wisdom* enough to resolve all their *doubts*, *power* enough to vanquish all their *enemies*,

mies, *vertue* enough to cure all their *diſeaſes*, *fulneſs* enough to ſave them, and that *to the uttermoſt*, all other good things below, and without him, have a *finite* and *limited* benignity. Some can cloath, but cannot feed; others can nouriſh, but they cannot heal; others can enrich, but they cannot ſecure; others adorn, but cannot advance; all do *ſerve*, but none do *ſatisfie*: They are like a beggers coat made up of many pieces, not all enough either to beautifie or defend; but there is in *Chriſt* ſomething *proportionable* to *all the wants* and deſires of his people. He is *Bread*, *wine*, *milk*, *living-water* to *feed* them, *John.6.51.7.37.* he is a *garment* of righteouſneſs to *cover* and adorn them, *Rom.* 13. 14. a *Phyſician* to heal them, *Mat.9.12.* a *Counſeller* to adviſe them, *Iſa.9.6.* a *Captain* to defend them, *Heb.* 2. 10. a *Prince* to rule, a *Prophet* to teach, a *Prieſt* to make attonement for them, an *Husband* to protect, a *Father* to provide, a *Brother* to relieve, a *Foundation* to ſupport, a *Root* to quicken, an *Head* to guide, a *Treaſure* to enrich, a *Sun* to enlighten, a *Fountain* to cleanſe. As the one *Ocean* hath more waters then all the Rivers in the world, and one *Sun* more light then all the Luminaries in heaven; ſo *one Chriſt* is more *All* to a poor ſoul, then if it had the *All* of the whole world a thouſand times over.

Omnis mihi copia quæ Deus meus non eſt, Egeſtas eſt. Aug Confeſſ. lib. 13. *cap.* 8. *Non alio, Bono Bonus eſt ſed omnium omnis Boni —— —Non Bonus animus, aut Bonus Angelus, ſed Bonum Bonum Aug. de Trinit. lib.* 8. *cap.* 3.

4. He is a *moſt pure good* without any mixture of droſs, or bitterneſs to abate or corrupt the excellency of it; *A Lamb without ſpot and blemiſh*, 1 *Pet.* 1. 19. *He did no ſin, no guile was found in his mouth*, 1 *Pet.*2.22. *Holy, harmleſs, undefiled*, *Heb.* 7. 26. Never any believer found any thing in him, for the

which to repent of making choice of him; as holy *Polycarp* ſaid, I have ſerved him theſe eighty ſix years, and he never did me any hurt; even the *ſevereſt* things of Chriſt are matter of *joy* unto his ſervants: If he make them ſorrowful, their *ſorrow* is *turned into joy*, *Joh* 16. 20. his very *yoke is eaſie*, his *burden light*, *his Commandments not grievous*, nay his very croſs and afflictions, matter of choice, of joy, of gloriation, of triumph, *Heb.* 11. 25, 26. *Acts* 5. 41. *Rom.* 5. 3. *Rom.* 8. 37. It was an heroical ſpeech of *Luther*, *Malo ego cum Chriſto ruere quam cum Cæſare ſtare*; I had rather fall with Chriſt, then ſtand with *Cæſar*. And if his *ſufferings* are ſo ſweet, O then how glorious are his *conſolations*?

Euſeb. Hiſtor. l. 4. *c.* 14.

Melch. Adam. pag. 38. *Vid Cypr. de Nativitate Chriſti ſect.* 6, 7, 8, 9.

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1. By a way of *wiſdom* catching Satan by the hook of his divine power, hidden under the infirmities of his human nature.

Vid. Aug. de Trinit. lib. 13. *cap.* 13, 14, 15.

2. By a way of *Judgement*, condemning him for ſhedding the innocent blood of the Son of God.

3. By way of *power* vanquiſhing him, and caſting him out of the poſſeſſion which he had purchaſt

8. He is a *perpetual* and *durable good*: Death hath no more dominion over him, *Rom.* 6. 9. He *ever lives* to make interceſſion, *Heb.* 7. 25. there is an *Oath*, an *Amen* upon the perpetuity of the life and Prieſthood of Chriſt, *Pſal.* 110. 4. *Rev.* 1. 18. *Behold, I am alive for evermore, Amen:* And he lives not only for ever in his *perſon*, but he is for ever the life, portion, and bleſſedneſs of his *people*. Becauſe he lives, they live, *John* 14. 19. they ſhall appear with him, they ſhall be like unto him: As he is ſet on his Fathers Throne, ſo ſhall they ſit on his Throne, never to be degraded.

Laſtly, He is the *proper good* of his own people: He hath not only given himſelf *unto God* for them, as their *Sacrifice*, but he hath given himſelf likewiſe *unto them*, as their *Portion*. *He is theirs, and they his*, *Cant.* 6. 3. *They his*, by a dear *purchaſe*, and *he theirs* by a ſweet *communion*: They are ſaid to *have him*, *John* 5. 12. as a man hath his moſt peculiar poſſeſſion; his name is *The Lord our righteouſneſs*, *Jer.* 23. 6. he is made *unto us* of God, wiſdom, and righteouſneſs, and ſanctification, and redemption, 1 *Cor.* 1. 30. he is more ours then we are our own, we have and poſſeſs infinitely more in him then in our ſelves; defective in our ſelves, compleat

pleat in him; weak in our ſelves, ſtrong in him; dead in our ſelves, alive in him; miſerable in our ſelves, bleſſed in him; mutable in our ſelves, eſtabliſhed in him. Thus we ſee there is nothing neceſſary to the compleating of an object of joy, which is not fully to be found in Chriſt.

Unto theſe grounds of *joy* drawn from the *nature* of delectable *objects*, I ſhall add a few more mentioned by the Prophet *Zachary*, *Chap.* 9. 9, 10. drawn from the *Royal Office of Chriſt*; *Rejoyce greatly O daughter of Sion, ſhout O daughter of Jeruſalem, behold thy king cometh unto thee, he is juſt, and having ſalvation, lowly, and riding upon an aſs, &c.*

1. He is a *King, thy King*, the promiſed *Meſſiah*, in whom all bleſſings were to be made good unto Iſrael. They had been *ſervants* under ſtrange *Lords*, *Nehem.* 9. 36, 37. and ſo had we: The Prince and God of this world had the firſt poſſeſſion of us, *Epheſ.* 2. 2. But they were to have a King of their owne *from among their brethren*, *Deut.* 17. 15. Their Governour was to *proceed from the midſt of them*, *Jer.* 30. 21. And this muſt needs be matter of great joy; That whereas oppreſſors did paſs through them before, *v.* 8. the *King* now promiſed them ſhould be a *near kinſman*, ſhould not be aſhamed to call them *brethren*, *Heb.* 2. 11. The *ſhout of a King* ſhould be amongſt them, who ſhould have the ſtrength of an Unicorn, able to break the bones of his enemies, *Numb.* 23. 21, 22.

2. His *approach*, *He cometh*: When *Solomon*, a type of Chriſt, was made King, they did *eat and drink*

Vid. Joseph. Antiquit. lib. 7 cap. 11. Turneb. Adversa. lib. 24. cap. 45.

drink with great gladness before the Lord, 1 *Chron.* 29.2. At such solemn Inaugurations, the Thumpets sound, the people shout, the Conduits runne Wine, honours are dispenced, gifts distributed, prisons opened, offenders pardoned, Acts of grace published, nothing suffered to eclipse the beauty of such a festivity. Thus it was at the coming of Christ: Wise men of the East bring presents unto him, rejoycing with exceeding great joy, *Mat.* 2.10, 11. The glory of God shines on that day, and *an heavenly Hoast* proclaim the joy, *Luke* 2. 9, 14. *John Baptist* leapeth in the womb, *Mary* rejoyceth in God her Saviour, *Zachary* glorifieth God for the horn of salvation in the house of *David*; *Simeon* and *Hanna* bless the Lord for the glory of *Israel*: And after when he came to *Ierusalem*, the whole multitude spread garments, strewed branches, cried before him and behind him, *Hosanna to the son of David, Hosanna in the highest*, *Matt.* 21.9. And the Psalmist Prophecying long before of it, said, *This is the day which the Lord hath made, we will rejoyce and be glad in it*, *Psal.* 118. 24.

3. His *Character*: 1. *He is just*. And this is the great joy of his people, *Isa.* 9.3,7. especially being such a King as is not only *just himself*, but maketh *others just* likewise: *In the Lord shall all the seed of Israel be justified, and shall glory*, Isa. 45.25. Sin pardoned, guilt covered, death vanquished, conscience pacified, God reconciled, must needs be a glorious ground of joy and peace unto believers, *Rom.* 5. 1, 2. *Luke* 10. 20.

But a Prince may be just himself, and yet not able to

to deliver his people from the injuſtice of enemies that are ſtronger then he, as *Iehoſhaphat* ſaid, *We have no might againſt this great company*, 2 *Chron.* 20. 12. Therefore 2. Our King here *hath ſalvation*, is *able to ſave* himſelf and his people from their enemies, and that *to the uttermoſt*, *Heb.*7.25. It was his *Name*, his *Office*, the *end* why he was *ſent*, why he was *exalted to be a Prince and a Saviour*, *Acts* 5. 31. 1 *John* 4. 14. And this ſurely matter of *great joy*. It is an Angelical Argument, *I bring you tidings of great joy which ſhall be to all people; for unto you is born this day in the City of* David *a Saviour, which is Chriſt the Lord*, *Luke* 2. 10, 11.

But Princes poſſibly, the more *powerful* and victorious they are, may be likewiſe the more *ſtately*; it is not altogether unuſual with men where they do much good, to be ſupercilious and haughty towards thoſe to whom they do it: but loe here, 3. A Prince *great* in honor, *righteous* in peace, *valiant* in war; and yet *humble* and lowly ſtill: So lowly as to *miniſter* to his own ſervants, & to waſh their feet, *John* 13.14. as to be an *example* of meekneſs unto them, *Mat.* 11. 29. The meaneſt of his people have acceſs unto him, may preſent their wants before him; nay he ſtaies not for them, he comes to ſeek, as well as to ſave, calls on us, *ſtands* and *knocks* at our dores, *waits that hee may bee gracious*; bears with us in our failings, expects us in our delaies, forgives our wandrings, praies us to be reconciled to God, *Luke* 19.10. *Iſa.*13.18. *Revel.*3.20. Now there is nothing more *rejoiceth* the hearts of a people, then the *mildneſſe*, *gentleneſſe*, and clemency of

Vid. Ciceronis ad Q. fratrem. Epiſtolam. & Sen. de Clementia.

their Prince, when his *heart is not haughty, nor his eyes lofty*, as *David* ſaid of himſelf, *Pſal.* 131. 1. when he is *as a ſervant* to his people, and ſpeaketh good words unto them, as the old men adviſed *Rehoboam*, 1 *Reg.* 12. 7.

But a Prince may have a *righteous* heart, a *valiant* hand, a *meek* temper, and yet do the leſs good by a natural *ſlowneſs* and indiſpoſedneſs to action[a], there is nothing more acceptable to the people, and neceſſary for the Prince, then vigour and *diſpatch* in works of juſtice and proweſſe. Therefore, 4. Our King is here ſet forth *riding*: He did always *go about doing good*, made it his meat and drink to doe his Fathers work: and here, when it ſeemed moſt reaſonable for him to have drawn back and ſpared himſelf, when he was to be crucified, he ſhews his chearfulneſs in that ſervice, by riding to *Jeruſalem* about it, which we read not that he did upon any other occaſion: He did *earneſtly deſire that Paſſeover*, de did ſeverely *rebuke Peter* when hee diſſwaded him from that work, he did expreſs his ſingular readineſs to become a ſacrifice; *Loe I come, I delight to do thy will O God*; *yea thy Law is within mine heart*, *Pſal* 40. 7. 8. And though in his agony he did earneſtly deſire that the *cup might paſſe from him*, yet thoſe groans of his *nature* under it, did greatly ſet forth the ſubmiſſion and willingneſſe of his love to undergo it. Now this is a further ground of *great joy* to a people, when all other Princely endowments in their Soveraign, are vigorouſly acted and improved for their ſafety and protection

[a] *Tantum pelagum, tam diuturnum tempus longe lateque diſperſum Cn. Pompeius extremâ hieme apparavit, ineunte vere ſuſcepit, Mediaſtatè confecit. Cicero pro lege Manilia.*

tection; when they see him deny himself in his own ease and safety, that he may be ever doing good to them. We see what an high value the people set on *David*, *Thou art worth ten thousand of us*; and this the occasion; *I will surely goe forth with you my self*, 2 *Sam.* 18.2,3.

But a Prince may have all the endowments requisite to render him amiable in the eys of his people, *just* and *meek* to them, *valiant* and *active* against their enemies, and yet fail [a] of *success* in his undertakings, and they consequently have the joy of his Government much abated; for, *The Race is not alwaies to the swift, nor the Battel to the strong:* But it is otherwise with our King here. Therefore it is added, 5. *He cuts the Chariot and the horse, and the battel-bow, he speaks peace to his people, he extends his Dominion from Sea to Sea, from the River to the ends of the earth*; he *rides on* in his Majesty prosperously, the people fall under him, *Psal.* 45.4, 5. He *goes forth conquering, and to conquer*, *Revel.* 6. 2. He *takes from the strong man all his armour, and divides the spoile*, *Luke* 11. 22. *Isai.* 23. 12. he never fails of full and finall victory, *reigns till all enemies are put under his feet*, 1 *Cor.* 15. 24, 25. And this is the Crown of his peoples *joy*; That they have not only a *just*, a *valiant*, an *humble*, an *active*, but a *prosperous* and successfull Prince, making his people rejoyce in the spoils of their enemies, breaking the yoke of their burden, the staff of their shoulder, the rod of their oppressor, extending peace to them like a River, and the glory of the Gentiles like a flowing stream, causing them to put their feet on

[a] *Amplissimorum virorum consilia ex eventu, non ex voluntate aplerisque probari solent. Cic. ep. ad Attic. cum lib. 9. ep. 10. Ut qui fortunâ utitur ita præcellet, atque exinde supere cum omnes divinus Plautus.*

the necks of their adverſaries. Thus, many ways are the people of Chriſt encouraged to rejoyce in him.

This then ſerveth, 1. To reprove the ſin and folly of all thoſe who ſeek for joy out of the broken Ciſterns of the Creatures, which can hold none, and leave that living fountain out of which it naturally floweth. Some ſeek it in ſecular wealth and greatneſſe, others in ſenſual pleaſures, feaſting, gaming, luxury, exceſſe; ſome in Titles of Honour, others in variety of knowledge, ſome in ſtately Structures, magnificent retinue, goodly proviſions; others in low, ſordid, and brutiſh luſts. Unto all whom we may ſay as the Angel unto the women, *Luke* 24. 5. *Why ſeek ye the living among the dead*; or as *Samuel* did unto *Saul*, *Set not thy minde upon the Aſſes*, there are nobler things to fix thy deſires upon. *Solomon* had more variety this way, and more wiſdom to improve it, then any now have; and he made it his buſineſſe critically and curiouſly to examine all the creatures, and to finde out all the *good* which was under the Sun. And the product and reſult of all his enquiries, amounted at laſt to a total made up all of Cyphers, of meer wind and emptineſs, *Vanity of vanities, vanity of vanities, all is vanity*: So he begins his book: and to ſhew that he was not miſtaken, ſo he concludes it, *Eccleſ.* 1. & 12. Every *particular* vanity *alone*, and *all* in a maſs and *collection*, vanity *together*, enough to vex the ſoul, enough to weary it? but never enough to fill it, or to ſuffice it: Many of them *ſinfull* delights, poiſoned cordialls, killing, curſing, damning joyes; *dropping as*

an

an honey-comb, ſmooth as oyle, but going down to death, and taking hold of Hell, Prov. 5. 35. All of them *empty* delights, in their *matter* and expectation *earthly*; in their *acquiſition painful*, in their *fruition naſeous* and cloying, in their *duration dying* and periſhing; in their *operation* hardning, effeminating, levening, puffing up, eſtranging the heart from God; in their *conſequences* ſeconded with anxiety, ſolicitude, fear, ſorrow, deſpair, diſappointment, in their *meaſure* ſhorter then that a man can ſtretch himſelf on, narrower then that a man can wrap himſelf in; every way *defective* and diſproportionable to the vaſt and ſpacious capacity of the ſoul, as unable to fill that, as the light of a candle to give day to the world. What ever delights men take pleaſure in leaving Chriſt out, are but as the wine of a condemned man; as the feaſt of him who ſate under a naked ſword, hanging over him by a ſlender thread; as *Adams* forbidden fruit ſeconded by a flaming ſword, as *Belſhazars* dainties with an hand-writing againſt the wall, *In the midſt of all ſuch joy, the heart is ſorrowful, and the end of that mirth is heavineſs*, Prov. 14. 12. Like a flame of ſtubble, or a flaſh of Gun-powder, *Claro ſtrepitu, largo fulgore, cito incremento: ſed enim materia levi, caduco incendio, nullis reliquis.* A ſodain and flaming blaze which endeth in ſmoak and ſtink. *The triumphing of the wicked is ſhort, and the joy of the hypocrite is but for a moment*, Job 20. 5. Like the Roman *Saturnalia*, wherein the ſervants feaſted for two or three dayes, and then returned to their low condition again.

Apul. Apologi.

Macrob. Satur. l. 1 c. 7. 10. Athenæus l. 14. c. 17.

2. This

2. This diſcovereth the great ſin and folly of thoſe who take *offence* at Chriſt; and when others entertain him with *Hoſanna* and acclamations, are diſpleaſed at him, as the Scribes. *Mat.*21. 15. and with the young man in the Goſpel, *go away ſorrowful* from him, *Mark* 10.22. Our Saviour pronounceth them *bleſſed*, who are *not offended* with him, *Mat.*11. 6. thereby intimating the miſery of thoſe who *ſtumbling* at him, as a rock of offence, are thereupon *diſobedient* unto his word. Chriſt doth not give any juſt cauſe of offence unto any; but there are many things belonging unto Chriſt, which the proud and corrupt heart of men do turn into matter of grief and offence unto themſelves.

1. Some are offended at his *Perſon*, in whom the Godhead and Manhood are united, as the Jews, *Joh.*1.9 33. and the *Samoſatenians*, *Photinians*, and *Neophotinians* ſince, who though the Lord in his Word call him the *Mighty God*. Iſa.9.6. tell us that the *Word was God*. John 1.1. *God bleſſed for ever*, *Rom.*9.5. *Equal with God*, Phil.2.6. The *true God*, 1 John 5.20. The *Great God*. Tit.2-13. a *God whoſe Throne is for ever and ever*, Heb. 1.8. *The Lord who in the beginning laid the foundations of the earth*, ver. 10. *Jehovah our righteouſneſs*, Jer. 23.6. yet will not endure to have him any more then a meer man, without any perſonal or reality ſubſiſtence, till he was born into the world of the Virgin *Mary*. It would be tedious to trouble you with the manifold offence which ancient and modern Hereticks have taken at the Perſon, Nature and Hypoſtatical union in Chriſt. The [a] *Sabellians* acknowledging three names

[a] *Nicephor. Calliſt. l.*6. *c.*26

names of Father, Son and Holy Ghoſt, but onley one Hypoſtaſis. The [b] *Arians* affirming him to have been of *like eſſence* with the Father, but not *co-eſſential*, nor *coeternal*, but a meer creature. The [c] *Manichees* denying the *truth* of his humane nature. The [d] *Apollinarians* the *integrity* of it. The [e] *Valentinians* and *Marcionites*, the *original* of it from the bleſſed Virgin. The *Neſtorians* affirming a plurality of perſons, as well as of natures. The [f] *Euthychians*, a confuſion of natures in one perſon. So mightily hath Satan beſtirred himſelf by many and quite contrary inſtruments to plunder the Church (if it had been poſſible) of the *Lord their righteouſneſs*.

b *Socrates, lib. 1. c. 7.*
c. *Ephiphan. l. 2. to. 2.*
d *Greg. Naz. orat. 46.*
e *Tertul. de Carn. Chriſt. c. 1*
f *Vid. Aug. Phi. & Epiphan. de Hæreſibus.*

2. Others are offended at his *Croſs*, both *Jews* and *Greeks*, 1 *Cor.* 1. 23. Thoſe pitching in their expectations upon a glorious Prince, who ſhould free them from the Roman yoke, could not endure to be ſo diſappointed, a in the ſtead thereof to haue a crucified man, one in the form of a Servant to be their *Meſſiah*; and therefore whoſoever rule over them, he ſhall not, *Luke* 19. 4. Theſe judging it a fooliſh thing to expect *life* from a *dead* man, *glory* and *bleſſedneſs* from one who did not keep himſelf from *ſhame* and *curſe*, hearing doctrines wholly diſſonant and inconſiſtent with the principles they had been prepoſſeſſed withal, did thereupon refuſe to ſubmit to Chriſt; who notwithſtanding, to them which are called, was the power of God, and the wiſdom of God; had more power then that which the Jews required, more wiſdom then that which the Greeks ſought after. The *Croſs of Chriſt*, likewiſe

wiſe to be taken up by his Diſciples and followers, is matter of *offence* unto many others, called *the offence of the croſs*, Gal. 5.11. When they hear that they muſt ſuffer with him, if they will reign with him; that through many tribulations they muſt enter into the Kingdom of God; that affliction is an appendix to the Goſpel, and finde the truth of it by experience (perſecution ariſing becauſe of the word) then *preſently they are offended*, Matth. 13. 21.

3. Others are offended at the *Free-grace* of Chriſt, cannot endure to be ſhut out from all ſhare and cauſalty towards their own ſalvation. Thus the *Jews* not willing to ſeek righteouſneſs by faith in Chriſt, but as it were by the works of the Law, *ſtumbled at that ſtumbling ſtone*, Rom, 9.32. 33. Men would fain owe ſome of the thank for their ſalvation to themſelves, to their own *will*, their own *work*, then *conſenting* to Chriſt, their *not reſiſting* of him, their *co-operating* with him, their works of *condignity* and *congruity* diſpoſing them towards him; they like not to hear of *diſcriminating* grace. But when men have uſed all the Arts and Arguments they can to have the efficacy of divine grace unto converſion, within the power or reach of their own will; yet ſtill this will be Scripture, That it is *God that worketh in us to will and to doee of his own good pleaſure*, Phil.2.13. That it is *God who maketh us to differ*, 1 Cor.4.7. that he *hath mercy on whom he will have mercy*, Rom.9.15. that *his grace is his own*, to diſpoſe of as he will, *Mat.* 20.5. 1 *Cor.*12.21. That the *purpoſe of God according to election ſhall ſtand*; *not* of

Fideles Scipſos diſcernunt ab infidelibus. Grevinchov. *diſſertat. de elect. & fide præviſa.* p. 226.

Vid. Aug. ep. 46. *De ſpiritu & litera cap* 34. *de prædeſtinat. c.* 3. § 8. *De Grat Chriſti l.* 1. *c.* 24. *Contra duas Epiſt. Pelag l.* 2. *c.* 9 20 *& l* 4. *c.* 6. *De Grat & lib. Arb. c.* 21. *de Corr pt. & Grat. c.* 14.

of works, but of him that calleth, Rom. 9-11. That by *grace we are ſaved, through faith, and that not of our ſelves*. Ep. 2.8. That *it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, Rom. 9.16. That *Gods divine power* gives us things pertaining to life and godlineſs. 2 *Pet.* 1.3. That there is an *exceeding greatneſs of his power*, towards thoſe that believe *the working of the might of his power*. Eph. 1.19. That the Lords people are *willing in the day of his power*, Pſal. 110.3. So then our willingneſs is the work of his power, the efficacy of his power is not ſuſpended upon our will; we will, becauſe he effectually works; he doth not work effectually, and with ſucceſs, becauſe he will.

4. Others are offended at the *Doctrine* of Chriſt, they are not able to endure the things that are ſpoken by him.

1. Some at the *ſublimity* of it, as being above the diſquiſition of Reaſon, the Philoſophers mocked at the Doctrine of the Reſurrection, *Acts* 17.32. *Julian* ſcorned Chriſtians, as yielding up their ſouls captive to a blinde *belief*; pride of *Reaſon* diſdaining to admit any thing beyond its own comprehenſion, hath been the cauſe of that offence which many have taken at Evangelical Doctrine, The Deity of Chriſt, and the Holy Spirit, the Hypoſtatical union, traduction of ſinne, imputation of righteouſneſs, &c. It hath been noted by learned men, that the Eaſtern Nations by reaſon of the pride and curioſity of their wits, have been moſt troubled with horrid and prodigious hereſies. And it hath been *regularis Hæreticorum temeritas*, the

Greg. Naz. Orat. 3. Aug. de Civ. dei l. 10. c. 29. & l. 13. c. 16.

Hooker l. 5. ſ. 3. Aug. Epiſt. 56.

constant presumption of heretical spirits, to oppose sound believers, as unskilful and illiterate persons, with the name and pretence of *Reason.*

2. Some at the simplicity of it: The doctrine of the Cross was esteemed *foolishness* by the Gran. dees of the world, partly because delivered without the enticing words of mans wisdom, 1 *Cor.*2.4. partly because the things were such as pride and lust judged unreasonable to stoop to. Christian doctrine is *above* reason natural, *against* reason sinfull.

1 *Cor.* 1.18. *Acts* 17.18.

3. Some at the *Sanctity* and severity of it. When it teacheth *Self-denial*, pulling out the *right eye*, cutting off the *right hand*, taking up a *cross*, *following* Christ without the *Camp*, hating and forsaking all for him, walking in the *narrow way*, having our conversations and affections *in heaven*, *mortifying* our lusts, loving our enemies, wrestling against Principalities and powers, *praying always*, abstaining from *all apppearance* of evil, exercising our selves in a *good conscience* toward God and men, living *without rebuke*, in the midst of a crooked generation, walking circumspectly, setting the Lord alway before us, chusing the *reproaches of Christ*, rather then the pleasures of sin, or honours of the world. When sensual and earthly minded men are held close by such Doctrines as these, they conclude with the men of *Capernaum*, *This is an hard saying, who can hear it?* John 6.60.

Mat 16.24. *and* 5.29,30. *Heb.*13.13. *Luke*14.26,27 *Mat.*7.13.14. *Phil.*3.10. *Col.*3.1,5. *Mat.*5.44. *Ephe.*6.12, 18. 2 *Thes.*5.22. *Acts*24.16. *Phil* 2.15. *Ephes.*5.15. *Psal.*16.8. *Heb.*11.25,26

Now the greatness of this sin appears by the other dangerous sins that are folded in it: for it plainly implyeth;

1. *Unthankfulness* for Christ, and *undervaluing* of

of him? for did we apprehend him (as in truth he is) exceeding pretious, no ſuch ſlender prejudices would cauſe us to take offence at him. There is nothing in him which is not lovely to believers; thoſe very things at which wicked men ſtumble, are to them amiable. As that *Odour* which is deadly to a *Vultur*, is comfortable to a *Dove*; as the ſame *water of jealouſie*, in caſe of an innocent woman, did cauſe to *conceive*, which, in caſe of guilt, did cauſe the *belly to ſwell, and the thigh to rot*, Num. 5. 27,28.

Nyſſen. in Cant. Homil. 3.

2. It noteth *love of ſin*, and *Senſeleſneſſe* under it; for were men truly affected with the danger of that, they would not be offended at the bitterneſs of the medicine that removes it. Had the young mans affections been looſer from his poſſeſſions, they would have cleaved cloſer unto Chriſt. * An adulterous heart doth many times take more pleaſure in an unhandſome harlot, then in a beautiful wife. Unbelief in Chriſt ever proceeds from the predominancy of ſome other love, *John* 12.42,43.

* ἡ γὰρ κακὴ καλλίονα λέκτροις ἐν ἀγροῖς εὗρεν, ἐκπεπηγυῖα. *Euripid. apud Stobæum. Serm. 61.*

3. It noteth ſlight apprehenſions of the *wrath to come*. The more the heart is poſſeſſed with the terror of wrath, the more it will value the Sanctuary which protecteth from it. No condemned man is offended at his pardon, by what hand ſoever it be brought unto him.

4. It noteth *Hardneſſe* and contumacy in ſin: nothing ſhuts out the voice of Chriſt, but pride of heart, which will not ſubmit to the law of faith, *Heb.* 3.7. *Rom.* 10.3.

5. It notes an *unſavourineſſe* of ſoul, which can-

not relliſh the things of God. As a *litter pallate* taſts every thing bitter, ſo an *impure heart* knows not how to judge of things that are ſpiritually diſcerned, 1 *Cor.* 2. 14. *Heb.* 5. 13. makes even an impure Scripture, an impure Chriſt, an impure Religion. And this is indeed a right dangerous condition; for where Chriſt is not for the *riſing*, he is for the *fall* of men; where his ſweet ſavour is not reviving, it is deadly: that ſickneſs, of all other, is moſt incurable, which rejecteth Cordials: no ſtate ſo deſperate, as that which thruſteth away ſalvation from it, *Acts* 13. 46.

3. We ſhould therefore be exhorted unto this ſo comfortable a duty, to ſtir up in our hearts that joy in Chriſt which the ineſtimable benefit of our high calling requireth of us. It is a *comely thing for the righteous to rejoyce*, Pſalm. 33. 1. Shall wicked men glory in that which is their ſhame, and ſhall not the righteous rejoyce in him who is their ſalvation? Shall he *rejoyce over us* to doe us good, *Jer.* 32. 41. and *reſts in his love to us*, Zeph 3. 17. And ſhall not we rejoyce in him who is the chiefeſt of ten thouſand? Are not all the objects of joy, which are *ſcattered* amongſt the creatures, *heaped* up, and everlaſtingly treaſured in him alone? Do we delight in *wealth* (as many will ſay, *who will ſhew us any good*) behold here *unſearchable riches*, Epheſ. 3. 8. *Durable riches*, Prov. 8. 18. without bounds, without bottom, without end. Do we delight in *pleaſure*? Behold here *rivers of pleaſure* that never dry, *pleaſures for evermore* that never vaniſh, *Pſalm* 36. 8. and 16. 11. Do we delight in *beauty*?

He

He is *fairer then the children of men*, Pſalm 45. 2. In *ſweet Odours*? All his *Garments ſmell of Myrrh, Aloes, and Caſſia*; he is *perfumed with all the Spices of the Merchant*, Pſalm 45.8. *Cant.* 3.6. In *Muſick* or elegant *Orations*? His *mouth is moſt ſweet, altogether lovely, grace is poured into his lips*, Cant, 5. 16. In plentiful *proviſion*? behold here *a feaſt of fatted things*, Iſa. 25.6. *living water*, John 4. 10. *Bread of life, meat indeed*, John 6. 51, 55. a *Banquetting-houſe*, with flagons, apples, fruits, *Cant.* 2.3,5,7,17. In ſtately *buildings*? Here is an *Ivory Palace*, *whoſe beams are Cedar*, whoſe *galleries are Cyprus*, Pſa. 45.8. Cant. 1. 16. In profound *learning*? Here is *knowledge that paſſeth knowledge*, ὑπερέχον τ γνώσεως Phil. 3. 8. *the excellency of knowledge*, knowledge that is life, *John* 17,3. In honor and dignity? Here is the Lord of Glory, *honourable* in himſelf, Phil. 3.9. an *honour* to his people, 1 *Pet.* 2.7. making them all Kings and Prieſts to God, *Rev.* 1. 6. In *ſafety* and ſecurity? *This man is our Peace. when the Aſſyrian is in the Land*, Mic. 5.5. *He will caſt out our enemies, he will undoe thoſe that afflict us*, Zeph. 3.15,19. In him the *fulneſſe* of all *delectable things*; and that which makes all the more delightful, it is *bonum parabile*, though ſo ſuperlatively precious, yet not to be purchaſed at a dear rate, ſet before us, offered unto us, *without money, without price*, Iſaiah 55. 2. a *gift*, a *free gift*, a *gift of grace*, a *gift of righteouſneſſe*, Rom. 5.15,18. Well might the Pſalmiſt bid us *rejoice, and exceedingly rejoyce*, Pſalm 68.3. Well might the Prophet bid us *ſing, and ſhout, and rejoyce, and be glad with all the heart*, Zeph. 3.14.

Well

Well might the Apoſtle call it, a *joy unſpeakable, and full of glory*, 1 Pet. 1. 8. ſince the Lord Jeſus is not only the joy of *Saints*, Luke 19. 37, 38. but of bleſſed *Angels*, Luke 2. 13. yea of God himſelf. He is called *the Lords delight*, Prov. 8. 30. Surely then Gods people cannot but be fully agreed upon it to *Rejoyce in him.*

And how in him?

1. In his *perſon* and immediate excellencies, thoſe glorious treaſures of wiſdom & grace wherewith he is repleniſhed, a ſpectable of Angelical adoration, 1 *Pet.* 1. 12. *Heb.* 1. 6.

2. In his *mediation*, the great things he hath done, the great benefits he hath procured for us. *God forbid* (ſaith the Apoſtle) *that I ſhould glory, ſave in the Croſſe of our Lord Jeſus Chriſt*, Gal. 6. 14.

3. In our *knowledge* of him, and *communion* with him in all thoſe benefits; a knowledge in compariſon of which, the Apoſtle eſteemed all other things *as loſſe and dung*, Phil. 3. 8.

4. In all *the means* which he hath appointed to bring men to this knowledge of him, and communion with him: In his *Ordinances*, which are his voice ſpeaking from Heaven unto us, according to our eſtimation whereof, he accounteth himſelf regarded by us, *Luke* 10. 16. In his *Miniſters*, to whom he hath committed the word of reconciliation, whom his people have received *as Angels* of God, *Gal.* 4. 14, 15. unto whom what reſpect, or diſreſpect is ſhewed, Chriſt looketh on as done unto himſelf, *Mat.* 10. 40, 41. And here I cannot but follow the example of our Apoſtle towards theſe

Philippians,

Philippians, Chap. 4.v.10--14--19. & with joy and thankfulneſſe make mention of the zeale and Chriſtian care of this *Honourable City*, both to provide a learned and faithful Miniſtery, and having ſuch *to ſpeak comfortably unto them*, as *Hezekiah* did, and to *encourage* them in the ſervice of the Lord: And this your work of faith, and Labour of love, is the more acceptable, in that it hath flouriſhed in theſe looſe-times, wherein many unſtable and ſeduced ſouls have been miſled, by the prophane impulſions of ſuch as bear evil will to the proſperity of our Sion, to load the Miniſters of Chriſt, as the Jews did their Lord before them, with execrations and reproaches. This your zeal hath been famous in all places at home, and I perſwade my ſelf in all Churches of Chriſt abroad; and I doubt not but it will be a rejoycing and a crown unto you at the appearing of the Lord. And truly your *Honor* ſtandeth not ſo much in your ſpacious City, in your goodly Structures, in your great River, in your numerous ſhips, in your wiſe Senate, in your full Treaſures, in your vaſte Trade, in your ancient Name (for you have been a moſt famous Emporium upon record, for above fifteen hundred years) all theſe are but thin and empty Elogies unto that one, *Ezek.*44.35. *The name of the City ſhall be Jehovah Shammah,, the Lord is there.* That is, this will be your honour, if you be a *Citie of truth*, *the mountain of the Lord of hoſts*, *the holy Mountain*, Zach. 8. 3. The Goſpel is the riches of a Nation, *Rom.* 11.12. obedience and wiſdome the renown of a people, *Deut.* 4. 6. Go on therefore thus to rejoyce in Chriſt,

Londinum---- Copiâ negotiatorum. & commeatu maximè Celebre. Tacit. annal. lib. 14.

Chriſt, by honoring his Ordinances, by ſtrengthening the hands, and comforting the hearts of his Miniſters in his ſervice, and the Lord will be with you, and men ſhall ſay of you, *The Lord bleſs thee O habitation of juſtice, and mountains of holineſs, Jer.* 31.22.

5. Rejoyce we in that *work* whereunto by theſe he calls us; as it was his joy to do his Fathers work, ſo it is the joy of believers to do his work, 2 *Cor.*1. 12. they live not, they die not unto themſelves, but unto him, *Rom.*14.7,8.

6. In the *graces* he ſupplies us withall for the performance of that work: Thus we read of the *joy of Faith, Phil.*1.25. non only in regard of the good things it aſſureth unto us, but of the efficacy which it hath in us, inabling us to work by love.

7. In the *light* of his countenance ſhining on us, which is much *better then life it ſelf*, *Pſal.* 63. 3. We may all ſay unto him, as he ſaid unto his Father, *Acts* 2. 28. *Thou ſhalt make me full of joy with thy countenance.*

8. In the *hope of his glory*: The ſpirit of adoption is even now a glorious thing, John 1. 2. *But it doth not yet appear what we ſhall be*, onely this he hath aſſured us of, That we ſhall be *like unto him*, ſhall *ſee him as he is*, ſhall *appear with him in glory*, ſhall *ſit upon his throne*, and *be ever with him*, 1 John 3.1, 2. *Col.* 3.4. And this bleſſed hope, ſecured by the witneſs of the ſpirit (who is the ſeal and earneſt of our eternal inheritance) filleth the hearts of believers with *joy unſpeakable and full of glory*; while they look not on the things that are ſeen, but on the things that are not ſeen.

9. In

9. In the *fellowſhip of his ſufferings*, which though to *Senſe* they be matter of *Sorrow*, yet unto *Faith* are they matter of *Joy*. When Gods ſervants conſider, that unto theſe ſufferings they were *appointed*, 1 *Theſ.* 3. 3. That Chriſt owns them *as his*, *Col.* 1. 4. That they *work* for them *a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. That thereby the *Spirit of Glory reſteth on them*, and that God himſelf is *glorified* in them: 1 *Pet.* 4. 14. In theſe reſpects they not only rejoyce, but triumph as *more then conquerors* in all their afflictions, *Acts* 5. 41. *Rom.* 8. 37. *Jam.* 1. 2.

Thus are Believers to rejoyce in Chriſt: And that, 1. *Greatly*, again and again. Other delights may pleaſe the ſenſes, tickle the fancy; gratifie the reaſon? but there is no joy that can *fill all the heart*, but the *joy of the Lord*, *Zach.* 3. 14.

2. *Alway*: Rejoyce *ever more*, 1 *Theſ.* 5. 16. all other joys have their periods and vacations, they flow and ebb, they bloſſom and wither: In a fit of ſickneſs, in a pang of conſcience, under a ſentence of death, they are all as the white of an egg, without any ſavor. But no condition is imaginable, wherein a conſcionable believer hath not a foundation of joy in Chriſt: This Tree of life hath fruit on it *for every moneth*, Rev. 22. 2. The Comforter he ſend and abides with us *for ever*, *Joh.* 14. 16. The joy he gives, *none can take away*, Joh. 16. 22. Though Gods people have many cauſes of *ſorrow in themſelves*, ſtrong corruptions, hard harts, little ſtrength, weak graces, many temptations; yet in *Chriſt* they have ſtill matter of *rejoycing*; in the conſtancy of

his *love*, in the abundance of his pardoning *mercy*, in the fulneſs of his *Spirit*, in the ſufficiency of his *grace*, in the fidelity of his *promiſe*, in the validity of his *purchaſe*, in the vigilancy of his *eye*, in the readineſs of his *help*, in the perpetuity of his *interceſſion*; we diſparage ſo good a Lord, diſcredit his ſervice, diſquiet our ſelves, diſcourage others, grieve his ſpirit, expoſe his ways to prejudice & reproach, weaken our hands in his ſervice, and our hearts in love, when we pine and languiſh under groundleſs perplexity, and waſte that time which ſhould be ſpent in his work, about our jealouſies of his favor.

3. With *trembling* and holy reverence, *Res ſeveræ eſt verum gaudium*, without levity, without wantonneſs, without preſumption, without arrogance, *Pſal.* 2. 11. So rejoyce in him, as withall to fear to offend him, to work out our own ſalvation *with fear and trembling*; even for this very reaſon, becauſe he is ſo gracious as to give us both, to will and to do of his own good pleaſure, *Phil.* 2. 12, 13.

4. With improvement of this joy: 1. Unto *thankfulneſſe* for Chriſt, and any thing of Chriſt in our ſelves, having taſted that the Lord is gracious, let us ever be ſpeaking good of his name, though our meaſures are not ſo great as ſome other mens, yet we may not eſteem any thing of ſalvation ſmall or little; it will grow unto perfection.

In eundem hominem non iuſto Convenire Gaudium & Silentium. Pacatus in Panegyr.

2. Unto more *chearfull ſervice*, the more we triumph in his *victory*, the more we ſhall *abound* in his *work*, 1 Cor. 15. 57, 58. The joy of the Lord is our ſtrength, *Nehem.* 8. 10. *Return to thy reſt, O my ſoul*; there is *Davids* joy, *I will walk before the Lord*; there

there is the work of that joy, *Pſal.* 116.8, 9. None are more *fruitfull* in his *ſervice*, then they who are moſt *joyfull* in his *favor*.

3. Unto conſolation againſt any other evils, though we have not the wealth, health, gifts, imployments, honors that others have? yet if Chriſt have given us himſelf, his blood to redeem us, his Spirit to quicken us, his grace to renew us, his peace to comfort us; Should ſuch *conſolations ſeem ſmall unto us? Iob.* 15. 11. What *wants* are there which the *joy* of the Lord doth not compenſate? What ſufferings are there which the *joy* of the Lord doth not ſwallow up? would we exchange Chriſt if we might have all the world without him; and ſhall we be diſpleaſed if we haue not all the world with him? Nay have we not in him all other things more eminently, ſweetly, purely, richly to enjoy, then in all the creatnres beſides? *Fidelibus totus mundus divitiarum eſt.* Doth thy journey to Heaven diſpleaſe thee, becauſe the way haply is deep and ſtony? admit it were a Carpit-way, like *Salisbury* Plain, haply there thou wouldſt loiter more, haply there thou wouldſt be more aſſaulted, whereas in a deeper way thou art more carefull of thy ſelf, and more ſecure againſt thine enemiess

Laſtly, unto a zealous *provocation* of others to come in and be partakers of the ſame joy. In times of feſtivity, men uſe to *call their neighbours under their Vines and Fig-trees, Zach.* 3. 10. The Lord Jeſus is the *feaſt* of his ſervants, 1 *Cor.* 5. 7, 8. unto him therefore we ſhould invite one another, as *Andrew* did *Simon*, and *Philip Nathaniel, Iohn* 1. 41, 45.

Non ſe capit exundantis lætitiæ magnitudo ſed deſignata pectorum latebras, foris prominet. Naz. panegyr.

Joy is of all affections the moſt communicative, it leaps out into the eyes, the feet, the tongue, ſtaies not in one private boſome, but as it is able, ſheds it ſelf abroad into the boſoms of many others. It was not enough for *David* to expreſs his own joy by dancing before the Ark; but he *deals amongſt all the people, cakes of bread, pieces of fleſh, flagons of wine*, that the whole multitude of *Iſrael* might rejoice in the Ark of God as well as he, 2 *Sam.* 6. 14. 19. I will ſhut up all with removing two obſtacles which ſeem to ſtand in the way of this *joy*.

1. If I muſt *alway rejoice* how then, or when, ſhall I *ſorrow for ſin*? I anſwer, Theſe two doe ſweetly conſiſt. As the Paſſeover was a *Feaſt*, yet eaten with *bitter herbs*, ſo Chriſt our Paſſover may be *feaſted* upon with a *bitter ſenſe* of our own ſins. As in the Spring many a ſweet flower falls, and yet the Sun ſhines all the while: So there may be ſweet flowers of Godly ſorrow, and the Sun of righteouſneſs ſtill ſhine on the ſoul. None do more mourn for offending Chriſt, then thoſe who do moſt rejoyce in the fruition of him.

2. But what ſhall we ſay of *wounded and afflicted conſciences*, lying under the buffets of Satan, under divine deſertions, ſinking under temptation, and wreſtling with the ſenſe and fear of wrath, can theſe rejoyce at all, much leſs always? It is true, *when God hides his face, none can behold him*, in ſuch a ſhipwrack neither Sun nor Stars will appear. But yet 1. There is the matter and foundation of true joy, the ſeed of comfort, *Light is ſown for the righteous, and joy for the upright in heart*, Pſalm 97. 11.

2. Theſe

2. These *sorrows* are many times *preparations* for more joy, as the sorrow of a *travailing woman*, *John* 16.20. black roots bear beautiful flowers: The Whale that swallowed *Jonah*, carried him to the shore. Dark colours make way to an overlaying of gold. The more a stone is *wounded by* the hand of the engraver, the more *beauty* is superinduced upon it. Many times where the Lord intends most comfort, he doth usher it in with more sorrow; as the Angel first *lamed Iacob*, and then blessed him.

3. This very estate is far more elegible then the pleasures of sin, and therefore hath more delight in it. If you should ask an holy man in this case, you see how severely Christ deals with you: Will you not rather give over serving him, lamenting after him, languishing for want of him, and resume your wonted delights of sin again? What other answer would a good soule give, but as Christ to *Peter*, *Get thee behind me Satan, thou art an offence unto me.* Though there be little reason that he should *comfort* me, yet there is great reason that I should *serve* him. The wounds of *Christ* are better then the *kisse* of the *world*; it is much better being with a *frowning father*, then with a flattering foe. The *worst* estate of a *Saint* is better then the *best* of a *sinner*, the bitterest *Physick*, then sweetest *poyson*. As in the midst of *worldly laughter the heart is sorrowfull*, so in the midst of saddest Temptations, the soule still concludes, *It is good for me to draw nigh to Christ*. Let him deny me, let him delay me, let him desert me, let him destroy me, yet I will love him, and desire him still. As the blackest day is lighter then

then the brightest night; so the saddest day of a believer is more *joyous* then the sweetest night of a wicked man.

We have thus considered the *Lord Iesus* as a *present*, a *precious*, a *full*, a *pure*, a *rare*, a *various*, a *victorious*, a *perpetual*, a *proper good* of his *people*; a *Prince* adorned with *justice*, with *salvation*, with *humility*, with *dispatch*, with *succes*, and *peace*; We have shewed *the folly* of those *who* fix their delights upon *empty creatures*; the *danger* of those who are *offended* at the *Person*, the *Crosse*, the Grace, the *Doctrine*, the *Sublimity*, the *Simplicity*, the *Sanctity* of the wayes of Christ. We have exhorted his servants to rejoyce in his *Person*, in his *Mediation*, in their *knowledge* of him, in the *Ordinances* and Instruments he hath appointed to bring unto that knowledge, in the *service whereunto* he calls us, in the *graces* wherewith he *supplies* us, in the *light* of his *countenance*, in the *hope* of his glory, in the *fellowship* of his *sufferings*; to rejoyce in him *fully*, to *rejoyce* in him *alway*, to *rejoyce* with *trembling*, to improve this joy unto *thankfulness* for his benefits, unto *chearfulnesse* in his service, unto *Consolation* against all evil, unto the *provocation* of one another unto the same *joy*: *Now the God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost; that the peace of God which passeth all understanding, may rule in our hearts*; that we *may rejoyce with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our soules.*

And

And the God of peace, who brought againe from the dead our Lord Iesus, that great Shepherd of the sheep, through the bloud of the Everlasting Covenant, make us perfect in every good work to doe his will, working in us that which is well-pleasing in his sight, through Iesus Christ; to whom be glory for ever and ever. Amen.

FINIS.

True Gain,

OPENED IN A

SERMON

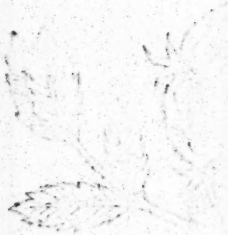
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At *Pauls*, *Nov.* 9. 1656.

By EDWARD REYNOLDS *D. D.*



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To the Right Honourable

ROBERT TICHBORN,

Lord Major of the City of *London*, and the honourable Court of Aldermen.

Right Honourable,

BEing invited to preach before you, and the Chief Aſſembly of this great City, I thought it would not be an unſeaſonable Argument to encourage Citizens, (whoſe labours and employments, have a ſpecial aſpect unto Gain, (to look after the Works of God, and the intereſts of their precious Souls, upon the account of that (a) full, and (b) great, and (c) ſure reward, which ever attendeth heavenly negotiations. We read in the Scriptures of an (d) unabiding City, and a (e) City which hath foundations; of (f) winged riches, which flie away; and (g) of durable riches which ſtay by us: Of the Scheme, the Pageant, the (h) faſhion of this world, which paſſeth over, and of a (i) maſſie, and eternal glory, which never fadeth away: Of comforts which we (k) leave behinde us, and put off when we lie down to ſleep, and of a (l) Comforter which abideth with us, and (m) works which follow us, and are tranſportable into another Countrey. Inaſmuch therefore as the Apoſtle telleth us, that we

a 2 John v. 8.
b Pſal. 19. 11
c Prov. 11. 18
d Heb. 13. 14
e Heb. 11. 10
f Prov. 23. 5
g Prov. 8. 18
h 1 Cor. 7. 31
i 2 Cor. 4. 17
1 Per. 1. 4.
k Pſal. 49. 17
l John 14. 16
m Rev. 14 13

n Eph. 2. 19
o Phil. 3. 20.
p Eccleſ. 1. 4

are (n) συμπολῖται, fellow Citizens *with the Saints, and that we have* (o) πολίτευμα, *a* traffique *and negotiation in Heaven, and in as much as when we go from hence, the* earth, *and all the contents thereof, will* (p) ſtay behinde *us, and nothing will go along with the ſoul into another World, but thoſe graces which did here enrich it: I have in this plaine Sermon, endeavoured to perſwade my ſelfe and mine hearers, to be* wiſe Merchants *for an* abiding City, *and above all the intereſts in the world, to look after thoſe two moſt precious jewels, without which the poſſeſſion of the whole World would be but* ſpecious beggery, *our* ſouls, *and our* Saviour. *And becauſe this is a Doctrine, moſt generally confeſſed, and yet too too generally neglected: (even good men oftentimes ſuffering* Martha's many things *to divert their thoughts from* Maries one neceſſary thing:) *I have the more readily obeyed the Order of your honourable* Court, *in publiſhing this* Sermon: *Though there be nothing but the* wholſomneſſe *of the Doctrine it ſelf to commend it to the view of this curious Age: Wherein, if mens* fancies *be not gratified with the dreſſe, and* garniſh, *as well as their* conſciences, *nouriſhed with the ſubſtance of ſound Doctrine: If there be not either Elegancy of Stile, or New and Polite Notions, to commend old Truths to our more quaint and delicate palates, we are apter many times to* cenſure *the* manner, *then to* value *the* matter *which is ſet before us. As it is, I offer it to your favourable acceptance, and humbly commend you, and all your weighty affaires to the ſpecial bleſſing of the Lord,*

Your Honours moſt humble ſervant

in the work of the Lord,

EDWARD REYNOLDS.

TRUE GAIN.

MATTH. 16. 26.

For what is a man profited if he ſhall gaine the whole world, and loſe his own ſoul? Or what ſhall a man give in exchange for his ſoule?

OUr Savior acquainting his Diſciples with what things he was to ſuffer at Jeruſalem, and being thereupon *rebuked by Peter*, doth not only reprove *Peter* for the carnal apprehenſions which he had of his Kingdome, aſſuring him that he was therein an *adverſary* and an *offence* unto him, as going about to hinder the great work of mans Redemption, by diſſwading him from thoſe *ſufferings* whereby it was to be accompliſhed; but doth further *aſſure* both him and all his Diſciples, That they are to be ſo far from expecting earthly honours and preferments from him, as that they muſt learne *to deny themſelves*, and in ſtead of Crowns and Dignities, muſt be ready to take up a *Croſſe* as he ſhould do, and to *follow him without the camp, bearing his reproach.* He aſſures

them that as all the good which he was to work for them, was to be *Purchaſed* by his *ſufferings*, and *denying of himſelf*, ſo the way whereby they were to be brought unto the *fruition* of it was by *denying themſelves*, and being conformable unto him in ſufferings. That which was neceſſary for Chriſt to do by way of *merit* to *purchaſe* it, was neceſſary by way of *preparation* of heart for them to do, to *attaine* unto it. As He, ſo we likewiſe are firſt to *ſuffer*, and then to be *glorified*; ſo Chriſt ſaith of himſelf, *Luke* 24. 26 and ſo the Apoſtle ſaith of his people, *Rom.* 8. 17.

And becauſe they might be offended at this doctrine, as contrary to thoſe opinions which they had entertain'd of their *Meſsiah* (whom they beleeved him to be) who was in their aprehenſions to *reſtore the Kingdome unto Iſrael* Acts 1. 6. and to be *King of all the world* (whence there aroſe a general belief, not only amongſt Jews, but others, as *Tacitus* obſerveth, that out of thoſe Countries ſhould ariſe a Prince who ſhould rule over all the world, which the *Romanes* thought to have been verified in *Veſpaſian*, who was ſometimes *Præfectus Judeæ*, (and afterwards Emperor of *Rome*) therefore our Saviour further ſheweth them, that in theſe reaſonings they had indeed *too low apprehenſions*, of him and his Kingdome, for they ought to look upon their *Meſsiah*, as a Prince who would deliver them from the *great act of all evils*, and advance them to a condition, beyond which a more bleſſed, could not to be found,

Plurimis perſuaſio inerat, antiquis ſacerdotum literis contineri eo ipſo tempore fore, ut valeſcerent oriens profectique Judæa rerum potirentur. Quæ ambages Veſpaſianum & Titum prædixerant. Annal. l. 5.

found. But now admit that he were to be King of all the world, and would advance them proportionably to as great dignity as such a Kingdom could dispense; yet, if after all this they die, and their souls perish and go to hell, what good would such a Kingdom, such a Messiah do them? Is there any thing worth the soul of a man which he would not expend, and part with to save that? Therefore he would not have them to think that a *worldly domination* was such as he came to purchase for them; but a glorious and *eternal kingdome*, which at last he would *come with his Angels* to take them into, the first fruits and glimmerings whereof are more worth then all the crowns and diadems of the world, wherof he promiseth quickly after to give them a tast, which accordingly he did the eighth day following in his Transfiguration on the mount.

The Context from *vers.* 24. to the end of the Chapter containeth, 1. An *Assertion*. 2. A *Vindication* thereof. The *Assertion*, That whosoever will come after Christ must *take up his crosse, and deny himself* v. 24. The *Vindication* from three great *scandals* which this severe doctrine of the Crosse was attended withall. 1. *Death* and this taken away, v. 25. *Whosoever will save his life shall lose it, and whosoever wil loose his life for my sake, shall finde it.* The way to attain *life eternal*, is to lay down a *mortal life*, when the glory of Christ and his service calleth us thereunto. 2. Another great *scandall* of the Cross is, that it strips us of the *world*, and the

comforts and delights thereof, this is removed, *v.* 26. Admit a man could not onely escape the *Cross* by forsaking Christ, but exchange him away for *all the world*, and make himself master of all the comforts which a confluence of all worldy dominions could pour into his bosome, yet if after all this he must die, and lose his soul, and that for ever without possibility of recovery, he would in the issue finde it but an unprofitable bargain. 3. The last *scandal* of the Cross is the *Ignominy*, and *shame* of it. In which respect Christ is said to have taken unto him the *form of a servant*, *Phil.* 2. 7. (becaus the death of the Cross was *servile supplicium*, as the Historian calleth it,) and to have despised the shame, *Heb.* 12. 2. and this is reomoved, *v.* 27. *The Son of man shall come in the glory of his Father with his Angels, and then he shal reward every man according to his works.* As he, though he were put to *shame* on the Crosse was yet after exalted unto *glory*, and sat downe on a throne, *Hebr.* 12. 2. so with the same glory he will *reward* those that suffer *shame* for him, and their *reward* shall be *according to their works*, the measure of there glory answerable to the greatnes of their shame and sufferings. Of which, having according to his promise *v.* 28. given a short, but most ravishing tast unto some of them in his transfiguration, they afterwards esteemed it a great honour, that they were accounted worthy to *suffer shame for his Name*, *Act.* 5. 41.

Liv. Tacit. vid. Casaub. ad Sueton. Aug. c. 67. & in Baron. Exercit. 16. c. 77. & Lipsi. de cruce Appian. de Bell. Civ. l. 3 Sueton. in Galba. c. 9.

The words of the Text contain the removal of the

the ſecond great *ſcandal*, which the Diſciples might be apt to take at this doctrine of *ſelfe denial*. They hoped, as it may ſeem, to be great men in the world, and to enjoy the liberties and honours thereof; and now they are told that they muſt *leave all* to follow Chriſt. And leaſt they ſhould be offended, he aſſures them that if they ſhould do otherwiſe, and for love of the world ſhould forſake him, 1. They would loſe their *ſouls*, which is better to them then all the reſt of the world: 2. Having loſt them, they would finde nothing in all the world, able to redeem and recover them again.

The words are ſet down by way of *Interrogation*, intimating a more vehement Negation, *What ſhall it profit?* That is, It ſhall not at all profit. It carrieth a kinde of *univerſal conceſsion*, and unqueſtionable truth in it, which no man can deny. Even they themſelves who caſt away their ſouls to gaine the world, cannot, themſelves being Judges, but confeſs, that it is an abſurd thing to expect profit from any thing when the ſoul is loſt, or to prefer all the world above a mans own eternal happineſs. When a thing is exceeding manifeſt, the Scripture uſeth to make *men themſelves*, whom it would thereby reprove, the *Judges* of it. *Judge in your ſelves*, ſaith the Apoſtle, *is it comely that a woman pray unto God uncovered*, 1 *Cor.* 11. 13. and the Lord in the Prophet, *Iſa.* 5. 3. 4. *O inhabitants of Judah, Judge I pray you, betweene me and my vineyard.* And elſewhere, *Is it not even thus, O ye children of Iſrael, ſaith the Lord*

Lord, Amos 2. 11. So the force of the *Interrogation* is ſuch a deniall, as the heart of him to whom it is made moſt needs ſubſcribe unto, as having nothing to alledge againſt it, And in a plain *Poſition* it is this, *That man who to gain the* world, *doth caſt away his* ſoul, *ſhall finde no profit in ſuch a gain*; it will prove like the gain which the Apoſtle ſpeaks of, *Acts* 27. 21. a *gaining* of nothing but *loſſe*, and that an irreparable loſſe, which can never be recovered. It is dangerous venturing on ſuch an Error, *in quo non licet bis peccare*, in which being once involved, a man can never get out again. Such is the *loſs of a ſoule*, loſe it once and it is loſt for ever. there can no ranſome, no change be made for it, ψυχῆς ἀντάλλαγμα οὐκ ἔστιν, nothing can be put in the other ſcale to weigh with it: The Civil Law ſaies, *Ingenui hominis nulla eſt eſtimatio*, How much more truly maye we ſay of the ſoul, *Immortalis animæ nulla eſt æſtimatio*. No valuable conſideration for a *ſoul* but the *blood* of Chriſt: If we forſake him to gain the *world* we ſhall never finde any thing in the world precious enough by the exchange whereof to regaine our *ſouls*.

Homer. Iliad. l. 10. Digeſt. l. 9. tit. 1. leg. 3. & de Reg. juris l. 106.

The words have many particulars couched in them by way both of *Suppoſition, and of Poſition*. I ſhal reduce all untothis one Propoſition; As Chriſt doth allow his ſervants to be moved by Conſiderations of *gain* in his ſervice, ſo he doth withall aſſure us, That this *gaine* doth not ſtand in winning of the *world*, but in ſaving of the *ſoule* That the *ſoul* being infinitly more precious then all

all the *world*, therefore the *gaining* of the world is nothing but *losse*, where the *loss* of the ſoul is the purchaſe of that *gain*; in aſmuch as the *world* being gained, cannot be kept; and the *ſoul* being loſt, can never be recovered. All men have a *merchandiſe* and trade to drive in this world, whereon doth depend the iſſue of their profit, or damage; therein their principal wiſdome is to ballance and poiſe their *gains and losſes* ſo as that they may thrive and proſper in this their trade; *wordly love* is a great obſtruction unto the true *gain* which a wiſe Chriſtian ſhould purſue. They who for preſerving that, do take offence at the croſſe of Chriſt, will ſuffer damage in their *ſouls*; the love of the *world* and the love of the *ſoul* being inconſiſtent: Since therefore both will not ſtand together, and of the two, the *ſoul* is much more precious and excellent then the *world*, therefore a wiſe Chriſtian ſhould have his trade heavenward for the inriching of his *ſoul*, rather then downward for the poſſeſſion of the *world*.

The branches then to be touched are three:

1 The lawfulneſs of a Chriſtians looking after true *gain*. 2. The inordinateneſs of *worldly love*, and inconſiſtency thereof with true Chriſtian *gain*. 3. The precioufneſs of the *ſoul* of man; in ſaving, advancing and inriching whereof, this true *gain* doth conſiſt.

1. Then Chriſtians may be moved in matters of Religion with arguments drawn *ab utili*, from conſiderations of *profit* or *diſprofit*, of ſuch good things as are really, beneficial and advantagious unto

unto us. It is the voice of nature in every man, *who will ſhew us any good?* *Pſal.* 4. 6. There is a naturall *indigency* in us, whereby we are conſtrained to look abroad for foraign ſupplies of that *good*, which we are wholly inſufficient to furniſh our ſelves withall. This wicked men look for in ways of ſin; there are few men that are wicked *gratis*, but do promiſe themſelves Some *benefit* by their wickedneſs. If *Eſau* ſell his *birthright*; if *Balaam curſe* Gods people; if *Ieroboam* ſet *up Calves*; if *Ahab ſell himſelf to work wickedneſs*; If *Judas betray* his Maſter; it is all upon a *contract* and *bargain*, under the intuition of the *wages of unrighteouſneſs*. *Si violandum jus regnandi causâ violandum.*

Nec quiſquam tantum à naturali lege deſcivit & hominem exuit, ut animi causâ malus ſit. Senec. de Benef. l. 4 c. 17.

Therefore God is pleaſed, 1 To Dehort men from the *wayes of ſin* by undeceiving them, and diſcovering the *unprofitableneſs* and perniciouſneſs of thoſe wayes. *My people have changed their glory for that which doth not profit,* Jer. 2. 11. *Why do you ſpend your money for that which is not bread, and your labour for that which ſatisfieth not?* Iſai. 55 2. *what fruit had ye then in thoſe things whereof you are now aſhamed?* Rom. 6. 21. The *voluptuous* ſinner promiſeth himſelfe abundance of delight in his *ſtollen waters*; let *us take our fill of loves, let us ſolace our ſelves with loves* Prov. 7. 18. but at laſt when he hath deſtroyed his *name*, and gotten a *wound*, and *diſhonour*, when he hath deſtroyed his *eſtate*, and ſtrangers are filled with his wealth, when he hath deſtroyed his *body*, and given his *years to the cruel*, when he hath deſtroyed

deſtroyed his *ſoul*, and is *gone down to the chambers of death*: then tell me whether his perfumes of Mirrh, Aloes, and Cinnamon, be not all turned into gall and wormwood? The *worldling* promiſeth himſelf much content in his *diſhoneſt gain*, in fraud, oppreſſion, circumvention, and violence; *Populus me ſibilat, at mihi plaudo ipſe domi.* I ſhall have a brave *vineyard*, ſaies *Ahab*; I ſhall have *ſheep and oxen*, ſaies *Gehazi*, I ſhall never want friends, nor contents, money anſwers to All, *O nummi vos eſtis fratres.* But what ſaies God? *Thou fool, this night ſhall they take thy ſoul from thee:* Thy *vineyard*, O *Ahab*, ſhall bring forth *grapes of gall:* Thy *talents*, O *Gehazi*, ſhall purchaſe thee and thine heirs a *leproſie:* Thy *wedge of gold*, O *Achan*, ſhall cleave thy ſoul from thy body; Thy *thirty pieces of ſilver*, O *Judas*, ſhall be the price of thine own *bowels*, as well as of thy maſters *blood.* Treaſures of wickedneſs ſhall *not profit in the day of wrath*, Prov. 10. 2. They that will be *rich*, *drown themſelves in deſtruction and perdition and peirce themſelves through with many ſorrows*, 1 Tim. 6. 9, 10. The *ambitious* man promiſeth himſelf much honour and power, when he hath arrived at that greatneſs whereunto he aſpireth, *I will aſcend into heaven, I will exalt my throne above the ſtars of God*, Iſai. 14. 15. When I have by plauſible compliances gotten the glories of the world, I will then pleaſe my ſelf, as *Nebuchadezzer* did, with the view and fruition of ſo gallant a purchaſe. But what ſaith the Lord? *Though thou ſet thy neſt amongſt the ſtars*,

Omnia ſerviliter pro dominatione. Tacit. hiſt. 1.

thence will I Bring thee down, Obad. v. 4. Isai. 26, 5. *Thou art a man and no God, though thou set thine heart as the heart of God*, Ezek. 28. 2. O *Nebuchadnezzar*, in stead of the majesty of a *Prince*, thou shalt have the misery of a *beast*. Thy feasting, O *Belshazzar*, shall be turned into mourning, thy pride into terrors, thou shalt be *drunk* not with wine, but with astonishment, and thy joynts shall *stagger* one against another. Thus do men *sell themselves* to sin for hopes of *gain*, and thus miserably are they cheated in the bargain; the Devil dealing with them, as some say he doth with *Witches*, giving them *leaves* of trees in the shape of *gold* and *silver*, so that in the conclusion it appears, that they did indeed *sell themselves for just nothing*, Isai. 52. 3.

2. By the same argument God is pleased to vindicate the *ways of godliness* from the prejudice which wicked men have against them, as if they were *unprofitable*. What is the Almighty that we should serve him? *what profit should we have if we pray unto him*, Job 21. 15. Ye have said, *It is vaine to serve God, what profit is it that we have kept his Ordinances*, Mal. 3. 14, 15. To take off this Objection, God assures his people, That his wayes *do good to those that walk uprightly*, Mic. 2. 7. That his people do *not seek his face in vain*, Isai. 45. 19. That he is *not a wilderness unto them*, Jer. 2. 31. That *godliness is great gain, and Profitable unto all things*, 1 Tim. 4. 8. and 6. 6. That he who *soweth righteousness, shall have a sure reward*, Prov. 11. 18. That in *keeping of his* Com-

commandments, there is great reward, Pſal. 19. 11. And he is pleaſed to animate his ſervants againſt the hardſhip of their Chriſtian warfare, againſt externall difficulties, and internal faintings, by ſetting before them *exceeding great and precious promiſes.* Having theſe promiſes, *let us cleanſe our ſelves*, and perfect holineſs, 2 *Cor.* 7. 1. Ye have need of *patience, that when ye have done the will of* God, *ye may receive the promiſe*, Heb. 10. 36. *Be not weary of wel-doing, in due time ye ſhall reape, if ye faint not*, Gal. 6. 9. When ye are reviled, and perſecuted, *rejoyce and be exceeding glad, for great is your reward, Mat.* 5. 11. By this conſideration, not only *Moſes* and *Paul*, Heb. 11. 25. 26. Phil. 3. 4. but the Lord Jeſus himſelf, for the *joy which was ſet before him, endured the Croſs, and diſpiſed the ſhame* Heb. 12. 2.

Now here in is the mercy of God greatly commended unto us, that when he might uſe no other argument to enforce obedience, then his *own ſoveraign authority* over us, is pleaſed to incourage us by our *own benefit.* The chief reaſon of obedience, ſaith *Tertullian*, is the *authority* of the Lord, not the *utilty* of the ſervant. He made all things for himſelf, and might have looked no farther then his own glory: we do ſo with the creatures which ſerve us, we *labour* our Oxen, and then we *deſtroy* them; firſt we make them *drudge*, and then we make them *die.* But God is pleaſed to encourage us unto duties by our *ſelf-love*, commands us to fear him *for our own good*, Deut 6. 24. ſets the *bleſsing* of obedience, and the *curſe* of

Prior eſt Auctoritas imperanti quam utilitas ſervientis. Tertul.

diſobedience before our eyes, *Deut.* 11. 26, 28. The work of Chriſtianity is a difficult work, there are many *enemies* many *temptations*, *Satan* and and the *world* reſiſt us *without corruption* wreſtles and rebels *within.* But here is the comfort, Gods ſervants work for a Maſter that remembers all, who looks to their *profit*, as well as to his own *honour*, who keeps a *book* for our prayers, a *bottle* for our tears, a *regiſter* for them that fear him, *Mal.* 3.16, a *memorial* of but a cup of cold water, given to a Prophet as a Prophet. This is encouragement indeed unto Gods ſervice: Chriſt is willing to put it to this iſſue. Though I have a *right* and *power* over you, which Satan hath not, I *made* you, I *bought* you, he never had title unto you, either by *dominion* or *purchaſe*, as I have; But I ſhall wiſh you to look to your own *intereſt*, ſee which ſervice is moſt *advantagious* to your ſelves, mine or his: If he can make you more precious *promiſes*, if he can prefer you unto greater *happines*, if he have an immarceſcible *crown*, an etornall kingdome to beſtow vpon you, if he have ſhed any *blood*, laid down any *life*, to purchaſe bleſſedneſs for you, I am willing where your *gain* is greateſt, there your trade and ſervice be directed. But if my *wages* be much better then his, and my *love* much greater then his, and my *right* in you, and *authority* over you much more then his, not onely for love and *duty* to me, but for your *own ſakes*, limit and confine your *negotiations* there, where your own *advantages* will be more abundant, and your *own com-*

comforts more durable and glorious.

We ſee Chriſt allows us to eye our own profit in his ſervice. In what ſenſe we may, or may not this do, may be briefly thus reſolved.

1. We may not reſpect *profit* or advantage as the *ultimate end* of our obedience. Gods *glory* being ſimply the *ſupream* of Ends in it ſelf, ſhould accordingly be ſo unto us. Our greateſt aim in bringimg forth *fruit* ſhould be, that God may be *honoured*, Joh 15.8. that whether *we live we may live to him, or whether we die, we may die to him*, Rom. 14.7, 8.9. *All things are of him, and for him*, therefore all things muſt be to *him likewiſe*, Rom. 11. 36.

ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. *Marc. Anton. lomin. l. 4. ſe. 23*

2. We muſt not reſpect *profit* and reward as the *onely reaſon* of our obedience, without which we would not do God any ſervice at all, for this would be a meer *mercenary* and *ſervile* conſideration. The chief *reaſons* of obedience are, our *ſubjection* to Gods authority over us, becauſe he is the Lord; our *faith*, *love*, and *thankfulneſs* for his Covenant of grace, becauſe he is our God. Theſe two are joyned in the Preface to the Decalogue, *I am the Lord thy God*.

3. We may not reſpect *profit* and reward, as the fruit of any *merit* in our ſervices: when we have done all we can, we are but *unprofitable ſervants* unto God, and therefore he might juſtly make our ſervices unprofitable to our ſelves. It is matter of *comfort*, it is not matter of *boaſting*; *we* may *rejoyce* that there is *profit* in ſerving of God, but we may not *glory* of it as any naturall or neceſſary

Vita bona nostra nihil aliud est quam Dei gratia & vita aeterna quae bonae vitae redditur, Dei gratia est, & ipsa gratis datur, quia gratis data est illa cui datur &c. Aug. de Grat. & lib. Arb. c. 8.

ceſſary conſequent of our ſervices, for *Grace* doth exclude *boaſting*, *Eph.* 2. 8. and the *reward is of grace*, and mercy, not of debt, *Rom.* 4. 4, 5. and 11. 6. *Pſal.* 26. 12. *Exod.* 20. 6.

But then we may look on the *reward* and *profit* of obedience. 1. As a *ſecondary end*, under the *glory* of God; ſo the Apoſtle calleth ſalvation the *end of our faith*, 1 Pet. 1. 9. Our love to God though it be *above* our love to our ſelves, yet doth not exclude it, ſo our ſeeking of *Gods glory*, though it be *above* all other ends, yet it doth not exclude the ſeeking of our *own happineſs*; yet God hath been pleaſed ſo graciouſly to *twiſt*, and as it were, interweave, and *concorporate* theſe together, that no man can truly aim at the *glory of God*, but he doth *eo ipſo* promote his *own ſalvation*? neither doth any man ſincerely ſeek his *own ſalvation*, but the Lord eſteemeth himſelf therein *glorified* by him.

2. As a manifeſtation of *Gods bounty*, who when he might require homage of us as our Lord by the tie of our *natural ſubjection* unto him, is pleaſed out of free grace to propoſe further *rewards*, making our ſervices as well matter of *profit* to our ſelves, as of *praiſe* and glory unto him? faith looketh upon God *as a rewarder of them that diligently ſeek him*, Heb. 11. 6. as a God that not onely is *good* but *doth good Pſal.* 119. 68. as a God whoſe *power* and *mercy* is herein declared, in that he *rendreth unto every man according to his work*, Pſa. 62. 11, 12

3. As matter of *encouragement* to run with pati-

patience the race that is ſet before us; to animate us againſt all the difficulties, dangers, temptations, and variety of diſheartnings, which through the ſubtlety and malice of Satan we are ſure to meet with in Gods ſervice. The *Hope* of enſuing glory doth work reſolutions in God ſervants to *purifie themſelves*, that ſo being like unto Chriſt in *holineſs*, they may thereby be Prepared to be like unto him in *glory* 1 *Joh.* 3.3. The *crowne of righteouſneſs* kept up the reſolution of the Apoſtle himſelf, *to fight the good fight of faith*, *to run his race*, *to finiſh his courſe*, *to keep the faith*, 2 *Tim.* 4. 7, 8. Thus a Chriſtan is allowed by his Lord to do his maſters work with ſome eye and intuition of his *own gain*.

But then as the Apoſtle ſaith, *If a man ſtrive for maſteries, he is not crowned, except he ſtrive lawfully*; So, If aman contend for *gain*, he ſhall never overtake it, except he contend *lawfully*. Our Saviour here hath *excluded one way*, and that a broad one, where in multitudes weary themſelves for this Prize, *What ſhall it profit a man if he win the whole world?* And ſecondly, intimateth the *true* though a more *narrow* and private way, *viz.* to proſecute the intereſt of our precious ſouls. Let us conſider them both

Firſt; worldly love is inconſiſtent with true Chriſtian *gain* upon many accounts. 1. It is *vaſt* and *inſatiable*, like the horſeleech which cries, *Give give*; like fire, and the grave, which *never ſayes it is enough*, *Prov.* 30.15, 16. Luſt is *infinite*, there is no *end of its labour*, *Eccleſ.* 4.8.

It

It reacheth at *all*, therefore the Apoſtle calleth it not onely love of the *things* of the *world*, but love of the *world*; *Love not the world, neither the things that are in the world*, 1 John. 2. 15. A covetous heart graſps at the *whole* world; would fain be maſter of *all*, and dwell alone, like a *Wen* in the body, which draws all to it ſelf; let it have never ſo much, it will ſtill reach after more, *adds houſe to houſe, and field to field*, Iſai. 5. 8. keeps not at home, cannot be ſatisfied, *inlargeth, gathereth, heapeth, increaſeth, loadeth it ſelf with thick clay*, Habac. 2. 5, 6. The very *Heathen* have complained of this endleſs, and unbounded reach of corupt deſires ἀπλήτος ἡ ὄρεξις, ἄπειρος ἡ ἐπιθυμία, *ex libidine orta ſine termino ſunt.* Luſt hath no bound, no meaſure; like a *bladder* it ſwells wider and wider, the more of this empty world is put into it. Like a *breach of the ſea*, which hath no internal bounds to contain it ſelf in, *ſternit agros, ſternit ſata læta boumque labores.* The Countryman in the Fable would needs ſtay till the River was run all away, and then go over dry, but the River did run on ſtill. Such are *inordinate* worldly deſires, the deceitful heart promiſeth to ſee them run over and gone, when they are attained unto ſuch a meaſure; and then they are ſtronger and wider, more impotent and untuly then before, *modus & modus non habet modum*; for as *natural*, ſo *ſinful* motions, the further they proceed, are uſually the ſtronger. Now God, having ſo odered the world, as that no man can have it all to him ſelf, it is *divided* and *bounded* to ſeveral men and nations.

Provinciarum nominibus agros colit, ſub ſingulis villicis latiores habet fines quam quos conſules ſortiebantur. Sen. de ira, l. 1. c. ult.

Ariſtot. Seneca.

Ruſticus expectat dum defluat amnis, at ille labitur, & labetur.

nations *Deut.* 32.8. and man may not remove the *landmarks* which God hath ſet, nor affect a *Monopoly* where the Lord hath made a *community*, this *inſatiable* deſire of wordly gain can never be repleniſhed, and ſo being *unattainable*, the labour which is ſpent about it muſt needs be *ungaineful*, and diſappoint the expectations which were built thereupon.

2. It is exceeding *diſproportionable* to the *ſpiritual* and *immortal* condition of the heart of man; whatever is in the world is *material*, *carnal*, *mortal*. It can benefit the outward and the natural man, But to look for peace of Conſcience, joy in the holy Ghoſt, inward and durable comfort. in any thing which the world affords, is to ſeek a *treaſure* in a *cole pit*. If you go to the *creature* to make you *happy*, the *earth* will tell you that *Bleſſedneſs* grows not in the *furrows* of the *field*; the *ſea*, that it is not in the treaſures of the *deep*; *cattel* will ſay, it is not on our *backs*; *Crowns* will ſay, it is too precious a gem to be found with us, we can adorne the *head*, but we cannot ſatisfie the *heart*, *Solomon*, who made a critical inquiry after this point, gives this in as the *ultimate extraction* from the creatures, *vanity of vanities all is vanity*. We have all great experience how looſe the *world* hangs about us. Life it ſelf is a *bubble*, and is ſudenly gone, but beſides that finall ſeparation, God hath a thouſand ways to part us from this darling; fire burnes it, water drowns it, a ſword cuts it off, ſickneſs takes away the ſavour of it. A prodigall ſon, an un faithfull ſervant, an

ill debtor, a ſuit of law, a world of the like accidents may deprive us of it. Now no man will dote on a *falſe friend*, or care for a *falſe title*, or ſet his affection on any thing that is *falſe*. Why then ſhould we love a *falſe world*? Or *ſet our eyes on that which is not*, as the Wiſe-man ſpeaks, *Prov.* 23. 5. Why ſhould we with *Martha* ſo much trouble our ſelves about the *world*, and leave *Maries unum neceſſarium* wholly neglected? Like the man in *Plutarch* who went to the Phyſitians to cure a *ſore finger*, when in the mean time his *lungs* were putrified, and he took no care of them.

Plutarch. περὶ τῆς ἀλύπιας.

3. It is exceeding *injurious*, both to *God* and our *ſelves*. 1. To *God*, It ſets up the world in his room, is *enmity againſt him*, Jam. 4. 4. is inconſiſtent with the *love of him*, 1 Joh. 2. 15, 16. Eſtrangeth the ſoul wholly from him, ſteals away the love of the heart, and ingroſſeth it unto it ſelf. As the *ſhadow* of the earth makes *night* in the air, ſo doth the *love* of it in the heart, when as *Solomon* ſpeaks, the world is in it, *Eccleſ.* 3. 11. It goes along with a man, *ſleeps* with him, *wakes* with him, goes to *meat*, goes to *Church* with him, When it *flows not* in, O how he carks and cares, murmurs and repines, whines and diſtruſts God? If it *abound*, how doth he hug and graſpe it, and fill his ſoul with no other comfort? Talk of *ſpiritual things*, faith, hope, love, repentance, new obedience, judgement to come, he is ſick of ſuch diſcourſe, puts you off as *Felix* did *Paul* to another time; but ſpeak of a *rich bargain*, of a *goodly*

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purchaſe, of a ſtately *manner*, of a gallant *prize*, you leade him in to a *paradiſe*, (ſuch a one as it is) he ſaies with *Peter*, *It is good being here, let us build tabernacles.* It *choaks* the *ſeed* of the word in the ſoul, turns the *houſe of God* into a place of *merchandiſe*, yea it will cauſe men *to erre from the faith*, to know no godlineſs but *gain*, to take up religion as it is more or leſſe in faſhion, and advantagious; as the *Samaritans* would be Jewes when the Jews proſpered, and when they were down, would help to perſecute them. It will warp the Conſcience, and corrupt the judgment and make Religion it ſelf to ſerve turns, and to be ſubordinate to ſecular intereſts.

Joſeph. Antiq. l. 12. c. 3. & 7.

2. To a mans ſelf, 1. It is *unnatural*, for nature hath ſet a *commenſurateneſs* between *objects* end *faculties*. It is a miſerable *degrading of a reaſonable ſoul*, to grope for happineſs on the backs of ſheep, on the furrows of the field, to fiſh for it in ponds, or to hunt for it in parks, or to trade for it in ſhips, or to think to bring it home on the bunches of Camels. *It coſt more to redeem a ſoul*, and it muſt coſt more to attain that *redemption*. Chriſt the heir of all things, who could have commanded the attendance of all the creatures in the world, was pleaſed to live in a low condition, that he might make it appear that eternal life hath not the leaſt cognation or dependance on worldly wealth, either in his *procuring* it for us, or in our *deriving* it from him. What an unnatural and *incongruous* thing would it be for *Angels* to turn *worldlings*, and reaſonable *ſouls* have the ſelf-

ſame bleſſedneſs to look after as *Angels* have.

2. It is *unneceſſary*. for had one man *all the world*, he could have no more out of it himſelf, then one *back*, and one *belly*, and the exigences of one *perſon* did require; whatever is more, he doth *but behold with his eyes*, Eccleſ. 5.11. God is ſaid to give us *all things richly to enjoy*, 1 Tim. 6. 8,17. He that hath ſufficient to anſwer the *neceſsity* and *decency* of his *eſtate*, is therefore ſaid to have *all* becauſe he hath as full a ſupply, as unto thoſe purpoſes all the world could make him. *A little which the righteous hath, is better then the riches of many wicked*, Pſal. 37.16. *Jacob* was not ſo wealthy a man as *Eſau*, yet *Jacob* ſaid, *I have all*, *Eſau* ſaid, *I have much*. Jacobs *little* was *all*; Eſaus *more*, was but *much*. Gen. 33.9. 11.

3. It is a *diſquieting* thing. *Diſquiets* in the *poſſeſſing*. Riches are compared to thorns, *Mat.* 13. 21. a man cannot hug them without being *pierced* by them, *1 Tim 6.10*. *Diſquiets* in the *parting*; there is *ſorrow and wrath in his ſickneſs*, *Eccleſ.* 5.17. What a torment is it to *flay* off the skin of a man alive? Now the ſoul by *inordinate love* doth cleave cloſer to the *world*, then the *skin* to the fleſh, and therfore is not torn from it without great paine. It is the ſaddeſt ſummons in the world to a rich fool, Thou haſt heaped up for many years, but within a few houres the cold armes of death ſhall graſpe thee, and carry thee to Gods tribunal. O what can *riches* or multitudes of *riches do a man good in that day of wrath?*

wrath ? If a Prince had a *ſtone* in his *bladder* too big to be removed, all the Jewels of his crown could not purchaſe him a recovery. What then can treaſures avail againſt *worm* gnawing in the *Conſcience ?*

I ſhall conclude this Point with theſe limitations:

1. We may *uſe* the world, and with diligent labour procure the things which we need, 1 *Cor.*7. 31.

2. We may imploy our *heads*, as well as our *hands*, for *labour* without *wiſdome* to guide it, is but a *weary idleneſs.*

3. We may receive the things of this world from God in Chriſt as a fruit of his *gracious Covenant*, 1 Tim.4.8.

4. We may lay up and *provide* for our ſelves, and thoſe that belong unto us ſo far as the *neceſsities* of life, and *decency* of our particular ſtate and condition do admit. Chriſt himſelf had a *bag* in his family, *Joh.*13. 29. 1 *Tim.*5.8. But we may not *love*, nor *ſet our hearts* upon the world: *When riches increaſe, ſet not your heart upon them.* The *world* is for the *back* and the *belly*, but *God* onely is for the *heart.* Though we may eye our own *gain*, yet the *gain* of the *world* is not that *gain* which we are chiefly to eye. The *ſoul* being the moſt precious thing which a man hath, the ſaving, and inriching thereof, is the *only true Chriſtian gain.*

Firſt, Take the word ψυχη here for *life*, and even ſo the truth of the Text will hold; what gain is

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it to get the world, and to loſe the life, *Is not the life more then meat, and the body then raiment?* Luke 12. 23.

1. All the *world* cannot hold or lengthen life beyond the *period* ſet it by God. *Our times are in his hand*, *Pſal.* 31. 15. the *efficacy* of all ſecond cauſes is ſuſpended upon his *bleſsing*, man liveth not by bread alone, *but by every word which proceedeth out of the mouth of God*, Mat. 4 4.

2. Life is neceſſary to the enjoyment of the world, what good doth *light, without* an *eye* to ſee it? Or *muſick*, with out an *ear* to hear it? what good do *dainties*, without a *mouth* to taſt them? Or *Crowns*, without an *Head* to wear them? Nay, a man may have his life ſo clog'd with ſickneſs, ſorrow, diſcontent of mind, diſtreſs of conſcience, that all the world ſhall not ſuffice to revive and comfort him.

3. When *life* is loſt, the *world* is all loſt with it, a *living porter*, is richer then a *dead Prince*; death tranſlates properties. If a man purchaſe land to *himſelf* for *ever*, that *ever* is no longer then his *own life*, if he will have the purchaſe extend further, he muſt put in his *heirs* with himſelf.

Secondly, Take the word ψυχη for the *ſoul*, as *Luke* 12. 19, 20. and then the truth holds much more. For 1. If a man could keepe his *ſoul* and the *world* together, there is ſo vaſt a *diſ-proportion* between them, that the one could never *repleniſh* the other, 2. If it could ſatisfie it for a time, yet it would cloy and *ſatiate* it at the laſt; there is *exceſſe* in wordly enioyments, and all

exceſs

excesse is nauseous and painful. 3. If they could repleniſh and not cloy, that there were a commenſurateneſs between them, yet there is not an equality of *duration*. *One generation*, ſaith *Solomon*, *passeth away, and another cometh, but the earth abideth*, *Eccles.* 1.4. If when a man goes away, the earth did go with him, happily the ſame content which he found in it here, he would find in it elſewhere, but when he goes, and that ſtayes behinde him, all the content which he had in the *fruition*, doth vaniſh in the *ſeparation*. 4. Being parted the *ſoul* muſt be *for ever*, as long as God is merciful to ſave, or juſt to puniſh, and what comfort is it, think we *in hell*, for a man to remember the *pleaſures* of a ſhort life; of which nothing there remains but the *worm* and the *ſting*? The Poet could ſay, *If the headach did come firſt, no man would be drunk.* If men could feel but a little of *hell*, before they ſin, they would eaſily by that underſtand how empty and vaniſhing the pleaſures of luſt are, and how eaſily extinguiſhed in a tormented Conſcience, as a *drop* of *wine* loſeth all its ſweetneſs in a *barrel of water*. Again, what addition is it to the joyes of *heaven*, for a man to recount the comforts of a periſhing *world*? What content takes a grave wealthy learned man, in remembring the joy which in his childhood he was wont to take in his top, and counters? 5. The nature of the ſoul is *ſpiritual*, and muſt have *ſpiritual objects* to converſe about. *Senſitive* faculties may be delighted with *material* objects: Meer *natural reaſon* may gaze

Alexis apud Athenæum. l. 10

gaze with ſome content upon the beauty, order, contexture, concatenation of *natural cauſes* and effects. But the *ſupream ſpiritual* part of the ſoul is of a more high and noble extraction, then ultimately to delight it ſelf in any thing but in *God* from whom it was breathed. It is capable of the *knowledg of God*, whom to know is perfect wiſdome and eternal life. It is capable of the *image and grace of God*, of righteouſneſs and true holineſs to beautifie, and renew it: Capable of the *peace* of God, of the *joy* of his ſalvation, of the *earneſt*, the *ſeed*, the *ſeal*, the *witneſs* of his Spirit, of the ſenſe of his *love* in Chriſt, which is *unſpeakable* and *glorious*. Capable of that *fulneſs of joy* which is in his preſence and of thoſe everlaſting pleaſures, and rivers of comfort which are at his *right hand*. Capable of the heavy *wrath* of God, which is beyond the *fear* or the *fancy* of man to comprehend. As the *goodneſs* of God exceeds our *faith*, ſo the *anger* of God exceeds our *feare*. 6. The dignity of the ſoul appears by the *ſpiritual enemies* which war againſt it: Of whom we may ſay as the Prophet of the *Medes*, Iſai. 13. 17. that they *regard not ſilver or gold*, they fight neither againſt houſe, nor land, but againſt the ſoul only: Satan ſaies as the King of *Sodom* unto *Abram*, *Gen.* 14. 21. *Give me the ſouls, and take the goods to thy ſelf.* 7. By the *guard of Angels* which God hath appointed to protect it, And convey it to heaven, *Luke* 16. 22. 8. By the *heavenly Manna*, the *breaſts of Conſolation*

ſolation the *wells of ſalvation*, the bread of life, the feaſt of marrow, and fatted things, which the Lord in his Word and Ordinances hath provided to ſee it; one ſentence and period whereof is more worth in an hour of Temptation, then rocks of Diamonds, or mountains of Gold. 9. And above all the dignity of the ſoul appears by the *price* which was laid downe to redeem it. *We were not redeemed by ſilver and gold, but by the blood of God*, 1 Pet. 1. 19. If ſilver and gold could have *bought* the ſoul, ſilver and gold haply might have *bleſſed* it, but ſince no price can purchaſe it, but the *blood* of God, no treaſure can enrich it, but the *fruition* of God. *The Lord is the portion of mine inheritance*, Pſal. 16. 5.

Very many Uſes might be made of this moſt important doctrine: As. 1. To adore the infinite *love* of God towards the *ſouls* of poor ſinfull men in finding out of his own unſearchable wiſdom, an expedient which neither men nor angels could ever have diſcovered, for the *puniſhing* of the *ſin*, and *ſaving* of the *ſoul* that ſinned.

2. The infinite *love of Chriſt*, who ſo loved us, as to *give himſelf* for us, to make *his ſoule an offering for ſin*, that our ſouls might not be undone by it. A *Son* to die for *ſervants*, an *holy*, an onely and *beloved* ſon for *rebellious* ſervants, a Judge for malefactors, to come not only to *ſave* but to *ſeek*, thoſe that ſought not, that inquired not after him: as there was *never ſorrow like his ſorrow* ſo there was never *love* like his *love*.

2. The infinite mercy of God in *revealing Chriſt* unto us, bringing *life and immortality to light by the Goſpel*, and waiting upon us, that he may be gratious unto us. If *Thales* the Philoſopher gave thankes that he was born of a Grecian, and not a Barbarian, how much more ſhould we bleſs God, that we are Chriſtians, and not only Philoſophers; that the Lord hath taken care not onely to adorne our ſoules, but to ſave them.

Diog. Laert. in Thalete.

4. The infinite ſweetneſs of his powerfull and moſt *efficacious grace*, in perſwading us to give entertainment unto the mercy thus tendred unto us, who of our ſelves were ready to *beleeve lying vanities to forſake our own mercie*, and to *thruſt away ſalvation from our ſelves*,

5. The great *reaſonableneſs* and wiſdome of true Religon, as being that which promoteth our *ſupreme intereſt*, namely, the happineſs of the *ſoul*. Wiſdome is ἐπιστήμη τῶν τιμιωτάτων, the knowledge of the moſt *honourable* things, and of greateſt concernment. *He that winneth ſouls is wiſe*, ſaith *Solomon*, Prov. 7. 11, 30. how much more he that *ſaveth* his own, *Prov. 9. 12. 1. Tim.* 4. 16. A man may be *wiſe* for *others*, and a *fool* for *himſelf*. *Achitophel* was a *wiſe* man when he counſelled *Abſolom*, but a *fool* when he *hanged* himſelf. *Judas* a *wiſe* man for others when he *preached* Chriſt, a *fool* for himſelf, when he *betrayed* him; no greater folly in the world then for a man to barter away his *ſoul* though it were for the *world* it ſelf.

Ariſt. Ethic. lib. 6. c. 7.

6. We

6. We ſhould therefore all be exhorted, 1. Seriouſly to ſtudy the worth of a *ſoul*, the *ſpiritualneſs*, the *immortality* of it, the *image* of God after which it was both created and renewed, the *glory* reſerved for it if it ſtand, the *wrath* prepared for it if it fall. 2. To walk as men that have *ſouls*, many walk as if they had nothing but *bellies* to fill, and *backs* to cloath, *fancies* to be tickled with vanity, *eyes* and *eares* to look after pleaſure, *brains* to entertain empty notions, and *tongues* to utter them, but their *ſouls* ſerve them to little other purpoſe, them as *ſalt* to keep their bodies from ſtinking. *Socrates* wondred when he obſerved Statuaries, how carefull they were to make ſtones like men, and men in the mean time by their careleſneſs, turning themſelves in to very blocks and ſtones. 3. To ſecure the ſalvation of the *ſoul*, to take heed of expoſing our principal *Jewel* unto rapine and miſcarriage. *Keepe thy hart*, ſaith *Solomon*, *with all diligence.* Prov. 4.23. *Give all diligence*, ſaith *Peter*, *to make your calling and election ſure*, 2 Pet. 1.10. that ſo we may never be without the *comforts of God to delight our ſouls*, Pſal. 94.19. that we may be able to ſay as *David* did, *Returne to thy reſt O my ſoul*, for the Lord hath dealt bountifully with thee, *Pſal.* 116.7. 4. To prize the *meanes* of that *ſalvation*, and to incourage the *Ambaſſadours* of Chriſt, as thoſe that watch for your *ſouls*, and unto whom is committed the *miniſtry of reconcilation.* They ſtudy, pray, watch, labour, and ſweat for you, *Eſteem them highly*

Diogen. Laert. in Socrat.

in love for their works ſake, 1 *Theſ.* 5. 13. It is recorded for the honour of *Hezekiah* that he *ſpake comfortably to all the Levites, who taught the good knowledge of the Lord*, 2 Chorn. 30. 22. And of *Nehemiah*, That he took care of the *Offices of Gods Houſe*, Nehem. 13. 10, 14. Of the good *Shunamite*, that ſhe provided for the *Prophet*, 2 *Reg.* 4. 8, 10. And of the *Galatians*, That they *received* Paul *as an Angel of God*, and would if poſſible have plucked out their eyes to have done him good, *Gal.* 4. 14, 15. And though you do theſe thinges (and your honour it is that you do it in an age wherein God hath ſuffered ſeduced ſouls to pour contempt upon the Miniſters of the Goſpel, and as madmen to fight with the Phyſicians that heal them) yet give me leave to ſtir you up by putting you in remembrance. 5. To reſiſt the enemies that withſtand this ſalvation, fleſhly luſts, worldly ſnares, Satanical temptations, which war againſt the ſoul, 6. To pitty the *ſouls* of other men, to promote in our ſeveral ſtations and imployments, the *intereſt* of mens *ſouls*, to *ſave* them *with violence*, to *ſnatch* them *out of the fire*, to diſquiet wicked men in their ſins, to encourage good men in their wayes, to our uttermoſt power every where to promote the grace of God which bringeth ſalvation to the *ſouls* of men. Laſtly, To be *wiſe merchants* for for *own ſouls*. Our Saviour telleth us, That the *Kingdom of heaven is like a merchant man ſeeking goodly pearls*, Matth. 13. 45. And as elſe-

elſe where the *Virgins* are diſtinguiſhed into *wiſe, and fooliſh*: So may we diſtinguiſh thoſe *Merchants* who trade heavenward. For as he ſaid, *Mala emptio exprobrat ſtultitiam*: It is a note of folly to make an ill bargain. Plin. *Epiſt.*

Now there are ſeveral things wherein the wiſdome of a Merchant doth ſhew it ſelf:

1. He conſiders *where* the beſt and *moſt ſure commodities* are where he is certaine to make a good return, as it is noted of *Solomon*, 1 *Reg.* 10. 11.22,28. and of *Tyrus*, *Ezek.* 27. So our *Chriſtian merchant* knowing that the beſt commodities come from *heaven*, hath his thoughts and affections moſt there, And as thoſe that trade to *China*, though they cannot travell far up into the Country are admitted to ſome skirts and maritine Harbour to receive the commodities of the Country; ſo our Merchant though he cannot go to *heaven* it ſelf, yet he hath acceſs, as it were to the *out borders* of heaven, the *Word* and *Ordinances* calld frequently in the Epiſtle to the *Hebrews* τὰ ἐπουράνια, *Heavenly things*. Here then they *watch* at the gates of wiſdomes houſe, here they *ſearch*, *dig*, *hide*, and lay up, that the Word may *dwell in them richly*, and that they may be *rich in knowledg*, Prov. 8. 34. Col. 3. 16. 1 Cor. 1. 5.

2. A wiſe *merchant* conſiders where is the *eaſieſt* purchaſe of thoſe commodities. It is true, *heavenly* things are in their own nature the *moſt precious*, and do indeed coſt the moſt excellent price. The *Redemption of a ſoule is precious*, Pſal.

*Pſal.*49.8. 1 *Pet.*1 19. yet becauſe this precious price was none of ours: we are ſaid to be *ſaved freely*, Eph.2 8. *to buy milk and wine without money and without price*, *Iſai.*55. 1. for though we muſt *ſell all* for this Jewel, if not actually, yet *in præparatione animæ*, yet it is all no *reall* or *valuable* eſtimation in ſuch a bargain, but like the *glaſs beads*, and ſuch like trifles which we give unto *Indians* for their *ſilver* and *gold*; like the *ſweeping* out of *duſt* and *rags* out of an houſe when it is to be inhabited; Chriſt will not take poſſeſſion of the ſoul, till vile luſts, and worthleſs affections are purged out, not by way of *purchaſe* of him, but by way of *preparation* for him. And this is one of the eaſieſt purchaſes in the world, to let go *dirt*, κοπρία περικαθάρματα, and to receive *gold*.

3. A wiſe *merchant*, though he will make his purchaſe as eaſie as he can, will yet in a rare commodity *bid home*, and not ſtick at a finall difference; and ſo doth a wiſe Chriſtian knowing the *unſearchable riches of Chriſt*, never ſticks at any *abatement*. Many men bid much, proceed far, *Herod* doth *many things*; *Agrippa* is *almoſt a Chriſtian*, hypocrites will part *with thouſands of rams, riuers of oil, there firſt borne*, Mic. 6.7. but when the child comes to the very birth, *they ſtay in the place of the breaking forth of children Hoſ.*13.13. when it comes to this iſſue, they muſt ſhake hands for ever with their darling and *beloved luſt*, *Herod* with *Herodias*, the *young man* with his worldly love, the *Few* with his legal righteouſneſs,

ouſneſs, the *Greek* with his carnal wiſdome; nay, ſaith the hypocrite be the *Jewel* never ſo rich, I reſolve to keep this *green glaſſe*, or this *wooden platter*, ſomething of mine own: here Chriſt and the ſoul part, and they who *came running* unto him, go *ſorrowing* from him; whereas wiſe Chriſtians *conſult not with fleſh and blood*, but go through with the bargain: Let me haue Chriſt though I have nothing but him.

4. A wiſe *Merchant* doth husband time and opportunity for his beſt advantage, takes the right *ſeaſon* for his voyage and commodity; that he may returne with the more ſpeed and profit. As tis obſerved of the Philoſopher, that foreſeeing a plentiful yeare of Olives, he rented many Olive-yards, and by that demonſtrated that a learned man, if he would aime at worldly gain, could eaſily be a rich man too. It is noted as an excellent part of wiſdom to *know* and to manage *time*, *Cujus unius avaritia honeſta eſt*, as *Seneca* ſpeaks. *Eſther* 1.13. 1 *Chro.*12. 32. *Eph.* 5.15,17. The Rabbi ſaid. *Nemo eſt cui non ſit hora ſua*, every man hath his hour; he who overſlips that *ſeaſon*, may never meet with the like again, *If thou hadeſt known in this thy day, the things which belong unto thy peace*, *Luke* 19.42. The Scripture inſiſts much upon a *day of grace*, and calls upon us *to work, before the night come*, 2 *Cor.*6.2. *Hebr.*3.15. *Ioh.*12.35. The Lord reckons the *times* which paſs over us, and puts them upon our account. *Theſe three yeares I come, ſeeking fruit, and I finde none*, *Luk.*13.7.

Diogen. Laert. in Thalete.

Pirk. Aboth.

I gave

I gave her *ſpace to repent*, and ſhe repented not, Rev.2.21, 22. *from the* 13. *yeare*, *to the* 25. *year*, I have ſpoken unto you, ſaith the Prophet, *Ier.* 25.3. therefore we ſhould learne to improve them, and with the impotent perſons at the pool of *Bethesda*, to ſtep in when the *Angel ſtirs* the water. Now the Church is *afflicted*, it is a ſeaſon of *prayer*, and learning, *heare the rod*, learn righteouſneſs, *Mic.6.9. Iſai.* 26.8,9. *Pſal.* 94. 12. Now the Church is *enlarged*, it is a ſeaſon of *praiſe*, *This is the day which the Lord hath made, we will rejoyce and be glad therein*, Pſal.118.24. I am now at an *Ordinance*, I will hear what God will ſay, now in the *company* of a *learned* and *wiſe* man, I will draw ſome knowledge and councel from him: I am under *temptation*, now is a fit time to *lean on the Name of the Lord*, *Iſai.*50.10. I am in place of dignity and *power*, Let me conſider what it is that God requireth of me *in ſuch a time as this*, *Eſth.*4.14. As the *tree of life* bringeth fruit *every moneth*, *Rev.*22.2. ſo a wiſe Chriſtian, as a wiſe husbandman, hath his diſtinct imployments for *every moneth* bringing forth his *fruit in its ſeaſon*, Pſa. 1.3.

5. In a great City one *merchant* having one commodity, and another another, they do *mutually interchange* them for the inriching of one another: So in the City of God, one hath the ſpirit of *wiſdom*, another of *knowledge*, one excelent at opening *ſcripture*, another at ſtating *queſtions*, another at reſolving *caſes*, another at exhortation, and Chriſtian *conference*, and

and wiſe Chriſtians ſhould improve all advantages of this kinde unto their mutual enrichment.

6. A wiſe *merchant* hath conſtant *intelligence* and *returns* to and from the Country where his trade lies, is not without a *factor* there to manage his affairs; ſo ſhould the *chriſtian marchant*; his *trade is in heaven*, *phil.*3.20. thither ſhould he continually ſend, and return the commodities of that kingdome. The *Lord Jeſus* is the *Agent* of his Church there, to tranſact their affairs for them; we ſhould keep conſtant intelligence with him, pour out our deſires into his boſome, and wait for the anſwer which he will ſend. *Prayer* and *praiſes* are the *veſſels* in which we ſend to *heaven*: *faith*, *meditation*, *ſtudy* of the Scriptures, attendance of the *Miniſtry*, *veſſels* by which we hear from *heaven*, *He ſhall receive of mine*, ſaith our Saviour of the holy Spirit, *and ſhall ſhew it unto you*, Joh.16,14. This intercourſe we muſt keep continually open and unobſtructed, that Chriſt may daily hear from us, and we daily receive from him, that ſo we may be filled with all the fulneſs of God, and may have all the ſtorehouſes of the ſoul repleniſhed from heaven with all abundance of neceſſary graces & comforts.

7 A wiſe *merchant* doth provide for *loſſes*, and yet though he venture much, will aſſure the main; ſo ſhould we reſolve before hand upon many troubles in the way to heaven, ſit down and *conſider the coſt* of our holy profeſſion, *Luke* 14.26,28. the *ſhip* wherein Chriſt is, is not ſecured from a *ſtorm*. His crown of *thorns*, went before his crown of *glory*, and ſo muſt ours; there is a *ſea* and a *wilderneſs* between *Egypt* and *Canaan*, through *many*

tribulations we must enter into the Kingdom of Heaven. But this is our comfort, That there is an *assurance-office*, wherein all our losses will be repaired an hundred fold, and that upon Gods own security, whereof we have a record, *Marck* 10. 29,30. *Verily, I say unto you, there is no man that hath left house, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospels; but he shall receive an hundred fold now in this life, house, and brethren, and sisters, and mothers, and children, and lands, with persecution,* (as comforts, supports, incouragements in the midst of his persecutions) *and in the world to come eternal life.* There is no aged Christian but will love us in such a case with the love of a *father*, no young Christian but will reverence us with the love of a *son*, no fellow Christian but will tender us with the love of a *brother*, every good mans *house*, and *heart* shall be open unto us. *Who so ever doth the will of God, will be our brother, and sister and mother*, as our Saviour speaks, *Mat.* 12.50.

8. The wiseſt *Merchants* must live by *faith* and deale much in *credit*, waiting long for a good return out of remote Countries; as the Husbandman *ploweth in hope* and, *soweth in teares*, 1 *Cor.*9. 10. *Psal.*126.5. having Gods promise that there shall be *harvest*, Gen.8.22. So the Merchant trafficketh in hope to enjoy that which the Prophet calles the *Harvest of the River*, Isai.23.3. Such is the life of a true Christian, he doth not estimate his wealth, by the things in his own *possession*, but lives by *faith*, reckons upon a great stock going in another country, is richer in *obligations* and promises

miſes, then he is in preſent *graces*. There is a *mutuall truſt* between God and him. 1. He takes upon *truſt*; receives from God many *talents* of time, health, wealth, power, wiſdome, learning, grace, precepts, and improves them to his Maſters ſervice, *Matth.* 25.16,17. 1 *Tim.*6.20. 2. He gives upon *Truſt*, lends to the Lord, *Prov.*19 17. dedicates his merchandiſe to the Lord, *Iſai.*23. 18. Truſts God with his *Name* and *Innocency*, as *Joſeph* did, as Chriſt did, 1 *Pet.*2.23. with his *life* and intereſts, as *David* did, *Pſal.*31. 3: 15. 1 *Sam.*30.6. with his children, as *Jacob*, did *Gen.*43.13,14. with his *ſoul*, as Paul did, 2 *Tim.*1.12. He is not anxiouſly ſolicitous how to eſcape this *danger*; how to repaire this *loſſe*; how to advance this *gain*; how to recover the *hundred Talents*; he knowes that God is a *Father* full of *love*, an heavenly *Father* full of *power*, an *omniſcient Father* full of *providence*; if his *eye* ſee our wants, and his *heart* pitty them, and his treaſures abound towards them, how can his *hand* forbear to ſupply them?

Laſtly, a wiſe Merchant is very exact in his Books of *account*, Preſerving a diſtinct knowledge of his gains and loſſes; his improvements, or decayes. Such is the care of a wiſe Chriſtian, to acquaint himſelf with his ſpiritual eſtate, to make his *calling* and *election ſure*, 2 *Pet.*1.10. to prove whether he *be in the faith*, 1 Cor. 13. 5. to examine how his ſoul *proſpers*, to preſerve his peace of Conſcience, and intereſt in the love of God: He ſhall never have overmuch work to do, who is daily doing ſomething. There is ſomething in it that the *Laver*

of

of Braſs, is ſaid to have been made of *looking glaſſes*, Exod. 38.8. *ſeeing* of our *faces*, and, acquaintance with our eſtates, is a good preparation to the *cleanſing* of our ſelves. *I thought on my wayes, and turned*, ſaith *David*, *Pſal.* 119.59. *Let us ſearch and try our wayes and turn to the Lord our God*, ſaith the Church, *Lam.* 40.

To conclude all, The life of a *merchant* in order unto *gain* ſtands in theſe four things. In *wiſdome*, and forecaſt to contrive; in *labour* to tranſact buſineſs; in *patience*, to wait; and in *thriftineſs* to preſerve what his labours gain: So our Chriſtian *Merchant* labours, 1. For that *wiſdome* which is unto ſalvation, 2 *Tim.* 3.15. which is the foundation of all duties, *Col.* 1.9,10. *conſiders* the field wherein the treaſure is, and buyes it, *Prov* 31.16. 2. He proſecutes the dictates of ſpiritual wiſdom, with a *work of faith*, and *labour of love*. It is not empty withings, and velleities, yawning & drowſie deſires that can make a merchant or a chriſtian rich; much pains muſt be taken with an evill heart, with a ſluggiſh ſpirit, with a ſtubborn will, with impotent paſſions, with ſtrong luſts, with active enemies. 3. He endures with *patince*, gives not over the trade of Piety, if his expectations be not preſently anſwered, but by *patient continuance in well doing*, comes to glory and honour at the laſt, *Rom.* 2.7. *Heb.* 10.37.4. He hides the word in his heart, *ſtores up* precepts, promiſes, examples, experiments; what with wisdome, labor, and patience he hath *gotten*, he doth with all care and diligence *preſerve*, that he may go forward, and not backward, in his holy Profeſſion.

FINIS

THE

Peace of Jeruſalem;

A

SERMON

Preached in the

PARLIAMENT HOUSE,

Jan. 9. 1656.

Being a day of private Humiliation kept by the Members thereof.

By *Edward Reynolds*, D.D.

LONDON,

Printed by *Tho. Ratcliffe* for *George Thomaſon* at the Sign of the *Roſe* and *Crown* in St. *Pauls* Church-yard, 1659.

HOnoratiſſimis, Ampliſſimis, Conſultiſſimis, D. D. Magnæ Britanniæ & Hiberniæ Senatoribus, in Magno Concilio Ardua Reipub. negotia aſſiduo & indefeſſo ſtudio tractantibus, Concionem hanc de pace Eccleſiæ Alteram, Coram ipſis in ſolenni jejuniorum die privatim habitam, ipſorumq; juſſu jam publici juris factam,

In Honoris *&* humilimi
obſequii Teſtimonium,
D. *D. C.* E. R.

AN

An Advertiſement to the Reader.

Good Reader,

A Sad and ſudden ſickneſs befalling my Loving Friend the Stationer, in whoſe hand this Sermon was, to take care of the Printing of it, hath been the cauſe why the Publication thereof hath been thus long retarded: Which I thought fit to give an account of, for the ſatisfaction of thoſe who have too long expected it.

THE



THE PEACE OF Jeruſalem.

PSAL. 122.6, 8, 9.

Pray for the peace of Jeruſalem: *they ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces. For my brethren and companions ſake I will now ſay, peace be within thee. Becauſe of the houſe of the Lord our God; I will ſeek thy good.*

THe whole world is divided into [a] *two Congregations* of men, the *Church Malignant* under *Satan* their *Head*, and the *City of God*, under *Chriſt* their *Head*. The general *univerſality* of natural men deſcending from the firſt *Adam*, and the [b] *ſpecial univerſality* of be-

[a] *Civitas mundi Civitas Dei: Illa Rege Diabolo, hac rege Chriſto. Aug. Retract. lib. 2. cap. 43. De Civ. Dei l. 11. c. 1. l. 14. c. 1. l. 15. c. 1. De Gen. ad lit. l. 11. c. 15*

in Pſal. 61. (b) *In electis ſpecialis quædam cenſetur Univerſitas, ut de toto mundo totus mundus liberatus, & ex omnibus hominibus omnes homines videantur aſſumpti.* Proſp. *de vocat. Gent. lib. 1. cap. 3.*

 believers

lievers descending from the *second Adam*. This City of God was collected at *first* in the people of *Israel*, therefore called the *first-born*, *Exod.* 4, 22. and *holy* to God as the first born, *Jer.* 2. 3.

That which they were called from the rest of the world unto, was to *know*, to *serve*, and to *enjoy* God: *Know* him they could not, but as he had *revealed*; serve him they may not, but as he had *injoyned*. Gods service was prescribed both *quoad modum*, aud *quoad locum*, the *manner* how, the *place* where he would be worshipped, the manner delivered to *Moses* from *Sinai*, the *place* promised to be in due time revealed, *Deut.* 12. 11, 14.

The *Tabernacle* was the *visible* evidence of *Gods* presence amongst the people, placed first in *Shiloh*, *Josh.* 18. 1. and there continued till the dayes of *Eli*, all which time the people went up thither to sacrifice, 1 *Sam.* 1. 3. Then the Lord being provoked forsook *Shilo*, and gave his *Glory*, the *Ark*, into the hands of the Philistims, *Psal.* 78. 59, 60, 67. 1 *Sam.* 4. 11. The Philistims by plagues were forced to bring it to *Bethshemesh*, 1 *Sam.* 6. 10. the men then being plagued for looking into it (according to the threatning, *Numb.* 4. 20.) perswaded those of *Kiriath Jearim* to fetch it, which accordingly was done, 1 *Sam.* 7. 1. after, *Saul* carried it into the *field*, 1 *Sam.* 14. 18. Thus we see that from the making of the *Ark*, till its placing in *Shiloh* (where it continued about 350. years) and from the times of its *captivity* till *David* brought it into *Sion*, which was about *fifty years*, it was *unsettled* and itinerant. But after it was fixed by

Vid. Torn. Annal. An. mundi 2940. & Tarnov. exercit. Bib.

by *David* in the City of *David*, *Jeruſalem*, or the South of the City, which he wan from the *Jebuſites*, 2 *Sam.* 5. 7, 9. (though it were *removed* from that part of the City to *Mount Moriah*, ſomething more Northward, where *Solomon* built the *Temple*) then it was in the City which God had choſen to place his name in, from whence, it was not to be by them removed, though God threatned to do to that place, as to *Shiloh*, *Jer.* 7. 12, 14.

This Pſalm ſeemeth to have been compiled by *David* upon occaſion of his ſetling the *Ark* in the *Tabernacle* which he had made for it in the *City of David*, after the *Jebuſites* were ejected, the wall built, the place fortified, the Palace and political Government there ſetled. And the *uſe of it* was (as it may ſeem) to be ſung by the people when they went up ſolemnly unto *Jeruſalem* according to the Law, *Exod.* 23. 17. as an *expreſſion of joy* that the *Ark* was *fixed* in one certain place, and the *Kingdom* in one certain family (as viſible teſtimonies of *Gods preſence*, and of the *promiſed Meſſiah*) and as an *excitation unto prayer* for the continuance of ſo great a mercy, unto all pious endeavours to promote the welfare of that City.

The parts of the Pſalm are three. Firſt, An *expreſſion of Davids joy* for the Houſe of God, the reſort of the people, the publick Worſhip there celebrated, *verſ.* 1, 2.

Secondly, A *commendation of Jeruſalem.* 1. From the *Unity of it*, before it was a City

divided, for the *Jebusites* dwelt with the children of *Judah* there till *Davids* time, *Josh.* 15.6.3. *Judg.* 1.21. That part of it which was called the *City of David*, was divided from the other part of the City, untill *Solomons* time, 1 *Reg.* 11.27. yet notwithstanding that separation, the City is here said to be *compacted* in one, because the *Jebusites* being cast out, though the *buildings* were divided, yet the *affections* were united, and that made them a beautiful City.

2. From the *solemn worship of God*, when the Tribes came up thither thrice a year, *ver.*4. an honour which God gave *that City* above any other in *Judea*, or in the world, to place his name there, 1 *Reg.*14.21. forbidding them to seek to any other place, *Bethel*, *Gilgal*, or *Beersheba*, *Hos.* 4. 15. *Amos* 5.5.

3. From the *Civil Government* there setled, which from thence derived welfare into all parts of the Kingdom. Where there is the *Sanctuary* and presence of God for *Religion*, *Thrones* of Justice for *Government*, no *Jebusites* to disturbe the one or the other, but an *unanimous and sweet consent* of the whole people in both, this must needs be a City of praise, wherein good men could not but rejoyce.

Thirdly, *An Exhortation*, that inasmuch as such glorious things belong to this City of God, therefore men would *pray* for the *peace* and *prosperity* thereof, *vers.*6, 9.

The words have no difficulty. *Pray for*, or *ask after*. It extendeth not onely to the Duty of

Prayer

Prayer for Peace, but of *Conſultation* after the ways and means unto it; which the Greek implies rendring it, τὰ εἰς τὴν εἰρήνην.

Peace may be taken both *generally* for all kind of *Happineſs*, and *ſpecially* for all *Quietneſs* and freedom from enemies.

Within thy walls] Ramparts or Forts. It is *not enough* to have *outward Fortifications* and walls againſt enemies, except there be *Peace within* the walls, and amongſt the People. *Palaces*] which *David built*, 2 *Sam.* 5. 9. 12. Peace within thy *walls*, amongſt thy *people*; and within thy *Palaces*, amongſt the *Princes* and Peers.

By his *Brethren* he meaneth the people of *all the Tribes*, who were greatly concerned in the proſperity of that City, wherein were *their foundations*, *Pſal.* 87. 1. It might ſeem no wonder if *David* pray for the peace of that place where his *own Palace* and Throne was: But he doth it not for his *own* but for his *peoples* ſake, whoſe welfare was bound up in the peace of that place: Nor ſo much for his *own houſe*, as for *Gods Houſe*, (who had placed his name and preſence there,) would he ſeek the good thereof.

Now indeed the Church had not any certain ſeat as then it had, but *Every City is as Jeruſalem*, and *every houſe a Temple*, and in all places men may lift up pure hands, *Iſa.* 19. 19. *Mal.* 1. 11. *Joh.* 4. 11. But whereſoever God doth place his *Candleſtick*, and give evidence of his *preſence*, there every man ought to recount ſuch mercies with thankfulneſs, and by *prayer*, and all real *endeavours* to labour that,

that the *peace* and *happineſs* of the *Church*, the *purity* of heavenly *Doctrine* therein taught, and of *ſpiritual Worſhip* therein uſed, may be conſerved and continued always.

In the words are conſiderable two general parts { 1 An *Exhortation* to a *Duty*. 2 *Arguments* to enforce it.

In the Exhortation two things, The Prophets { *Direction*, v. 6, 7. *Example*, v. 8, 9.

In the Direction again two things, the { Matter, *Peace*. Root, *Love*.

The Arguments are drawn from three Conſiderations. { *Our own good*, Verſ. 6. *Our Brethrens good*, Verſ. 8. *The houſe of God*, Ver. 8.

The principal Doctrine of the Text is this, *That it is the duty of all that* love *the Church of God earneſtly, to* pray *for, and to* ſeek *the* peace *and* proſperity *thereof.*

The Jews were to pray for the peace of *Babylon*, while they were in it, *Jer.* 29. 7. though after they are taught to *curſe* it, *Pſal.* 137. 8, 9. much more ought they to pray for the place where the Lord had cauſed his *name to reſt*. As we muſt *do good to all*, ſo we muſt *pray* for all, but much more for the *houſhold of faith*, *Gal.* 6. 10. 1 *Tim.* 2. 1, *Samuel* dares not ſin againſt God in ceaſing

to

to pray for *Iſrael*, 1 *Sam.* 12.23. The Lord would not have us hold our peace for *Jeruſalems ſake*, nor give him any reſt, till he make it a praiſe in the earth, *Iſa.* 62.6,7. and doth greatly complain when there wanted men to ſtand in the gap, and to make up the hedge, *Ezek.* 13.5,30,31.

You ſee the *precept*, you have it alſo in the *practice* of godly men in all ages; *Moſes*, *Samuel*, *Elias*, *Noah*, *Job*, *Daniel* famous for it, *Jer.* 15. 1. *Ezek.* 14.14. *Jam.* 5.17,18. How was *Moſes* and *Paul* affected, when for *Iſraels* ſake they were contented to be *blotted out* of Gods book, and to be an *Anathema*? *Exod.* 32.31,32. *Rom.* 9. 3. How was *Iſaiah* affected with the calamities of the Church when he laid up prayers in ſtore above an hundred years for it before thoſe calamities did happen? *Iſa.* 64.9.--12. How were *Hezekiah* and *Nehemiah* diſtreſſed with the afflictions of *Jeruſalem*, when they poured out their ſouls for mercy for it? *Iſa.* 37. 14, 15. *Nehem.* 1. 3. 4, 11. How doth the *Angel* pathetically complain to God of the long and ſore captivity of the Church in *Babylon*? *Zach.* 1.12. We have Pſalms full of holy importunity to this purpoſe, *Pſal.* 74,79,80,102. *If I forget thee, O* Jeruſalem, *let my right hand forget her cunning, &c.* Pſal. 137. 5, 6. It was the fruit of *Davids* and *Peters* repentance, to pray for *Sion*, and to ſtrengthen their brethren, *Pſal.* 51. 18. *Luke* 22.32, I conclude the General with that fervent and pathetical prayer of *Daniel*, chap. 9. 16. *O Lord, according to all thy righteouſneſs let thine anger and thy fury, I pe turned away from thy* City Jeruſalem,

Vid. *Buxtorf. Lexicon Rabbinic.* p 1078.

lem, *the holy mountain*, *becauſe for our ſins and for the iniquities of our Fathers*, Jeruſalem *and thy people are become a reproach to all that are about us.*

Now more particularly let us conſider firſt, The *Subject* to be praiſed for, *Jeruſalem*; though that whole land be called the *Lords Land*, yet that City was more peculiarly eſteemed *holy*, as being the ſeat of *Religion*, the place of Gods *Sanctuary* and preſence, towards that place they were to *pray*, *Dan.* 6. 10. In that place they were to *ſacrifice*, *Deut.* 12. 6. from thence the *Oracles* of God were ſent forth not onely into that land, but into all the world, *Pſal.* 110. 2. *Iſa.* 2. 2. *Luke* 24. 49. For ſuch places then, where the *Ark* and the ſeats of *Judgement* are, we ought ſpecially to pray that the Lord would protect his Ordinances, maintain *his truth*, continue his glorious and holy *preſence* with his people, have a *defence*, and ſpread a covering upon all his *glory*. That he would proſper *fundamentall Laws*, the beauty and ſtability of Religious Government; that he would keep out Blaſphemies, Hereſies, Schiſms, Idolatry, Superſtition, Pollution, Prophaneneſs out of his *Church*; Oppreſſion, Violence, Injuſtice, Diſorder, Anarchy, Confuſion out of the *State*. That the *Tabernacle*, and the *Tribunals*, *Religion* and *Policy* may joyntly flouriſh, they being the foundations of publick happineſs, and which uſually ſtand and fall together.

(c) Volumus pacem, ſed ignoramus abſque charitate pacem. Hieron. Epiſt. Deus pacem ſuam poſuit in medium nullius pacis. Luth. r.

Next let us conſider *what peace* we are to pray for. There is a *ſinful peace*, *c* which we are not to ſeek after. *David* was a man of peace, yet a great *Warrier*;

Warrior. *Solomon* a King of peace, yet made *Targets* for War; *Jeruſalem* a viſion of peace, yet therein were ſhields and bucklers. *Chriſt* a Prince of peace, *Iſa*. 9. 6. yet a *Captain*, a *Leader*, a *man of warre*, with a *Sword* girt on him, and a *Bow* in his hand. The Church muſt ſo pray for *peace*, as to remember ſtill, that ſhe *is Militant*, and hath ſtill *Jebuſites* to conflict withall. Here we may not have peace. We muſt *contend earneſtly* for the faith, *Jude* verſ. 3. *There muſt be no agreement between the Temple and Idols*, 2 Cor, 6. 16. *No Fellowſhip with the unfruitful works of darkneſſe*, *Epheſ*. 1. 11. no reconciliation between *Dagon and the Ark*. As Chriſt is King of *Salem*, ſo of *righteouſneſſe* too, *Heb*. 7. 2. therefore *peace and holineſſe* muſt go together, *Heb*. 12. 14. *Jam*. 3. 17. *Iſraelites* and *Canaanites* muſt not agree, *Deut*. 7. 2. *Paul* and *Barnabas*, peaceable and holy men, had no ſmall *diſſention* and *diſputation* with Phariſaicall and Judaizing Chriſtians.

Iſa 55. 4. *Exod*. 15. 3. *Pſal*. 45. 3. *Rev*. 6. 2.

The *peace* which conſiſts with *holineſſe* is threefold. 1. *Heavenly* with God. 2. *Internal* between the members of the Church within themſelves. 3. *External* in civil converſation with all men. Theſe we are to pray for, and to preſerve.

Firſt, *Heavenly*, to enjoy the *favor of God*, and to be in *Covenant* with him. For if he be our Enemy, all the *Creatures* are his *Souldiers*, he can ſet in order the *Stars*, *hiſs* to the *Fly*, muſter up *Caterpillers* and Canker-worms, *arm Frogs*, *animate Duſt*, turn the hands of his enemies to deſtroy

one another. Above all things therefore we muſt keep peace with God; for if he be not with us, all other helps will fail, *Iſa.* 31.3.

You will ſay, We are *ſure of this*, for God hath promiſed to be with his Church, and never to *fail* it, the *gates of hell* ſhall not prevail againſt it, *Matth.* 28.20. 16.18.

Vid Whit. con. 2. quæſt. 3. & Gerar. loc. de Eccleſia. c. 8.

It is true, the *Catholick Church*, and the lively members of his body ſhall never totally fail. But *particular Churches* and Nations never had a Patent of perpetual preſervation. *Rome* boaſts of it, but the Apoſtle hath entred a caveat againſt that boaſt, *Rom.* 11.20,21. But all Gods promiſes of not failing us, are made to thoſe who *keep covenant* with him, otherwiſe he alſo will break with us. *The Lord*, ſaith the Prophet unto *Aſa*, *is with you, while you be with him, and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you*, 2 Chron. 15.2. *I ſaid*, ſaith the Lord unto *Eli*, *That thy houſe, and the houſe of thy Father, ſhould walk before me for ever: but now the Lord ſaith, be it farre from me; for them that honor me, I will honour, and they that deſpiſe me ſhall be lightly eſteemed*, 1 Sam. 2.30. The Lord *married* his Church for ever, *Hoſ.* 2.19. but when ſhe committed adultery, he gave her a *Bill* of divorce, *Jer.* 3.8. He ſaid he would dwell in his *Temple for ever*, Pſal. 132.14. yet he threatned to forſake it, *Jer.* 6.8. and accordingly did ſo, *Ezek.* 10.18.

We ſhould conſider this and tremble at it, as *Joſiah* did, leſt our mighty ſins, unthankfulneſs, unfruitfulneſs,

fruitfulneſs, animoſities; Hereſies, Blaſphemies, contempt of the Lords Meſſengers (the ſinne for which the Lord departed from *Judah*, when there was *no remedy*, 2 Chro. 36. 16.) ſhould provoke him to *depart from us*, to *take away his peace*, as he threatned, *Jer.* 16. 5. to ſhew us the *back* and not the face, *Jer.* 18. 17. And what a caſe is Gods own heritage in, when he forſakes and hates it? *Jer.* 12. 7, 8. If the *way*, and the *joy*, and the *name* of the Lord be the ſtrength of his people; what *ſtrength* is left to them, when they are gone out of his *way*, and deprived themſelves of his *joy*, and cannot lay hold or lean upon his *Name*? As therefore when men ſee the walls of their houſes crack and open, they haſten to repaire them, and ſet up Props and Buttreſſes to ſupport them; ſo when we ſee ſuch viciſſitudes of diſtractions, war *by land*, and then *war at Sea*; again war at *Sea*, and we know not how ſoon by *Land* again; ſhaking, ſhivering, convulſion fits in the Church of God, many a breach and *hiatus* in the walls thereof, *Truth* corrupted, *Unity* diſſolved, the *Foundations* out of courſe, it is high time to think of *making up breaches*, *repairing* the waſte places, and *raiſing* up the Tabernacle of *David*, to beg of God that he will lay our *foundations*, and make our *windows*, and ſet up our *gates*, remove our fears, rebuke our enemies, calm our *tempeſts*, that after ſo many ſhakings and concuſſions, the Lord may at laſt be pleaſed to ſpeak in a *ſoft ſtill voice* unto us.

Prov. 10. 29. *Neh.* 8. 10. *Prov.* 18. 10.

Secondly, We are to pray for *Brotherly Peace in the Church* amongſt the members thereof; that

as *Chriſt is one, ſo they may be one*, John 17.22. knit by *Faith* to him, and by *Love* to one another, as the *Curtains* of the Tabernacle were by loops and taches, that as we are *one City, Houſhold, Family, Aſſembly, Ephe.* 2. 19. 3. 15. *Hebr.* 12. 22. ſo we may have *one heart and one ſoule*, Act. 4. 32. In *the body*, the *head hath not one heart*, and the hand another; the eye hath not one *Soul*, and the foot another; but one heart doth *warm* the whole, and one Soul doth *quicken* the whole: So ſhould it be in the Church of God, we ſhould have *one heart* and *one way*, *Jer.* 32. 39. walk by the ſame *rule*, and mind the ſame *thing*, Phil. 3. 15. gather up the ſtones, remove every thing that offendeth, *Iſai.* 62. 10. not prefer *ends* or *intereſts* above the *publick peace* of the Church of God, apply our ſelves in all ſweet ways of Chriſtian *correſpondence*, and mutual *condeſcenſion* to make up the *breaches*, and to *pour oyl* into the *wounds* of the Church of Chriſt. It cannot be but a joy to our adverſaries, a blemiſh to our profeſſion, a grief to good men, a ſtumbling block to evil men, to ſee *brethren fall out in the way*, to ſee the Church crumbled into diviſions and ſubdiviſions, and like a body which hath the *itch*, to ſee one member tear and ſcratch, and rub and gaul the reſt, and muſt needs give unſpeakable advantage to our ſubtle and vigilant [e] adverſaries both to *reproach*, and to undermine us.

(d) In the caſe of Religion every ſubdiviſion is a ſtrong weapon in the hand of a contrary party. Hiſt. of the Counc. of Tren. p. 49. *Vid. Calv. Opuſ. de ſcandalis.*

(e) *Diſſidia inter Chriſtianos fovet Julianus.* Baron. An. 362. *ſect.* 285. *Diſſidia nobis paſſim obiiciunt pontificii.* Barclaii parænet. l. 1. c. 5, 6. *Fiſm. Britannom. l.* 1 c. 5, 6, 7. *Breerby Apolog. p.* 679. Staplcton. *To.* 2. *p.* 429. *See Whites confirence with Fiſher. p.* 583. *Vid. Baron. An.* 448. *ſect.* 74. *Phil. Camerii Medit Hiſt. part* 3 *f.* 21. *Orat. H. Zanch. oper. to.* 8. *part poſtr. p.* 241. *Grackenhorp. Cont. Spalat. cap.* 43.

Thirdly,

Thirdly, we are to pray for *external peace with all men*, which is as much as in us lies we are to follow, walking wiſely, meekly, humbly, charitably, obligeingly towards every one. And in as much as the Church is as the *Ark* on the Waters, Waves, and Windes ready ſtill to beat upon it, we ſhould *pray* for it that it may be delivered from the hands of *ſtrange children*, and that the Lord would ſtill the *raging of the Sea*, rebuke the *enemy* and the avenger, the multitude of the *Bulls* with the *Calves* of the people, and ſcatter thoſe that delight in War. We have taſted of *War* both *domeſtick* and *forain*, but the Lord hath mingled it with much mercy. If our eyes had ſeen the fruits thereof, as other people have felt, *Cities* burned with fire, *Children* wallowing in blood, *Virgins* periſhing under the luſt of Villains, *widows* mourning for their dead, and dying for dareing to mourn; *Towns* turned into heaps, a Garden of *Eden* into a Wilderneſs, no *cattle* in the Field, no *Flocks* in in the Fold, no *Heard* in the Stalls, no *Inhabitant* in the City, no *child* to the Father, no *Husband* to the Wife, no *Money* to the rich, no *cloathing* to the delicate, no *Mercy* in the Enemy, no *Liberty* in the miſerable to bewaile his miſery; Children howling for bread, the honourable imbracing dunghils, *Death* creeping in at Windows, overtaking them that flie, and finding out thoſe that hide themſelves, we would *learn to prize a recovered peace*, and to pray for the continuance of it.

Rom. 12.18. 14.19. *Col.* 4.5.

Pſal. 144.7. *Pſal.* 8.2. *Pſal.* 68.30.

Weighty are the Reaſons in the Text to demonſtrate

Epheſ. 4.4, 5.6. Gal. 6.16. Phil. 3.16. Tit. 1.4. Jud. ver. 3. 1 Sam. 4.21.

monſtrate and preſs this Truth upon us. Firſt, The *condition of the* Church, a *City compacted*, and knit together by many ſtrong bands, one *Father*, one *Head*, one *Family*, one *Rule*, one *Faith*, one *Love*, one *Baptiſme*, one *Spirit*, one *Common ſalvation*. No where is peace ſo natural, ſo *amiable* as in the Church.

Secondly, The *celebrity of Gods Worſhip*, which is the *glory* of a people; let the *Ark* be gone, and the *glory* is departed: No, ſo doleful a ſight as the deſolations of the Temple, *Pſal.* 74. 3. 79. 1. *Iſa.* 64. 10, 11, 12. *All our foundations* and *ſprings* are here, *Pſal.* 87. 1, 7. the wells of ſalvation, the Fountain of the Gardens, the Graces and Comforts of Gods Spirit, which make our ſouls like a watered Garden.

Thirdly, The *Thrones of David*, the *Towers*, *Bulwarks*, and *ſeats of judgements*, in which things ſtand the externall happineſs of a Nation. *Laws* and *Judges* are the foundations of the Earth, *Pſal.* 82.7. When they were *corrupted* with injuſtice and violence, the Lord threatned that *Jeruſalem* ſhould become heaps, *Mich.* 3.11, 12. Great reaſon therefore to pray for *Jeruſalem*, that it may be a *City of Righteouſneſs*, *a faithfull City*, Iſai. 1. 26.

Fourthly, the *Benefits* of this *Peace*. 1. To our *ſelves*, they ſhall *proſper that love it*. God will not onely hear the prayer by giving peace to the Church, but by giving proſperity to him that made it. Such a *prayer* is like to *Noahs Dove*, turns back again to him that ſent it out, with an Olive branch in

in the mouth. Yea, if the prayer ſhould be denied *as to the body* of the people, yet ſuch a man ſhould be heard for himſelf. He ſhould be *marked* for ſafety, *Ezek.*9.4,5,14,14. there ſhould be a hideing place provided for him-*Iſai.*62.20. and a book of remembrance ſhould be written for him, *Mal.* 3.16. He ſhall have peace, though the *Aſſyrian* be in the land, *Mich.*5.5. *Iſai.*43.2.

2. To our *Brethren*, Such a Prayer ſhall be like the *Beams of the Sun* which diffuſeth light and heat upon thouſands at once. Gods people have *publick hearts* and aimes, look after general and publick intereſts. *Moſes* was offered to be the Father of a great Nation himſelf, *Exod.* 32. 10. *O no, not ſo Lord*, Lord think upon thy people. The afflictions of *Ioſeph* more wound, then any ſuch promiſe can comfort him. He dares not ſo unman, ſo unbrother himſelf, as to look upon his poſterity, and forget *Abrahams*.

f *Loquitur planè parentis affectu, quem nulla poſſit delectare felicitas extorribas quos parturivit. Verbi gratiâ, ſi ſed quem geſtas Ita* Moſes, *&c.*

Vives quiſpiam mulieri pauperculæ dicat, ingredere tu ad prandium meum, infantulum relinque foris, quoniam plorat & moleſtus eſt nobis, nunquid faciet? Nonne magis eligit jejunare quàm expoſito pignore charo, ſola prandere cum divite? Bern. in Cantic. Serm. 12.

3. To the *Houſe of God*. The conſervation and propagation of his holy *Doctrine* and *Worſhip* is ſo dear to all that are of *Davids* mind, that they are *willing* not onely to purchaſe it with their *prayers*, but with their *blood*. *I count not my life dear unto me*, ſaith the Apoſtle, *ſo I may finiſh my courſe with joy, and the miniſtry which I have received of the Lord Ieſus*. And again, *I am ready not one-*

ly

ly to be bound, but to die at Jeruſalem for the name of the Lord Jeſus, Acts 20, 24. 21. 13. They *preferre Jeruſalem* above their *greateſt joy*. And this is an high honour that God doth confer upon the *prayers* of his ſervants, that whereas all their good and comfort flows from the houſe of God, the very houſe of God it ſelf doth reap benefit by their prayers. Though it be *his Reſt*, the place wherein he delighteth, the place which he filleth with his *glory*; yet the *glory of his own houſe* ſhall be beſtowed upon it, *in anſwer to his ſervants prayers*.

We have conſidered the *Duty*: Before we make Application, let us conſider the *Root* and *Ground* of the Duty, which is *Love*. *They ſhall proſper that love it*. The *love of the Church*, is the *foundation of all our prayers* and endeavours for the proſperity of the Church: A man will not very haſtily ſeek the good of thoſe whom he doth not love, and therefore when Chriſt requireth that we ſhould love our Enemies, he addeth as a fruit of it, that we ſhould pray for them, *Matth.* 5.44. Love made *Jonathan* intercede with his Father for *David*, even then when he knew his diſpleaſure againſt him. Much more will it move us to intercede with God for his beloved people, the Spouſe of his own Son.

Aquin. 12 *qu.* 25. *art.* 2 & 22. *qu.* 28. *art.* 4.

1. *Love is a fundamental Paſſion*, the Fountain of all the reſt: *Prayer* is nothing elſe but the affection of *deſire ſanctified* and preſented unto God for the things we need, *Love natural* being the fountain of *natural Deſires*; *Love ſanctified*

ſied muſt conſequently be the fountain of *Prayers*, which are *Sanctified deſires*.

2. *Love* is a ſpecial *Root* of obedience, *Faith worketh by love*, love hath a conſtraining *vertue*, is as the *ſail* to the ſhip, the *wing* to the Bird, the *ſpirits* to the blood, the *wheele* to the chariot that keeps all in motion. The *more love* the more *activity* ever; the more we love the Church, the more ſollicitous we ſhall be for her peace.

3. *Love* hath a very great *intereſt in God*, it is *of him*, and *from him*, and therefore it can finde the way unto him, 1 *Iohn* 4.7,16. as water which comes from the Sea, runs to the Sea, the Lord *cannot but hear the voice of his own work in us*. Every one that loves, is *born of God*; and a Fathers ear is open to a loving child: This is the foundation of prayer, that we can call *God Father*, *Rom.* 8. 15. *Matth.* 6. 9. Every one that *loves*, *knows God*. Other things are known by *knowledge*, but *God is known by love*. Come taſte and ſee how gracious the Lord is. Experimental, comfortable knowledge of God we can have none but in the face of Chriſt, in whom he is *all love*. When *Moſes* deſired *to ſee Gods glory*, he anſwered him by cauſing his *goodneſs* to paſs before him, *Exod.* 33. 18,19. The more we love God, the more he reveals his *goodneſs* to us; which knowledge of him is the ground of our *calling upon him*. *God is love*, as things of a nature move to each other; Earth to Earth, Water to Water; ſo *love in us*, moves to *love in God*. Now as if you *binde a piece of wood to ſteel*, the Loadſtone draws the wood for *Joh.* 15. 15.

the ſake of the ſteel to which it is joyned, ſo when our prayer is joyned with love, it is thereby drawn up unto God, who is love. Love is the *Key of Heaven*. As love to the Church made *Eſthers* petition, ſo love to *Eſter* made the Kings anſwer: God will hold out the *Scepter* of his love to thoſe prayers which proceed from love. *Love of the Brethren* is an evidence of *Gods dwelling* in us by his *Spirit*, which is a *Spirit of Love*, 2 Tim. 1. 7. and the Lords ears are readily open to thoſe prayers which are made by the help of the Spirit of love in us, *Rom.* 8. 26. *Joh.* 4. 24. Laſtly, where there is love, there is *confidence* towards God, and *confidence* hath *free acceſſe* to the throne of grace, *Heb.* 4. 16. 1 *Joh.* 3. 21, 22.

4. *Love* hath an excellent *vertue* in it to *ſeaſon all duties*, is as *ſalt* in the Sacrifice; it makes the duty *hearty*, and God loves *chearfulneſs* as well in *praying* as in *giving*. It makes a man urgent and importunate, *quicquid agit valde agit*, puts up *ſtrong cries*. It is ſtrong as death, which will take no denial; It keeps the minde *intent* upon prayer. Love turned *Maries thoughts* from a meer civil entertaining of Chriſt into deſires of hearing him. Love ſtirs up *Faith* to eye and fix on promiſes, *& quæ valde volumus facile credimus*. Love *facilitates* duty, and makes the heart conſtant in it: *Ruth* loved *Naomi* and ſo went thorow with her. *Weak* things by the ſtrength of love will venture on hard things; A Hen will fly upon a Dog out of love to her Chickens. One man with an *engine* may move more then ten men

men with their own ſtrength; *Love* is an *Engine*, makes the ſoul able to manage hard duties, to ſhoot a prayer as high as Heaven. Laſtly, *Love is full of arguments*, no man will ever want ſomething to plead in behalf of what he loves. All the ſtrength of the minde, and powers of nature wait upon *Love* to contrive and caſt about for the good of the thing loved. How *witty* was the *love* of the woman of *Canaan* to her daughter, who could pick out an *Argument* out of a *Repulſe*, and turn that which ſeemed a [g] *reproach* into a *Petition*.

Love is that which commends every ſervice to God, the touchſtone by which all our duties are to be tried. [h] *Martyrdom* without love is nothing, 1 *Cor.* 13. 1, 3. [i] *Truth* without love is nothing, 2 *Theſ.* 2. 10. *Prayer* without love is nothing, *Doeg* was detained before the Lord, but his hatred to *David* brought a curſe upon him for all his prayer, 1 *Sam.* 21.7. The Lord looks not to *pretence* but to *truth*, and will anſwer every man according to the *love*, or to the *Idols* of his own heart, *Ezek.* 14. 1-5. A man may pray for the Church of God only *out of ſelf Love* (as the Jews were to pray for *Babylon*, *Ier.* 29. 7.) becauſe his own ſafety is involved in it, as the life of the Ivy depends upon the ſtanding of the Oak; but true prayer for the Church is that which is grounded upon *love of the Church* it ſelf; upon zeal for Gods truth and worſhip, upon delight in his Oracles and preſence, becauſe here onely the means of ſalvation, and the word of life is diſpenſed; becauſe

[g] *Vid. Scult. obſerv. in Mat. c.* 42. *Et Stuckii Antiq Conv. l.* 2. *c.* 5.

[h] *Qua jactatione fit, non dilectione. Aug. in Pſal.* 43.

[i] *Sic docet Deus ut non tantum oſtendat veritatem, veram etiam impertiat charitatem, Aug de Grat. Chriſt. c.* 13, 14.

cauſe in the diſtreſſes of the Church Gods name is blaſphemed, the Blood and Spirit of Chriſt is injured, the glory of the Goſpel is eclipſed, the Enemies of God are comforted. What wilt thou do, ſaid *Ioſhua*, to *thy great name*? *Nehemiah* and *Eſther* were great enough themſelves, but the afflictions of the Church made them mourn and pray.

And as no duties are acceptable unto God which do not proceed out of *Love*, ſo no pretence of love is acceptable unto him, which doth not put forth it ſelf into *duty*. This was the proof of *Davids* love, *I love the Lord, I will call upon him*, Pſalm 116.1,2. This the proof of *Pauls* love My hearts *deſire and prayer* for *Iſrael* is that they *might be ſaved*, *Rom.* 10.1. when God is angry we find *Moſes in the gap*, *Pſal.* 106.23. When *Iſrael* flies, *Ioſhua* prayes; when the *plague* is amongſt the people, *David* is at the *Altar*, 2 *Sam.* 24.25. When Enemies are in *Arms*, *Iehoſhaphat* and *Aſa* are upon their *knees*; when *Rabſhekah* is railing, *Hezekiah* is intreating the Lord. Here is the proof of *Love*, it draws out the ſoul into all zealous *endeavours* for the peace of the Church; where there is no other ability, yet *love will pray*, and as *Solomon* ſaith of a *poor wiſe man*, we may ſay of a *poor praying man*, that he hath a great hand in delivering the City, *Eccleſ.* 9.15. The meaneſt Chriſtian may pray for the peace of the Church.

But I muſt apply my Exhortation in the uſe of this Doctrine unto thoſe who muſt do *more then pray*,

pray, who have *hands*, as well as *knees*; *power* as well as *prayer* to put forth for God. In how unſetled and diſcompoſed a condition the Church of God is yet amongſt us, every mans eyes ſees, and I think, every good mans heart doth ſorrow to ſee, the *holy Ordinances* of Chriſt by multitudes quite forſaken, the *holy truth* of Chriſt by many corrupted with the leaven of hereſie and blaſphemy; Emiſſaries, walking up and down to draw away credulous and unſtable ſouls into *by-paths*, to follow every *ignis fatuus* which doth miſlead them. Multitudes *of active and vigilant enemies*, who know not how to work under a *diſguiſe*, and by *good words and fair ſpeeches to deceive the hearts of the ſimple*. Rom. 16 18. Multitudes *of credulous*, ductile, and unſtaid ſpirits toſſed up and down, and *carried about with every wind of Doctrine by the ſleight and cunning craftineſs of men who lye in wait to deceive*. Epheſ 4.14. We ſee how faſt theſe evil weeds have grown, what advantages the enemy hath taken in all places *to ſow his tares* and to lay his leaven; How greatly his hopes have been raiſed, and his attempts encouraged by the experience which he hath of the *inſtability* and *inſtability* of the vulgar people amongſt us. As it is ſaid that the *Chief Prieſts* moved the people againſt Chriſt, *Mar.* 15. 11. So the *common enemy* inſtills his poiſon into the *people*, to try if by degrees he can bring things into a flame and commotion, like that, *Act.* 19. and then have ſome *crafty Demetrius* in a readineſs to cry up *Diana*, and you may obſerve how cunningly the Scene is laid.

1. Cry

Vid. *Anton. Faſc. de Relig. regend. l. 1. c. 5. ſect. 81. Melan. To. 3. in Præf.*

1. Cry up a *boundleſſe and univerſal liberty* for every man to teach, to publiſh, to inſinuate into others whatſoever doctrines he pleaſe, be the tendency of them never ſo deſtructive to truth, peace, and godlineſs.

2. Cry down the *coercive power of the Magiſtrate* in matters of Religion, that ſo there may be no hedge to keep the Wolves out.

3. Bring into contempt the *faithful and able Miniſters* of the Goſpel, as *hirelings* and *ſeducers*, that ſo what ever Arguments they ſhall produce, in defence of the Truth, may be wholly enervated and blown over by the prejudice againſt their perſons.

4. Decry *Learning* and the *Schools of the Prophets*, as things rather dangerous then ſubſervient unto Religion, that ſo there may be *no Smith in Iſrael, leaſt the Hebrews make them Swords and Spears*, 1 *Sam.* 13. 19.

5. Cry down the *maintenance of the Miniſtry*, that when that is wholly taken away, no man may breed his child to a hungry, lean, ſtarved profeſſion, that ſo *Emiſſaries* who ſhall have an inviſible maintenance from abroad may have the freer entertainment to ſpread their ſnares.

6. Put *Doctrines*, which in their own proper colours would not be ſwallowed, into *a diſguiſe*, give them a *Periwig* (if I may ſo ſpeak) and *another name*, that they may not be known to be the thing which they are; that in the dark and under a vail *Leah* may go for *Rachel*, and in a *mantle* the *Divel* may be *Samuel*.

I doubt not but that your eys are *open* to ſee the danger: I beſeech you let your hearts be *awakened* to conſider of expedients to prevent it.

[k] *That Magiſtrates have a care and duty lie upon them to look after the interest of the Church of Chriſt*, and to ſee that that may be preſerved from *pernicious* and *deſtructive evils*, that the *Officers and Members* thereof do in their ſeveral ſtations the ſeveral duties belonging unto them: (though I doubt not but you are ſetled in ſo wholeſome a perſwaſion) give me leave in three words to demonſtrate unto you.

k Aug. ep. 166. cont. ep. parmen. l. 1. c. 10. Cont. Creſcon. Gram. l. 3. c. 51.

Firſt, the Lord did expreſly *command* that *Idolaters* and *Inticers* to Idolatry, *Blaſphemers*, *Preſumptuous* and prophane deſpiſers of Gods Law, ſhould be puniſhed. *He that ſacrificeth unto any God, ſave unto the Lord onely, he ſhall be utterly deſtroyed*, Exod. 22. 20. *He that blaſphemeth the Name of the Lord, ſhall ſurely be put to death, and all the Congregation ſhall certainly ſtone him; as well the ſtranger, as he that is born in the Land, when he blaſphemeth the name of the Lord ſhall be put to death*, Levit. 24. 16. *The ſoul that doth ought preſumptuouſly whether he be born in the Land or a ſtranger, the ſame reproacheth the Lord, and that ſoul ſhall be cut off from among his people*, Numb. 15. 30, 31. See Deut. 13. 5--16. Now theſe puniſhments could not be diſpenſed but by thoſe who did bear the *Sword*, therefore they that bear the Sword have a care upon them to preſerve the Church of God from deſtructive evils.

Secondly,

Secondly, Princes are commanded to *kiſſe the Son*, whereby is noted their *Love*, *Duty*, *Care* of him and his intereſts, not to ſuffer any to *diſhonour* him, or to prophane his Worſhip, *Pſal.* 2. 12. And for this purpoſe the *Law was put into the hand of the King*, Deut. 17. 18. not barely in order to his private converſation (for ſo it was common to all) but as a keeper and *maintainer of it*, that he might cauſe others to keep it too.

Thirdly, In conformity hereunto *Godly Magiſtrates* in the Scripture have from time to time been *zealous* to vindicate the Church of God *from all ſubverſive and dangerous corruptions*, and to command that all things ſhould be done in the Church according to the direction of God in his Word. *Joſhuah* commanded the Prieſts to take up the Ark and bear it before the people, *Ioſh.* 3. 6. *David* took ſpecial order for bringing home the Ark, 2 *Sam.* 6. 2. In the firſt Book of the *Chronicles* in many Chapters, we read of his ſingular care in ſetting in order the Worſhip of God. And if it be ſaid, That he did this by *ſpecial direction* and *inſpiration* from God. It is true he did ſo; But its probable that God would have *ſingled out a King* for that ſervice, if his purpoſe had been that Kings ſhould have attended onely *Civil Affairs*? But to ſhew that this care was not *extraordinary* to one Prince onely, we read of others taking the ſame courſe. We find *Aſa purging* the Church from *Strange Gods*, *High-places*, *Images*, and *Groves*, and *commanding*

manding the people *to ſeek the Lord*, and to doe the Law: and this was ſo far from unſetling the State, that it is ſaid, *The Kingdom was quiet before him*, 2 *Chron.* 14. 2--5. And after, upon the perſwaſion of the Prophet, it is ſaid, he *took courage* to do the like; Yea, he *put away his Mother from being Queen, becauſe ſhe had made an Idol in a Grove*, and cut it down and ſtamped it, and burnt it, Chap. 11. 8, 16. and preſently it follows, *there was no more war*, &c. verſe 19. and the very ſame *Bleſſing* followed the very ſame zeal in the reign of *Jehoſhaphat* his Sonne, *He took away the High-places, and commanded the people to be taught: and the fear of the Lord fell upon all the Kingdoms that were round about* Judah, *ſo that they made no war againſt him*, 2 Chron. 17. 6--10. *Hezekiah* began his reign the firſt year and firſt moneth with reforming the Church, and reſtoring Gods Worſhip, 2 *Chron.* 29. 3--11. and ſo continued to do, Chap. 30. 1--3. 12. 22. 31. 1--11. 21. So *Manaſſeth* after his repentance, 2 *Chron.* 33. 15, 16. Of *Ioſiah* this teſtimony is given, *that like unto him there was no King before him nor after him*, 2 Reg. 23. 25. and except only the *unhappy action* wherein he died, there is *nothing recorded of him, but his care to purifie the Church of God*, 2 Chron. 34. 35. The like holy care we find in *Nehemiah* for the *Houſe of God, and the Officers thereof*, Nehem. 13. 9-14. 22. And in *Zerubbabel* to build the Temple, *Zach.* 4. 7, 10. And we find when *Idolatrous corruptions* crept into the houſe of *Michah*, and into the Tribe of

Dan, it is imputed to this, *becauſe there was no King in Iſrael*, no Civil power to reſtrain men from doing every one what was good in his own eyes, *Iudg.*17.5,6.18,1.

I know what will be ſaid to all this, that it belonged *to the Church of the Iews onely*, whoſe Kings poſſibly were herein types of Chriſt; but that now the people of Chriſt are a *willing people*, and therefore not to be under any coercion.

Hereunto I anſwer, First, That what is written, is written for our learning; The examples of good Princes in the old Teſtament are recorded for the inſtruction and incouragement of Magiſtrates now. Otherwiſe by this pretence we might caſt off all the holy examples unto any good work, which are given us in the *Old Teſtament*.

2. Though Chriſts people be a *willing people*, yet ſo far as they have *fleſh*, they are *weak* as well as *willing*, Matth. 26. 1. and being ſubject unto *ſinne*, they muſt needs be ſubject unto *Government* too; for wereſoever there is a body of men, who are, through ſinful weakneſs, ſubject to miſcarriages, there is a neceſſity of ſome Government, and ſuperinſpection, to prevent, and to heal ſuch miſcarriages.

3. Where there are the ſame *Reaſons* of a practice, the ſame *practice* ought to continue, except we find abrogation and repeal: But the ſame reaſons remain ſtill. The *Truth and Worſhip of God* ought to be as *dear* to *Magiſtrates* now as then; *leaven and corruption* creeps into the Church as well now as then. God is as much *diſ-*

honoured,

honoured, the *Souls* of men as much *endangered*, Satan as buſie an adverſary now as then; therefore the ſame means ought to be uſed now as then.

3. There are *Hypocrites* and *Hereticks* in the Church as well as a *willing people* againſt whom we find *ſeverity* uſed *by Chriſt himſelf* and his Apoſtles; Chriſt made a *ſcourge* and drove the buyers and ſellers out of the Temple, *Joh.*2.15. *Peter* pronounced a doelful ſentence upon *Ananjas* and *Sapphira*, Acts 5.4,5,9. Theſe indeed were *extraordinary acts*; but they teach us that an *Evangelical Eſtate* hath need as well of a *Rod* as of a *ſpirit of meekneſſe*, 1 Cor. 4.21.

5. It is propheſied of the *times of the Goſpel*, that *Kings ſhould be nurſing Fathers unto the Church*, Iſa.49.23. And of them the Apoſtle ſaith, that *they are for a terror unto evil doers, and a praiſe to thoſe that do well*, Rom. 13.3,4. which words are comprehenſive, reſpecting good and evil as well in the firſt Table as in the ſecond. Again, the Apoſtle exhorteth that *Prayers be made for Kings and all in Authority*, that under them we may lead *quiet and peaceable lives in all godlineſſe and honeſty*; that which is the end of *our prayer*, is likewiſe the end of *their power* and government; and if it be their *duty* to provide for *quiet*, *peace*, *honeſty*, it is alſo to provide for *godlineſſe* too, 1 *Tim.* 2.1,2. And accordingly we find the great *l* care of *Conſtantine*, *Theodoſius*, *Valentinian*, *Juſtinian* and other Chriſtian Emperours in making Edicts, calling Councels, inhibiting

1 *Pet.*2.14.

l *Cod. de ſum. Trin. & fid. Cathol. de Hæreticis Manichæis Judæis. Paganis Acta Concil. Epheſ. To.*5. *cap.* 14.19.

inhibiting Hereſies, as we read in the Hiſtories of their times.

6. Whatever things are *per ſe, ſubverſive* and dangerous to the *proſperity of States* and Nations, come under the *proper cognizance* of the *civil Magiſtrate* to prevent; but *Hereſies, Blaſphemies, Idolatries, Impieties* againſt God, do as well endanger the proſperity of States as ſinnes againſt the ſecond Table. 1. Becauſe *God is as much provoked by the one as the other*, and it is remarkable that the great ſin mentioned in the caſe of the captivity of *Iudah*, was their deſpiſing of the *Meſſengers of God*, 2 Chron. 36. 16. 2. Becauſe ſuch ſins do more exceedingly divide and unty the bonds of love and amity which Chriſtian truth doth preſerve, then other more civil differences, and ſo looſen the hearts of men from one another.

Laſtly, This Doctrine hath been *m* by our learned Writers maintained againſt *n* Doctors of the *Roman Church*; for they are the men, who to maintain *Papal Supremacy*, and to keep all *Eccleſiaſtical power* within themſelves, have ſhut out the civil Magiſtrate from it; which I onely name, that you may conſider what hands they are that ſow ſuch Doctrines amongſt us, with a purpoſe no doubt to make uſe of a boundleſs licence, to inſtill corrupt doctrines into as many as they finde fit tinder to catch that fire. Since therefore ſuch a *charge* doth evidently lye upon *Magiſtrates* to uſe their *power* for the *Peace* and *proſperity* of the

(m) *Jewels defence, p. 519. 610. Pet. Martyr. loc. com. Claſ 4. c. 13. ſect. 31, 32, 33. Bp. Andrews Tortura Torti, p. 364--382. Dr. Rainolds confer. with Hart. Biſhop of chriſtian ſubjection Davenant. de Jud. & Norm. fidei, cap. 16. p 91--94.*

Carleton of juriſdiction. Rivet explica: decal. g p. 158, 168. (n) *Bellarm. de pontif. Rom. l. 1. c. 7 Lib. de laicis c. 17, 18. Baron. An. 428. ſect. 7. 536. ſect. 107. 538. ſect. 31 546. ſect. 43. 549. ſect 8.*

Church

Church, the Lord doth accordingly expect from them the *diſcharge* thereof. Where he gives *talents*, he will call for accompt.

But it may be *objected*, Is not this to abridge and annul that *liberty* which ought to be indulged to the conſciences of men?

I anſwer, Firſt in general, and by way of conceſſion, God forbid that any ſhould aſſume *dominion* over the *conſciences* of men. The Apoſtle himſelf ſaid, *We are not Lords over your faith, we are but helpers of your joy*, 2 Cor. 1. 24. It would be a *high* and withall a *vain* attempt. *An high attempt*; for no man can give *Law* further then he can *reward*, and *puniſh*, *accuſe* and *convince*. But no man can either *ſearch*, or *reward*, or *puniſh* the *conſcience*; therefore no man can give Law unto it. And upon the ſame reaſon it would be a *vain attempt*; for none but a *divine eye can ſee* the conſcience, therefore none but a *divine Law* can bind it. If ſuch *words* or ſuch *writings* be blaſphemous and ſubverſive to Church or State, or both, and highly derogatory to the honor of Chriſt, civil reſtraint can reach them; But thoughts it cannot reach; they are unſearchable by an humane eye, and therefore unreducible to a humane power. And again, God forbid we ſhould ſtraighten liberty which Chriſt hath purchaſed for us. Let every man *ſtand faſt in the liberty wherewith Chriſt hath made him free*; whom Chriſt hath made *free*, curſed be that man who ſhall go about to intangle him in any ſuch yoke *of bondage* as is contrary to that *freedom*.

Secondly, In particular we ſay, 1. Where men agree

agree in the main *fundamental Doctrines* of truth and godlineſs, in the *Subſtantials of Faith*, *Worſhip* and *obedience*, there ought to be a *mutual love*, *toleration* and *forbearance* of one another in *differences*, which are not *ſubverſive* unto Faith & godlineſs. So long as we *walk by the ſame rule*, and *mind the ſame things*, wherein in other things we differ, we are to wait upon God to *reveal* even the ſame unto us, *Phil.* 3. 15.

2. We ſay Chriſt did never either purchaſe or permit to any man, profeſſing himſelf a Chriſtian, a *liberty* to ſubvert, or endeavour to ſubvert, by *blaſphemous*, *heretical*, *idolatrous*, or *irreligious* and *impious Doctrine*, the *foundations of Faith*, *worſhip*, and *holy obedience* which he hath laid in his Church, or to *remove*, if I may ſo ſpeak, the ancient *Landmarks* of Chriſtian Religion. The great *Truths of God*, the great *intereſts* of the Goſpel ought to be dearer to us then the *liberty* of any blaſphemous or impious tongue or pen.

3. Magiſtrates are wiſely and cautelouſly to diſtinguiſh between *weak brethren*, and *wicked malicious* diſturbers of the doctrines of ſalvation and peace of the Church, as the Apoſtle doth between the *bewitched Galatians*, and thoſe that *bewitched* them, concerning whom he ſaith, *I would they were even cut off that trouble you*, Gal. 5. 12. Which imprecation he would not ſure have uttered againſt them, if in ſowing their falſe Doctrines they had onely made uſe of a lawful liberty.

(o) *Vid. Thuan Epiſtolam ad Henri. 4. Galliæ Regem Hiſtoriæ ſuæ præfixam.*

4. With the word, ſuch *a lenity* and *moderation* is to be uſed as firſt to *reprove*, *rebuke*, *exhort* them

them with all long ſuffering and doctrine, 2 Tim. 4. 2. to *admoniſh* them once and again; and when they are found unreclaimable, then to reject them, *Tit.* 3. 10.

5. We are to diſtinguiſh between the *conſcience of the Seducer*; and the *ſpreading and infection* of his *Doctrine*. *p* It belongeth unto the care of the Magiſtrate to endeavour the converting and reclaiming *of him*, which though it cannot be effected, yet further and principal care muſt be uſed to prevent the *ſpreading* of *infection*. This was done in the Apoſtles time by *rejecting* an heretick, refuſing to have brotherly communion and ſociety with him. So an effectual means may be uſed to keep the *leaven* from the *lump*; uſe what mercy and lenity you judge moſt conſonant unto Chriſtian meekneſs, towards the perſons themſelves; but above all things, be *zealous* for the *purity and peace of the Church*, wherein diviſions and ſubdiviſions exceedingly tend to weaken, to diſtract, to betray it. We have to do with *wiſe* and *vigilant*, with *ſubtle* and *ſedulous Enemies*, who formerly were, and no doubt ſtill are intent upon their deſign to ſhake this Nation from the true *Proteſtant* Religion, wherein as the Duke of *Roan* gravely obſerved the intereſt thereof did ſtand. And I believe if the new things which are broached were duly examined, you would find in moſt of them, if not *legible characters* (as in the doctrines which deny or diminiſh *Original ſin*, and affirm *free Will*) yet a ſecret aſpect and tendency towards *Rome*. They cry down our *Miniſters* as no Miniſters of Chriſt, and

(*p*) Optò equidem ut ſi fieri poteſt, nemo de fratribus pereat; Si tamen quoſdam ſchiſmatum Duces, & diſſentionis Auctores non potuerit ad ſalutis viam conſilium ſalubre revocare, cæteri tamen vel ſimplicitate capti, vel errore inducti, vel aliqua fallentis ſtultiæ calliditate decepti, à fallaciæ vos laqueis ſolvite, &c. Cypr. de unitat Eccleſ.

and ſo did *Champney*, and *Kelliſon*, and the Romaniſts heretofore. They cry down our *Ordinances* as polluted, and impure, and not to be joyned in; and ſo the Pope forbad the Engliſh Papiſts in Queen *Elizabeths* time to joyn in the ſame Worſhip and Ordinance with Proteſtants. they cry down *Learning*, and *Schools of Prophets*; and what greater advantage can a learned Papiſt have then to have none but unlearned Adverſaries to diſpute withall? They teach *Adoration of Chriſt in a ſinful man* at his feet, a plain manuduction to adoration of Chriſt in an *hoaſt*. They tell you they dare not limit *Chriſts body to Heaven*, an handſome ſtep towards *corporal preſence* in the Sacrament by *Tranſubſtantiation*. They preſs to follow a *light within*, ſecretly intimating *imperfection*, in the Scripture, unto which, why may not as well Eccleſiaſtical *Traditions* be added, as an imagininary light? They ſay we muſt follow the commands of that light, a ſhrewd preparation to any deſperate attempt when ſeaſon and advantage calls for it. The Lord give you wiſdom to foreſee evils, they are better prevented then ſuppreſſed. And for that purpoſe be pleaſed.

To encourage Orthodox, godly, and learned *Miniſters*, and the *Schooles* of *learning*, vindicate and protect them from reproch and contempt. When *Alexander* the Great ſent Ambaſſadors unto *Athens*, requiring them to deliver up their Orators into his hands; *Demoſthenes*, in his Oration thereupon to the people, tells them a fable out of *Eſop*, that the Wolves being at war with the

Plutarch. in Demoſt

the Sheep ſent a Meſſage unto them, that if they would live at quietneſs, and have a firm peace concluded, they ſhould yeeld up their Dogs unto them: which as ſoon as they had done they were devoured by the Wolves. The like Artifice uſe our Adverſaries now; That they may make a prey of the people, their principal care is to pull down our Miniſtery, and Schools of Learning, that ſo the Watchmen being removed, the ſheep may be expoſed to ruine.

To take care that all who own Chriſtian Religion amongſt us be required to attend upon the Miniſtry and diſpenſation of the Goſpel, that they may not preſumptuouſly exempt & deprive themſelves of the means of grace and ſalvation, as of my knowledge ſome do, who have wilfully for theſe many years withdrawn themſelves from any Chriſtian Aſſemblies where God is worſhipped, or his name made known.

Vid. Aug. Ep. 48. 50. *Aling theolog. problematic. part.* 3. *probl.* 19

To endeavor to *heal* and cloſe up *breaches* amongſt *Brethren, that men agreeing in Faith, Worſhip and Obedience*, may be no longer ſtrange to one another, but joyn hand in hand againſt the dangers which are threatned from a Common Adverſary, who at thoſe unhappy breaches hath let in theſe little enemies to open the door unto him.

To ſecure and ſet mounds about *fundamental Doctrines*, and for that purpoſe to take care for *publick* and *private* Catechiſing.

To provide that *Miniſters* may be known to be *Orthodox* in the great and weighty *Controverſies* between us and *Rome*, that Wolves may never

privily creep in under ſheeps cloathing.

To hinder the *printing* and *ſpreading* of dangerous and infectious Books either from Ports or Preſſes, or any other way of diffuſing leaven into the people.

I conclude with this profeſſion, that I have not preſſed this Doctrine of the *peace* of the Church to the ſtraitning or grieving of any who love our Lord Jeſus in ſincerity. I know the beſt men *know but in part*, and muſt mutually bear with, and *pray* for one another, that wherein they differ God will reveal himſelf unto them. My aym and deſire hath been to preſerve the *foundations*, to keep *Proteſtant Religion* from ſuch incroachments as may inſenſibly make way for the endangering of it. We ſee what we could hardly have believed, how facile and flexible the minds of many people are to be ſeduced and carried into opinions, which ſome years ſince they would as hardly have been perſwaded to believe that they ſhould live to imbrace, as *Hazael* was that he ſhould rip up women with child.

The Lord make you tender of his people, vigilant againſt his enemies, zealous for his Church, valiant for the Truth.

FINIS.

Deaths Advantage;

Opened in a

SERMON

PREACHED

At *NORTHAMTON*,

AT THE

FUNERAL

OF

Peter VVhalley Esq;

Then Mayor of the said Town.

And now upon the earnest desires of his Friends published by *Edward Reynolds, D. D.*

LONDON,
Printed by *Tho. Ratcliffe* for *George Thomason* at the Sign of the *Rose* and *Crown* in St. *Pauls* Church-yard, 1659.

To the Honorable

JOHN CREW Esq;

SIR,

HAving been prevailed with by the earnest desires of those who were nearly related unto that worthy Gentleman, at whose Funeral this Sermon was preached; to let it, (after it had been it self so long buried) Something unseasonably revive and go abroad into the world; I have taken the boldness to prefix so honorable a name as yours before it, upon a double account; one relating unto the deceased Gentleman, the other unto my self. For the former, if we may take the character of a wise and worthy man by the affection which he beareth, and choice which he maketh of eminent Examples, whose prudence and piety to follow, I may truly, and therefore without flattery to you or him pronounce this dear Friend now with God, a very wise, a very good man, having been frequently an ear-witness of the singular Honour he did bear to your person (in mentioning of whose

whose zeal and care to promote the glory of God, the truth of the Gospel, the interest of Religion, and good of your Country, he did greatly delight to expatiate) and whom he did propose to himself as a special pattern for his imitation. For mine own part, as I have the same reasons which moved him, to bear an honorable and high esteem towards your person, and the gifts and graces of God bestowed upon you; so you have by your abundant favors to me, and particularly your earnest and solicitous endeavors to have preserved my Station in the University, when changes in the State caused changes there, laid so great a debt upon me, as I have no way to discharge, but onely by putting you ouer to the best Paymaster, and in my prayers commending you unto him, who doth not forget your labour of love. To his gracious Protection I commend you, and all the branches and interests of your Family, and remain,

Your humble and most obliged
Servant,

ED. REYNOLDS.

THE GAIN OF DEATH.

Phil. 1. 21.

For to me to live is Christ, and to die is Gaine.

THE Apostle having *saluted* these *Philippians*, and testified his sincere *love* unto them, & hearty prayer for them, in the first eleven Verses; doth in the next place endeavour to *comfort* them against any offence or trouble which they may sustain by occasion of his *sufferings* for the Gospel, *v.* 12, 13 assuring them that they tended to the defence thereof; many being thereby *provoked*, and by the example of his *courage* and comfort *animated to speak the Word without fear*, *v.* 14. And although some indeed had evil and *envious intentions* to reproach his Apostleship, and to add affliction to his bonds,

yet Chriſt being preached, he did *rejoyce* not withſtanding his own *ſuffrings*, as knowing that by the benefit of their *prayers*, and by the *ſupplies* of the *Spirit* of Chriſt, his own *ſalvation*, and the *glory* of the Lord ſhould thereby be Promoted. *verſ.* 15.--20. And if the Lord may be thus *magnified*, and himſelf *ſaved*, if his *life* may tend to the *honour* for Chriſt, and his *death* to his own *advantage*, he is moſt indifferent and contented to yeeld to Gods holy will either way; for, ſaith he, *to me to live is Chriſt, and to die is gaine.* If I *live*, my work, my converſation, my miniſtry will be wholly to ſerve and glorifie him; and if I *die*, my death will not only be *glorious* unto him, but *gainful* unto me, I ſhall be *ever with the Lord*, *which is beſt of all.* The Apoſtle therefore is at a ſtand, in a *ſtrait* betwixt two, which to chuſe: On the one ſide Chriſt will be *magnified* in the *edification* of his Church, on the other ſide he will be *magnified* by the *ſalvation* of his ſervant; the one will be *fruitful* to the *Philippians*; and the other *gainful* to himſelf. He is wholly therefore indifferent whether he *live or die*, becauſe Chriſt will be both ways an *advantage* unto him, and he ſhall be both wayes *ſerviceable* to the glory of Chriſt.

We ſee the coherence, connexion and ſcope of theſe words. Some verſions, as ours, make them two diſtinct Propoſitions, *To me to live is Chriſt, To me to dye is gain.* Some others make them but one propoſition, thus, *In life and in death*, or whether I live or dye, *Chriſt is to me gain.*

In

In the words there are two parts conſiderable. Firſt, The *Propoſitions* themſelves. Secondly, The *ſpecification of the Subject* to whom they belong.

The Propoſitions are, according to both readings, theſe three. Firſt, *To live is Chriſt*. Secondly, *To Dye is Gaine*. Thirdly, *Chriſt is both in life and in death gain*. The ſpecification of the *Subject* of theſe Propoſitions, to whom they belong, *To Me*, a believer, who am willing and deſirous that Chriſt may be *magnified in my body*, whether it be by my *life*, or by my *death*, as being much more tender and ſolicitous of his honour, then of mine own particular ſafty.

Firſt then, *To live is Chriſt*, or Chriſt is life unto us. It is true, many men *live*, who are without *Chriſt* in the world, an animal or a natural life to themſelves, to other men, to carnal, to ſecular, to ſinfull purpoſes; but being *alienated* from the *life of God*, we may ſay of them as the Apoſtle doth of ſenſual and delicate Widows, that they are *dead whileſt they live*. Our true *life* is founded in the *life* of Chriſt, *Becauſe I live you ſhall live alſo*, Joh. 14.19. *He that hath the Son hath life, he that hath not the Son hath not life* 1 Joh. 5.12.

Now Chriſt is our *life* in every way of *cauſality*. Firſt, He is the Author and *efficent* of our life, whether we ſpeak of life natural; In him was *life*, and the *life was the light of men*; *he lighteth every man that cometh into the World*, Joh. 1.4.2. *By him all things conſiſt*, Col. 1.17. Vid. Fr. Gomar. To. 1. p. 188.

In him we live and move, and have our being, *Act.* 17.28 *He formed us in the belly*, his hands made us and fashioned us round about, *Job* 10.8. *Jer.* 1.5. *Psal.* 139.15, 16. In every work of *continued Creation*, the Son worketh as well as the Father. *My Father worketh hitherto*, saith he *and I work*, *Joh.* 5. 17. Or whether we speak of life *spiritual*, the life of Grace; *I live*, saith the Apostle, *yet not I, but Christ liveth in me*, Gal. 2.20 In him is the primitive seat of life and grace from whom it is diffused upon his body. For as the *Head* and the *Members* are animated by *one soul*, so Christ and his Church by *one spirit*, we being joyned unto the Lord *are one Spirit*, 1 *Cor.* 6.17. Or lastly, whether we speak of *Life eternal*, the life of Glory, this our *life is hid with Christ in God, and when Christ who is our life shall appear, we shall also appear with him in glory*, Col. 3.3,4. Of these two especially *the life of Grace* and *the life of Glory*, 1. Christ is the efficient cause, *per modum petii*, as a Meritorious Procurer of it, laying down no less a price then his own life to purchase ours. *For we are bought with a price*, 1 Cor. 6.20. and by vertue of that price we are *quickned together with him* Ephes. 2. 5. 2. *Per modum Principii* by his Holy Spirit fashioning us to his *Life* and *likness*; for being a Second *Adam*, he is unto us a *quickening Spirit*, 1 *Cor*, 15.45. and having *life in himself* doth derive it upon whom he will, *Joh* 5.21.26. *As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me*, Joh. 6.57.

Vid. Aug de Gen. ad lit. l. 4 c. 11. and lib. 5 c. 20.

Gomar. to. 2. disp. 16. & Parker de descens. lib. 3. sect. 49.

Secondly, Christ is the *matter* of our *Life*: As

mea-

meat is the matter on which life feedeth, and by which it is preſerved; ſo Chriſt is the *ſpiritual Manna, the bread which came down from Heaven*, of which they who eat ſhall live; *Joh.* 6.51. The *Sacrifices* after they were *offered* for expiations were many times *eaten* for the comfort and reviving of thoſe that offered them. Chriſt therefore, who was our *Paſſover* having *offered* himſelf as a *propitiation*, to take away our ſin by the *Sacrifice* of himſelf, was thereupon pleaſed to inſtitute his *Laſt Supper*, and therein to ſet forth himſelf as that ſpiritual *food* whereby the life of Grace in his people is nouriſhed and preſerved.

Aug. Tract. 26 *in Joan. Euſeb. conſt. Marcel. cap.* 12.

Thirdly, Chriſt is the very *form* of ſpiritual life in a *Beleever*, in which reſpect he is ſaid *to live in us*, and to be *formed* and faſhioned in us, as the childe is ſhaped in the womb of the Mother, *Gal.* 4. 19. and this both as *forma eſſentialis*, the very ſoul that actuateth a beleever, he is *a quickning Spirit. If Chriſt be in you, the body is dead becauſe of ſin, but the Spirit is life becauſe of righteouſneſs, Rom.* 8.10. and as *forma exemplaris*, the Idea, model and pattern of our life, for he hath given *us an example* that we ſhould follow his ſteps, 1 *Pet.* 2.21.

Fourthly, Chriſt is the *end* ond ſcope at which our whole life is to aim and to be directed, it muſt be wholly *conſecrated* unto him; nothing in all our concernments muſt be ſo dear unto us as *Chriſt*; whether we live we muſt *live to him*, or wether we dye we muſt *dye to him*; becauſe for this end he both died and roſe again, that he might be *the Lord*

Qui eſſe vult ſibi & non tibi, nihil eſſe incipit inter omnia. Bern. in contr. Serm. 20.

Lord both of the dead and of the living, Rom. 14.7.8,9. Therefore as by Bringing forth *much fruit we do glorifie the Father*, Joh. 15.8. so also do we thereby honour the Son, out of whose fulnes we receive grace for grace; for he that *honoureth not the Son, honoureth not the Father*, Joh.5.23. This seems here principally intended *To me to live is Christ*: My life, time, studies, imployments are wholly taken up in the things of *Christ*, that he may have honor and service by me. Wicked men live *to themselves*, to them to *live* is *lust* and vanity; they follow their own wills, they walk in the imagination of their own hearts; they rule themselves by no councel but their own carnal and corrupt wisdom, as it is saide of *Jeroboham*, that he set up a worship *which he had devised of his own heart* 1Reg. 12.33. and the people professed to *Jeremy* that they would do whatsoever, should go forth out of their *own mouth*, *Jer.*44.17. They direct all they do *to themselves*, looking after onely their own gain, ease, pleasure, credit, advantage; fasting, eating drinking *to themselves*, and assembling themselves for *corn and wine*, *Zach.*7.6 *Hos.* 7.14 They withdraw themselves from that subjection, and subordination wherein God hath placed them and do in effect say as *Pharaoh Who is the Lord that I should obey his voice! Ex* 5.2 Now this is very strange folly, because our *salvation* and the *glory of Christ* are twisted together, as the coherence of the 19. and 20. verses of this chapter doth demonstrate. When we neglect his *glory*, we forfeit our own *salvation*: and when

when we ſeek our own *ſalvation*, he eſteemeth himſelf *glorified* thereby. As when a great ſtone doth fall from an Arch, the little ones that were bound and knit in by it do fall for company; ſo when men do neglect the *great end* of living to the honor of Chriſt, they do greatly endanger all there own ſubordinate ends thereby.

What is it then for *Chriſt* to be our *life*, or for a man truly to ſay, *To me to live is Chriſt*; It is Firſt, In our *hearts* to acknowledge him for *our Lord*, unto whom we owe our time, and ſtrength, our feare, and honour, *Iſa.*8.11. *Mal.*1.6. Secondly, in our *lives* to do every ſervice with *good will*, and *in ſingleneſs of heart as unto him*, Eph.6.5,6,7. to do it by a warrant from his word, *I will hear what God the Lord will ſay*, Pſ.85.8. *Proving what is the good and perfect, and acceptable will of God*, Rom.12.2. and what it is which Chriſt would have us to do, *Act.*9.6. To ſet him *always before us*, and to do every thing as in *his preſence*, and with a deſire to approve our hearts in well doing unto him, *Pſ.*16.8. for as he behaved himſelf towards his Father, doing always thoſe things that *pleaſed him Joh.*8.25. 6.38. ſo are we to behave our ſelves towards him, who as he hath made us the *Sons* of his Father by *Adoption*, *Joh.*20.17. ſo is he himſelf our Father by *Regeneration*, and calleth us in one reſpect his *Brethren*, and in another his *Children Heb.*2.11,12.13. To do every thing unto his *glory* as *veſſels fitted for our Maſters uſe*, and *prepared unto every good worke*, 2 Tim. 2.21. To value our *life* not chiefly for it ſelf but

but for the *ſervice* which therein we are to do unto our Lord: *I count not my life*, ſaith the Apoſtle *dear unto my ſelf, ſo that I may finiſh my courſe with joy, and the Miniſtry which I have received of the Lord Jeſus*, Act. 20. 2. And herein likewiſe we imitate, his example, who in conformity to the *command* of his Father did himſelf lay down his own life for his ſheep, and became *obedient unto death, even the death of the croſs*, a ſervile an ignominious, a curſed death, *Joh.* 10. 11, 15, 18. *Phil.* 2. 8. This it is for a man to ſay, *To me to live is Chriſt*; my thoughts, ſtudies, aims, purpoſes, imployments, do all fix and terminate upon him, how I may bring *glory* to his name, how I may promote his *intereſts* and Kingdom; how I may *live the reſt of my time in the fleſh, not unto mine own luſts, but unto his will*, unto whom my ſoul and ſalvation was dearer then his own life, Since his *blood* was my *price*, his *glory* muſt be my *buſineſs*, For he therefore *died for All, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them and roſe againe*, 1 Pet. 4. 1, 2. 1 Cor. 6. 19, 20, 2 Cor. 5. 14, 15.

Vid. Lipſ. de Cruce. cap. 12. *Caſaub in Baron. exercit.* 16. *c.* 77.

We ſee how *Chriſt is life*; Let us next enquire to whom he is ſo. *To me* ſaith the Apoſtle, *to live is Chriſt*. There is much of the life of Religion in *Pronouns* and *Adverbs*, in *perſons* and the *manner* of doing things. To thoſe whom the Father hath given him he is life; to thoſe that *beleeve he is precious*, 1 Pet 2. 7. To others he is a *ſtone of ſtumbling*, and a *rock of offence*, and his Goſpel *a ſavor of death unto death*. He is not at all in their thoughts or cares

cares to pleaſe or glorifie him. They are not at a point, ſo he may have honour, whether it be by their life or death. But ſo they may have pleaſure or profit, ſo their carnal deſires may be gratified, and their intereſts ſecured, let what will become of his name or honor. Therefore let us make ſure the *Pronown* here, *To me*, that I am one who am willing Chriſt ſhould be magnified by me any way, whether *by life* or *by death*; otherwiſe we cannot ſay, *To me to live is Chriſt*.

Thus far all runs very ſmoothly unto Chriſtian eares. *To live is Chriſt*, he *our Lord*; therefore unto his *ſervice* and *honour* muſt our whole life be conſecrated and devoted. No difficulty in all this.

The next Propoſition ſeemeth more ſtrange and paradoxal, that to *Dye* ſhould be *Gaine*. Many Philoſophers have ſpoken many kinde and flattering words concerning *Death*; That it is the *end*, *ſolution*, *period*, *remedy* of all our cares, ſorrows, labors, fears; a *Debt*, a *Tribute*, a *Sleep*, an *Harbor*, or *Heaven*, a *reſt*, a *quiet Repoſe* after all our griefs and miſeries: But none I think did ever go ſo far as to make it *Gain*; and it may ſeem to be no other nor better gain, then that which the Apoſtle ſpeaks of, *Act.* 27. 21. *A gainig of loſs*; for what kind of *gain*, would one think can there be found in that, the very formal being and nature whereof doth conſiſt in nothing but *loſs*?

Arrian. Epictet. l. 4. c. 10. Senec. Conſol. ad Marc. & Polyb. & Ep. 24. 30, 66. M. Anton. l. 3 ſect. 3. Plutarch. conſol. ad Apollon.

1. There is in it the *loſs* of all a mans *Subſtance*, *His houſe knows him no more*, Job. 7. 10. His Lands, his Place, his Tenants, Rents, Revenues

own him no longer. If there were a *Judgement at Law* given againſt a man, overthrowing his whole eſtate, ſtripping him of his *houſe* over his *head*, the *mony* in his purſe, the *corn* in his Barns, the *Cattel* in his fields, the *cloaths* on his back, leaving him as naked as the World at firſt found him, would any man call this *gain*: *Death* is juſt ſuch a *Judgement*, leaveth a man no more *land* then his *grave*, no more *cloathes* then his *Shrowd*, no more *houſe* then his *Coffin*. No difference but this; in the one *Judgement* poſſibly a ſtranger, in the other a Son, or a Kinſman ſucceeds; but as to a mans ſelf it is all one.

Polyb. hiſt. l. 5. Fruitur diis iratis Juv.

2. But when all theſe things are gone, haply *friends* may recruit a man again, as they did *Job*, Chap. 42. 11. We read of the incredible bounty of Princes and States to the people of *Rhodes*, after they had been ſorely ruined by an earthquake, inſomuch that their calamity proved an advantage unto them. But in Death there is a *loſſe of friends*, as well as of Eſtate, Wife, Children, all part at the *grave*, and never meet till the Reſurrection.

3. Though means and friends be all loſt, yet if a man could keep poſſeſſion of *himſelfe*, it may be his head or his hand, his wit or his labour would repair his loſſes again: But *Death* is the loſing of a *mans ſelf*, no *hand* left to work, no *head* left to contrive; it tears a man aſſunder from himſelf, and ſends his parts as far diſtant as either Heaven or Hell are from the Grave. Now after all theſe *loſſes*, of Eſtate, of Friends, of Wiſdome, of ſtrength,

ſtrength, of a mans very ſelf, what poſſible room is there left for Gain, when he that ſhould enjoy it is himſelf loſt?

All this notwithſtanding, *God* muſt be *true*, and *every man a lyer*. *Death is Gain*, and *Gain* we muſt finde in it before we leave it.

Firſt, Let us take it at the worſt view which a Beleever can have of it, as it is an *Enemy*, for ſo the Apoſtle calls it, 1 *Cor.* 15. 26. And ſo it was eſteemed by Chriſt himſelf, who though in *love* to us, and in *obedience* to his father, he ſubmitted unto it, yet teſtified his *natural deſire* to have declined it, when with ſtrange crys he prayed once and again, *O my Father, if it be poſsible let this cup paſs from me.* You may not without ſhew of reaſon ſay, What *Gain* is to be expected from an *Enemy?* Many times *Friends* themſelves, when it comes to the point of *gain*, to this queſtion, *Who will ſhew us any good*, are ſhie, and draw in their friendſhip. *Laban*, though *Jacobs* Father in law, grudged him the benefit of that bargain which himſelf had before moſt willingly conſented unto; *Joab* was *Abſoloms* friend, yet *Abſolom* burnt up his corn.

Yet we may not deny but that a man may have *gain* by an *enemy* as poiſon unto ſome creatures affordeth nouriſhment, *Telephus* had his Impoſtume opened by the dart of an enemy, which was intended for his hurt. Thoſe *Roſes* they ſay are ſweeteſt which grow near unto *Garlick*: the nearneſs of an *Enemy* make a good man the better. And therefore the wiſe Roman, when *Carthage*

Vid. Plutarch. lib. de capienda ab hoſtibus utilitate.

the Emulous City of *Rome* was destroyed, said truly, Now our affairs are in more danger and hazzard then ever before. When *Saul*, *Davids* Enemy, Eyed and persecuted him, this made him walk more circumspectly, pray more, trust in God more; He kept his mouth *with a bridle while the wicked were before him*, Psal. 39. 1. An hard *knot* in the wood drives a man to the use of his *wedge*. A malicious *Enemy* that watcheth for our halting, will make us looke the better to our *ways*. And so *death* by the nearness thereof, and by the frequent meditation thereupon, makes us more careful of our great *accompt*, more solicitous to make sure our *peace* with God, to *wean* our hearts from worldly and perishing comforts, to lay up *a good foundation* for the time to come, that we may obtain eternal life, to get *a City which hath foundations, whose builder and maker is God*.

But it may be said, all this *Gain* is from *Death* at a *distance*, while we are out of its possession. *Is* there any *Gain* from such an enemy while we are under his *power*? Yes, even here there may be *gain*; was not the *fire* an enemy to the *three Children*? were not the *Lions* enemies to *Daniel*? yet they were rebuked; *When a mans ways please the Lord, he maketh his enemies at peace with him*, Prov. 16. 7. *Laban* pursued *Jacob* in great anger, *Esau* meets him, as we may suppose, with hostile purposes; but the Lord by his powerful providence over-ruled their hearts, that they could not hurt him. *Saul*, *Davids* Father-in-law, perse-

perſecutes him; and *Achiſh* the King of *Gath*, from whence *Goliah* came, whom *David* had not long before ſlain, and who could not but for that reaſon be hated at that place, gives him entertainment: God can make *Moab a covert for his outcaſts*, as he was unto the Father and Mother of *David*, *Iſa.* 16. 4. 1 *Sam.* 22. 3, 4. Though *Death* be an enemy, the Lord can weaken it, diſarm it, pull out the ſting of it, and make us at peace with it.

But you will ſay, All this is rather *harm* ſuſpended, then *gain* obtained. Is there any more proper and genuine *gain* to be found in an Enemy, ſuch an Enemy, having us under his power and poſſeſſion? ſurely yes. We finde the *Egyptians*, bitter Enemies to *Iſrael*, furniſhing them with *Jewels of ſilver*, *Jewels of gold and Raiments*, *Exod.* 3. 21, 22. Was not the *Whale* that ſwallowed *Jonah* an *enemy*, a very *type* of our *enemy* here, as our Saviour tells us, *Matth.* 12. 39, 40. Yet by it was *Jonah* carried ſafe to land, he regained life by that which devoured him; he had been *drowned* in the *Sea*, if the *fiſh* had not found out the *Shore* for him. Were not the waters of the *Red Sea*, and of *Jordan* enemies to thoſe that ſhould go into the midſt of them? yet through theſe did *Iſrael gain* liberty out of bondage, victory over *Pharaoh* and his hoſt, and poſſeſſion of *Canaan* their promiſed *Reſt*.

Take it in the ἀποδοσις. Here men are *abſent from the Lord*, 2 *Cor.* 5. 6. as *Jonah* is ſaid to have *fled from his preſence*, caſt out into a Sea of cares,

cares, troubles, feares and ſorrows; *Death* as the *Whale* devoures us, and lands us at a better *ſhore*, leads us from the thraldom of *Satan*, from the *temptation* and ſufferings, and *fiery Serpents* which we meet with in the *wilderneſs* of this *world*, and brings into us our *Heavenly Reſt*. So then even under the notion of an *enemy* here is *gain* from *death*. As a *Lamprey* is eſteemed delicate meat when the *ſting* of the back is taken out; as the waters of *Marah* were made ſweet by the *tree* which was caſte into it; ſo *death*, being by the croſs of *Chriſt* purged of venome and bitterneſs, is become uſeful and gainful unto us.

Secondly, Let us view *Death* on the better ſide; for it as a *plaited picture*, on the one ſide it looks like a grim and angry *enemy*, as deſtructive to nature; on the other ſide, it hath a more calm and *friendly aſpect*, as reconciled unto us by Chriſt. It is as a *Servant* ſent from a father to call his Son home; as a *Nurſe* which taketh the *Child* in her arms to carry it to the mother; it is a *depoſitory* entruſted with the cuſtody of the body, and ſhall give an exact accompt thereof unto Chriſt. He by his holy *body* hath *ſanctified* the *grave*, and made it a *bed* to ſleep in. We find *Angels at either end of Chriſts grave*, Joh. 20. 12. They keep the Saints not onely in their *ways*, but in their *graves*. The *Jaylor* who before did beat *Paul* and ſcourge him, and thruſt him into the inner priſon; being converted, treated him after another manner, *waſhed his ſtripes, brought him into his houſe, and ſet meat before*

before him, Act 16.33.34. Such a change there is in *death*; before the *ſpirit of bondage* repreſented it with a chain and ſcourge, it kept the ſoul down under the fear and dread of it. But now unto a beleever by *Chriſt*, it is ſo far altered, that it is become part of his dowry and portion, numbred up by the Apoſtle amongſt thoſe good things which with Chriſt are graciouſly beſtowed upon us, 1 *Cor.* 3.22.

We will conſider the *Gain* we have by this Friend, firſt *privatively*, then *poſitively*.

Privatively, It freeth us from all other evil, and toilſom labours, which we were, by the curſe pronounced againſt *Adam*, ſubject unto. It is a kinde of *Canaan*, a *Reſt*, a *Sabbath* unto beleevers; *write* ſaith the Lord from heaven to this Apoſtle, *Bleſſed are they that dye in the Lord, for they reſt from their labors*, Rev. 14.13. they *enter into peace, they reſt in their beds*, Iſa. 57.2.

1. They reſt from the toilſom captivity and *tyranny* of *ſin*, a *burden* under which they complaine as too heavy for them to bear; *There is no reſt in my bones becauſe of my ſins; mine iniquities are grown over mine head; as an heavy burden they are too heavy for me*, Pſal. 38.3,4,6,8. the Apoſtle calleth it a *weight*, and an encompaſſing ſin. ὄγκος πολυσαρκία, a fat and heavy body wholly indiſpoſed for an athletick imployment. This body of luſt being deſtroyed, they are *made perfect*, *Heb.* 12.23. As *Ivy* which hath gotten its roots into all the joynts of a wall, can never be quite killed till the wall it ſelf be demoliſhed, ſo ſin and corruption

Vid. Petri Fabri agoniſtic. l. 2. c. 2. Methodius apud Epiphan. hæreſ. c. 4.

ruption being deeply seated in the whole nature of man, is never quite slain and subdued till the whole frame be taken down and dissolved.

Greg. Tholos. Syntagma juris, lib. 31. cap. 20. Bestiis Asiaticæ pressuræ. Tertul. de resurrect. carnis, cap. 48.

2. They rest from the *buffets* and temptations of *Satan*; it was a sore conflict for the Apostle to fight with *Beasts at Ephesus*, whether they were truly or Metaphorically such, beastly men, 1 *Cor.* 15.32. but his combate was nothing to the *messenger of Satan*, to the roarings of that Lion; how rampant and outragious he will be against the servants of God, when the Lord is pleased to lengthen his chain, and to give him liberty; what dismal *fears*, what hellish *impressions*, what *fiery darts*, what black and horrid *suggestions* he will amaze the souls of poor sinners withal, the examples and experiences of many of Gods afflicted people can abundantly testifie, in so much that *their soul chuseth strangling*, as *Job* speaks, *Job* 7.15. Now being by death translated into *Abrams bosom*, they are far removed out of Satans reach; he was thrown *down from heaven*, and can never shoot up any fiery darts, or come near any of Gods servants there to affright or annoy them.

3. They rest from the cares, sorrows, snares, toiles, temptations of *the world*: the *examples* of sinners do not *endanger* them, the sight of their *filthy conversation* doth no longer *afflict* them, the fear of their *cruelties* and persecutions doth no more trouble them; there *the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together, they hear not the voice of the oppressor*, Job. 3. 17. 18.

4. They

4. They reſt from the *difficulties* of *duty* it ſelf, thoſe hard conflicts which the heart hath againſt corruption to keep it ſelf cloſe unto God; for though the *ſpirit be willing, yet the fleſh is weak*, Matth. 26. 41. and though *to will be preſent with us*, yet *how to perform the thing that is good we finde not*, Rom. 7. 18, 19. 21.

Laſtly. As they are delivered from theſe *paſt evils*, as brands ſnatched out of the burning, ſo are they likewiſe taken away from *evils to come*, as *Lot* was from the deſtruction of *Sodom*, when the Angel by a merciful violence laid hold on him and brought him forth, *Gen.* 19. 16. *Iſa.* 57. 1.

Seondly, *Poſitively*, this gain by death appears in the many real good things which we receive with it and by it,

1. It brings us *home* to our Country and inheritance; here in this life Gods ſervants are *pilgrims*, *Strangers*, *Sojourners*, amongſt enemies, ſuch as neither know nor value them; we are called out of the world and ſeparated from it, *not numbred among the Nations*, living by different and contrary Laws; and hence it is that the *world hates us*, 1 *Pet.* 2. 11. *Ioh.* 15. 19. *Numb.* 23, 9. 1 *Ioh.* 3. 1. Hence the *Body* is called a *Tabernacle*, 2 *Cor.* 5. 1. 2 *Pet.* 1. 13, 14. in alluſion to the *Tabernacles* wherein the Patriarchs ſojourned as *ſtrangers*, *Heb.* 11. 9. unto which *pilgrimage*, and unfixed condition, the Apoſtle there oppoſeth a *City which hath foundations*, verſ. 10. a ſure houſe, an abiding *Kingdom which cannot be ſhaken*, *Heb.* 12. 28.

Digeſt. de verborum ſignificat l. 239. *ſect.* 2. *M. Anton. l.* 2. *ſect.* 17. *Tertul. de reſur. c.* 41. *Diodor. Sic. l.* 1. *M. Anton. l.* 3. *ſect.* 11.

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Here indeed we are ſaid to be *in Chriſt*, and Chriſt in us, *Gal.* 2.20. *Epheſ.* 3.17. but there we ſhall be *with Chriſt* and in his preſence, which the Apoſtle tells us is beſt of all, *much better* then our beſt condition here, *Phil.* 1.23. 1 *Theſſ.* 4.17. 2 *Cor*, 5.8. Here we are in the *ſame family* indeed (for the Church in heaven, and the Church on earth is but *one family* Epheſ. 3.15.) but we are yet but in the *lower rooms* of the family, in the *work houſe*; death leads us to the *upper chamber*, to the *Banqueting-houſe*, to better company, where we ſhall ſee, and know, love, and poſſeſs Chriſt perfectly, and herein is the anſwer of Chriſts prayer, *Joh.* 17.24. *Father, I will, that they alſo whom thou haſt given me, be with me, where I am, that they may behold that my glory.*

2. It eſtates us in *life*; takes away one life to carry us to another and a better. That life which we live, is mortal and periſhing; that which we go unto is durable and *abounding*, *Job.* 10,10. The *ordinary Manna* which *Iſrael* gathered for their daily uſe, did preſently corrupt, and *breed worms*, *Exod.* 16.10. But that which was laid up before the Lord, the *hidden manna* in the Tabernacle, did keep without putrefaction, verſ. 33. So *our life*, which we have here in the *wilderneſs* of this world, doth preſently vaniſh and corrupt, but our life which is kept in the Tabernacle, our *life which is hid with Chriſt in God*, *Col.* 3.4. that never runs in to death. *Natural life* is like the river *Jordan*, empties it ſelf unto the *Dead Sea*; but *ſpiritual life*

life is like the *waters* of the *Sanctuary*, which being ſhallow at the firſt grow deeper and deeper into a River which cannot be paſſed thorow; water continually *ſpringing* and running forward *into everlaſting life*, *Ezek.* 47. 4, 5. *Joh.* 4. 14. 7. 38. —— *Hæc brevis eſt, illa perennis aqua.*

3. It makes us perfect in our ſpiritual part: *The ſpirits of juſt men made perfect*, *Heb.* 12. 23. it gives us our white and triumphal *robe*, *Rev.* 6. 11. 7. 14. It fits us to be *preſented unto God without ſpot or wrinkle*, *Epheſ.* 5. 27. the bodies of the Saints when they were dead *were waſhed*, *Act.* 9. 37. both as a pledge of the *reſurrection* and alſo as an *Emblem* and teſtimony of that cleanneſs and *purity*, wherin death did deliver their ſouls up unto God. *Vid Stuck. Antiq; conviv. l. 2. c. 26.*

4. It keeps our relicks and remainders ſafe for a glorious *reſurrection*, will give a faithful and a juſt *accompt* of all that it hath received, and will reſtore in *honour*, what is received in *diſhonour*, *1 Cor.* 15. 42, 43. It will ſay to us as the keeper of the Priſon to *Paul*, *Act.* 16. 36. *The Lord hath ſent to let you go, now therefore depart, and go in peace.*

We ſee the Paradox cleared, the difficulty removed; the gaine demonſtrated; onely we muſt remember it is not gain to all, it is ἐμοὶ τὸ ἀποθανεῖν κέρδος. To *Beleevers* as ſuch, and therefore onely to them. To wicked impenitent ſinners that die in their ſins, death is a *King of terrors*, *Job.* 18. 14. A Jaylor, a tormentor, with his keys, his ſhakels, his hot iron, his halter, his ax, his gib-

bet. He is ſtill a ſtinging and a fiery ſerpent, a *trap-door* unto hell. Death is never our *gain*, but where Chriſt is our *life*; he to whom to *live*, is *luſt*, and not Chriſt; to *die* is *loſs* and not *gain*.

Vid. Auguſt. in Pſal. 48.

And now ſince *Gain* is one of the *Diana's* of the world, every one will ſay, *who will ſhew us any good?* Pſal. 4.6. Our wiſdom muſt be to diſtinguiſh *true gain* from counterfeit, to make *godlineſs our gain*, 1 *Tim.* 6.6. for then death will be our Gain too. There is ſome Gain like Manna in the houſe *periſhing Gain*, expoſed to *moth and ruſt*, *Matth.* 6.19. Gain proper to one place or Country, like ſome *farthing-tokens*, which are currant in one Town or Shop, and ſignifie nothing in another. Such is worldly wealth current here, but is not returnable or tranſportabl, into another world, *when a man dieth he carrieth nothing away, his glory ſhall not deſcend after him*, Pſ. 49.17. But there are *durable riches*, Prov. 8.18. A treaſure of good *workes* which will *follow* a man into another world, *Rev.* 14.13. this is the *gain* we ſhould look after, to *lay up a foundation inſtore againſt the time to come, that we may lay hold on eternal life*, 1 Tim. 6.19.

Ἐγὼ δὲς ἀδίω ὅτι χρυσὸν ἀθῆ ἴπαπον, ὅτ' ἀργυρῖν ἀμαξαν ωχόμιλω ἕλκων, &c. *De Nino Phœnix. Colophon. apud Athenæum. l.* 12

Now ſith *Death is gain*, let us conſider whether, and in what manner this *Gain* may be *deſired*. In anſwer whereunto we ſay, 1. That death is conſiderable, two ways, One way as it affecteth *nature*, the other as it relateth to a *ſupernatural end*. In the former reſpect as an *evil*, *Nature* abhors it, and ſhrinks from it, and had much rather be

be clothed upon, that mortality might be ſwallowed np of life. But as an unavoidable *medium* to a better condition, ſo it may be deſired; as ſick and better *phiſick* is deſirable, not *per ſe*, but in order unto *health*; and dangerous chargable voyages by Sea, are not in themſelves beneficial at all, but onely as they are neceſſary to make rich returns from remote Countries, *Mercatura eſt amittere ut lucreris.* It is good husbandry to ſell all for an invaluable pearl.

2. *Death* is not to be *deſired* out of *fretfulneſs*, *paſsion*, *wearineſs* of life, *impatience* of ſufferings, as *Job* and *Jonah* deſired it, *Job.3.20–23. Jon.* 4.3. and in great anguiſh men are apt to do, *Jer.* 8.3. but in *faith*, and an humble ſubmiſſion to the will of God, out of a wearineſs of the body of *ſin*, and *pilgrimage* in the valley of tears, ſuſpiring after the *preſence* of Chriſt and *conſummation* of holineſs, thus it may be deſired. So *Jacob waited for the ſalvation of God*, *Gen.49.18.* So *Simeon* deſired to *depart in peace*, *Luk.3.29,30.* and ſo our Apoſtle here, *I deſire to depart, and to be with Chriſt, which is far better*, Phil.1.23.

3. We may not for all this uſe any compendious way to be partakers of this *gain*, we may not neglect our *body*, nor ſhipwrack our *health*, nor do any thing to *haſten death* becauſe we ſhall *gain* by it. *He that maketh haſte* even this way *to be rich, ſhall not be innocent*, Prov. 28.20. When men grew weary of the long and tedious compaſs in their Voyages to the *Eaſt Indies*, & would needs try a more compendious way by the *North-weſt* paſſage, it ever proved unſuc-

ſucceſsful; *our times are in Gods hands*, as the Pſalmiſt ſpeaks, *Pſal.* 31.15 and therefore to his holy providence we muſt leave them. We have *work* to do, and therefore muſt not be ſo greedy of our *Sabbath day*, our *reſt*, as not to be willing and contented with our *working day*, our *labour*. A compoſed frame of heart, like the Apoſtle here, an *holy indifferency* of ſoul, either to ſtay and *work*, or to go and *reſt*, is the beſt temper of all.

I conclude all with but naming the laſt Propoſition from the other reading, *Chriſt in life, in death is gain* unto beleevers. If the Apoſtle *live*, he ſhall *ſerve* Chriſt; if he *dye*, he ſhall *enjoy* him; if he *live*, he ſhall *glorifie* him by his *miniſtry*, if he *dye*, he ſhall *glorifie* him by his *martyrdom*. When Chriſt is ours, every condition, life or death, proſperity or adverſity is *gainful* to us. It is hard to ſay whether it be better for a wicked man to *live* or *dye*, being in both equally miſerable; if he live, he encreaſeth his *ſin*; if he *die*, he entreth upon his *ſorrow*. But unto a godly man either condition is comfortable and bleſſed; his *life* is fruitful, his *death* is peaceable; the *grace* of Chriſt is manifeſted in *his life*, and the *glory* of Chriſt is manifeſted in his *death*. Let us be careful to ſecure the *Pronown* here, ἐμοὶ, *To me*, that we be ſuch as *Paul* was, who *rejoyce in that Chriſt is preached*, though we ſhould ſuffer by the means, who are *not aſhamed of the afflictions of the Goſpel*, but are willing that Chriſt may be *magnified in our body, whether by life or by death*, and then we may boldly conclude as our Apoſtle doth, whether *I live*

or

or whether *I die*, Christ will in both conditions be *advantage* unto me.

CONcerning this worthy Gentleman, who with *one spring* of his soul gave so sudden a leap from Earth to Heaven; I confess I have been so surprised with sorrow, that I thought it hardly possible for me to under take this service, but that I must have covered over my affections, and his Elogies, as the *Painters* did *Agamemnons* grief for *Iphigenia*, with a vail of silence.

He was a copious subiect, a man, one of a thousand as *Elihu* speaks; which *way ever* we take the view of him, we shall *finde him* to be as *Aristotles* character is of his honest man, Ἀνηρ τετράγωνος, a four-square man, that had in *every capacity a Basis* of honesty and integrity to fix upon.

How tender and dear an *Husband*, how loving and careful a *Father*, how wise and prudent a *Disposer* of his domestical affaires, your eyes and their sorrows can abundantly testifie.

Towards *others* abroad, I do not know a man *fuller of love* and faithfulness, more *ready*, more *active to lay out himself* upon the good and interest of his friend. There are *some drugs* very wholsom, but very bitter; good in the operation but unkind in the palate; and some *friends* are such, *real* in their love, but *morose* in their expressions of it that a man is almost afraide of their very kindnesses. but this our dear freind was *full of*

sweetness

ſweetneſs as of fidelity. His love was not like a *Pill*, that muſt be wrapped in ſomething elſe before a man can ſwallow it, but the *candor* and *ſereneſs* of his diſpoſition made his *love* as *amiable* as it was *uſeful* unto his friends; ſo that he well deſerved the character given to one of the Roman Emperors, *Neminem unquam dimiſit triſtem.* He was indeed in his diſpoſition *made up of love* and ſweetneſs, *of a balſom nature*, all for healing and helpfulneſs.

He was not a *friend* in *pretence* and complement, that can *bow* handſomly, and *promiſe* emphatically, and *ſpeake* plauſibly, and forget all; but he was *ſerious* and cordial in his affection. Some *mens love* is like ſome *plants* in the water, which have *broad leaves* on the ſurface of the water, but ſcarce any root at all; like *Lemons* cold within and hot without; *full expreſsions, empty intentions, ſpeak loud* and *do little*, Like *Drums* and *Trumpets*, and *Enſigns* in a battel, which make a noiſe and a ſhew, but act nothing: But this our deare Brother was an *active friend*, his reality exceeded his expreſſions: His *words* were the *window* of his heart truly as *Ariſtotle* calls them, σύμβολα παθημάτων, the notifiers of his affection.

And his *fidelity* to his friend was ever *ſeconded* with *wiſdome*; as our Saviour ſaith of *John the Baptiſt*, he was a *burning* and a *ſhining* Lamp, we may ſay in this caſe of him, he had not onely an *ardent* but a *prudent* love, was not onely *affectionate* to intend good, but *able to counſel* and contrive

trive it. *Some friends are like a vine, fruitfull* but *weake*; their love is ſweet, but their ſtrength ſmall, he as able by his wiſdom to adviſe, as ready by his love to help and tender.

Nor was this diſpoſition of his narrow and *contracted* towards a few, but it was *diffuſive*. The mildneſs and moderation of his ſoul, made him willing to do good to all, and ſo far as would conſiſt with integrity, to preſerve every man from peril. Some mens love is like ſome *flowers*, which open onely towards the *Sun*, which come out onely in the *hotteſt ſeaſons*, like the *load-ſtone* that points onely one way, and bend only towards them that do not need it: But *his love* would grow in the *ſhade* as well as in the *Sun*; and though it were ſpecially directed to thoſe of the houſhold of faith, yet he had learned of the Apoſtle to do good to all men, and to ſpeak evill of none.

But it is not enough *for a man to do good to others*, though he could ſo, all if he remain *an enemy to himſelf*. Like *ſhel fiſhes* which breed *pearls* for others to wear, but are *ſick* of them themſelves; like a *Mercury Statue*, which ſhews the way to others, but ſtands ſtill it ſelf, like a whetſtone which ſharpeneth the kniſe, but is blunt it ſelf. If thou be wiſe, ſaith *Solomon*, be wiſe for thy ſelf. Many men are like *Plutarchs Lamiæ*, which had *eyes* for *abroad*, but were *blinde at home*, like *Bees* that gather good honey, but are ſmothered themſelves: but our dear Brother had *an eye inward*, was wiſe to the intereſts of his own ſoul. Like the *Cynamon tree*, which lets not out all its ſap into leaves and

fruit which will fall off, but keeps the principal of its fragrancy for the bark which stays on, *like a tree planted by the water side*, which though it let out much sap to the remoter boughs, yet is especially careful of the *root*, that that be not left dry. And in truth, *what profit would it be* to a man, if he could *help and heal* all the *sick men* of the world, and be incurably sick himselfe? If he could get *all the men* on the earth, all the *Angels* in heaven to be his friends and have still *God* for his enemy? If he could save others, and then lose his own soule to be *like the ship*, Act. 27. broken to peeces it self, though it helped others, to the shore? Like *those that built the Ark* for *Noah*, and were drowned themselves. Herein therefore shewed himself *truly a wise man*, that he took *care of his owne soul*: Some men are *like Achitophel*, very careful to set their houses in order, but then cast away their *souls*: But our dear Brother though he had by the variety of his imployments, *the cares of Martha upon him*, was yet specially mindful of *Maries unum necessarium*, the care of his own salvation.

And he did not take up his Religion with the times, that he might *magis uti Deo quam frui*, make gaine godlines; as the *Samaritans* who would be Jews when the Jews prospered, and enemies to them when they suffered; but he was, as is said of *Mnason*, Act. 21. 16. *an old Disciple*, a *Professor* of Religion in the *worst times*, when piety was nick-named precisenes, and he that departed from evil made himself a prey, *Isa.* 59. 15. *Temporibusque malis ausus es esse bonus*, did dare to

to be good in bad times. *Religion* ſometimes is like *oyl*, gets higheſt, and the *fæces* and *amurca* are at the bottom, when the horn of the righteous is exalted, *Pſal.* 75. 10. Somtimes it is like *gold in the Mine, lies deep* and *depreſſed*, like the ſap of a tree *in winter*, fain to ſhrink under ground. There *are many Summer Chriſtians*, will be religious in the *ſunſhine*, our dear Brother was a *winter Chriſtian*, kept his religion in the *ſtorm*: and as then he was, ſo he continued *a ſteady Chriſtian*, a *ſhip well ballanced* with ſound *knowledge*, and rooted *ſincerity*, and love of the truth; not carried about with every wind of doctrine. It is ſaid of Chriſt he is *yeſterday and to day the ſame, Heb.* 13. 8. Chriſtians ſhould therein imitate him, and having tried all things, hold faſt the good, and with purpoſe of heart cleave to God.

God hath beautified ſeveral of his *ſervants* with ſeveral *Graces*; we read of *Jobs* patience, *Moſes* his meekneſs, *Abrahams* faith, *Maries* love, *Davids* devotion, *Solomons* wiſdome, *Apollo* his eloquence; our dear Brother was *eminent in many* like wiſe, in meekneſs and mildneſs of ſoul, he was a man *of an amiable and calme temper*, yet ſweetly quickned with zeale for Gods glory. He was a great *lover of an able Miniſter*, and of the *Ordinances* of Chriſt ſo diſpenced; an eminent grace in theſe times, when *poor Miniſters* and *Ordinances* (it is well they go together, they are good company) ſuffer together from many whom we cannot wonder at for being ſo much enemies to others, who are ſo little friends to their own ſouls; he that under-

values his own life, may easily dispise another mans. But by the way, it were well if the *despisers of Ordinances* would consider that *little children* who play the wantons with their meat, are likely not long after to know what difference there is between a smarting rod, and a wholsom dinner. We may have Ordinances taken away from us too soon, let not us take them away from our selves.

We have viewed him in his *private* capacity as a *Christian*; if we consider him in his *publick* as a Magistrate, we shall finde how great a loss the Town and Country had of him in this regard, as his friends and the Church of God in the other. *Some men are like Vines*, very good for fruit, but you cannot make a beame or a pin of them to hang any vessells thereon, *Ezek.* 15. 3. to such things Magistrates are compared, *Isa.*22.23,24. But our *Brother* was like the *Wallnut tree*, good both for *fruit* and for *timber*.

His *fitness* for Magistracy appeared in this, that being not an aged man, he was *twice called* to the Majoralty of this town, and once to serve for the same more publickly. *Tully* derided *Heraclides Temnites* that he lived to old age, and never attained those honors in his Country which others usually did arrive at; it could not be said so of him, he was *of so dexterous a spirit* that one may say of him as *Livy* did of *Cato*, *Natum ad id unum diceres quodcunque ageret*.

And this is the more *considerable*, in that he was not *originally brought up* to services of a *publick* nature. It is noted for the honor of *Alphenus Varus* that

that having been bred *in a ſhop* at a private *trade*, he proved ſo learned and eminent a Lawyer, that he wrote *colectanea juris*, ſome of which are entred into the pandect, and was afterwards *Conſul* of the City. And we read in humane ſtories of *Agathocles*, *Juſtinus*, *Primiſlaus*, *Pinctus*, and others, who by their wiſdom and abilities were raiſed from Trades and Farms to great Governments.

Our deare Brothers *publick imployments* were *not* the *fruits of his own ambition*, but of the *free love* of other men, who for his wiſdom, fidelity and fitneſs called him thereunto. And truly, a very fit man he was for them; an able man, fearing God, loving truth, hating covetouſneſs, *Exod.* 18.21. He had a *publick ſpirit* very ready to entertain and promote every thing which tended to the general good

Some men are like the *Prophets Vine*, *Hoſ.* 10.1. bring fruit only to themſelves and are empty to all the world beſides, But *he was one* who *could deny* himſelf, and his private intereſt, to ſerve the publick, as *natural bodies* will forſake their own proper motions to prevent a publick breach upon the univerſs. *Pompey* being diſſwaded from an expedition hazardous to himſelf, but uſeful to the publick, returned this anſwer to his friends, *Neceſſe eſt ut eam, non ut vivam*; It is neceſſary for me to go, it is not neceſſary for me to live. And truly beſides his *Wiſdom*, *Zeal* for God, *Dexterity* to ſet forward good works, he *had one excellent Character* for Magiſtracy, he was a man of a *milde* and

and *meek ſpirit*. I call this an excellent temper for Magiſtracy. If it were not ſo, *the Lord* would not have choſen *Moſes*, the meekeſt man on earth, *Numb.*12.3. nor *David* who was as a weaned childe, to be the Ruler of *Iſrael*, *Pſal.*131.1,2. *Magiſtrates will meet with many things to provoke paſſion*; difficulties in buſineſs, multitudes of imployment, croſs and mutinous diſtempers in ill-diſpoſed people, prophanations and diſhonors done to the name of God (which exceedingly ſtirred *Moſes* himſelf, *Exod.* 32. 18.) therefore they had need have *milde* and *compoſed* ſpirits: patience is the effect of power, *Numb.*14.17,18.

Thus he lived in his private capacity, a dear Husband, a tender Father, a faithful friend, a ſincere Chriſtian: Thus he lived in his publick capacity a wiſe, zealous, ſelf denying, publick hearted, meek-ſpirited Magiſtrate.

And now as he ſaid, *oportet imperatorem ſtantem mori*-- And another, *Epiſcopum concionantem*, that it was honourable for a Commander to die in his *Arms*, and a Biſhop in his *Pulpit*: So the Lord ordered the death of our dear Brother with this circumſtance of honor in it, that he *died a Magiſtrate* in his office; *Aaron* was ſtripped of his Sacerdotal Ornaments on the mount, where he was called to die, *Num.*20.25,26. And this our Brother did put off his *Robe* to put on his *Shrowd*; his Magiſtracy yeelded to his mortality.

His death was *ſudden in it ſelf*, ſo was *old Elies*, a good man; but it is *not ſudden to a Beleever*, whoſe holy life fits him or it, for *ſanctity* is a better

ter preparation unto death then *ſickneſs*. It is all one if a man come to heaven, whether it be by a *Journey* or by *Rapture*, as *Paul* was caught up thither, 2 *Cor.*12.3,4.

Well, he is with Chriſt, which is beſt of all; though we be without him; *the care of his friends* muſt be by *moderation of ſorow* to teſtifie their aſſured hope of his happineſs. And the *care of the Town* muſt be to teſtifie *their love* unto him, with chuſing a wiſe, holy, faithful, zealous man to ſucceed him, who may carry on thoſe good works, which he had the happineſs to begin, but not to finiſh by reaſon of a greater happineſs.

We leave him with our Apoſtles Motto upon him, *To him to Live was Chriſt, and therefore to Dye was Gain.*

FINIS.

Sions Praiſes.

Opened in a

SERMON

PREACHED

Before the Right Honourable the Lord Mayor, Aldermen and Common-Council of *LONDON*:

On the Day of

Solemn Thankſgiving

UNTO GOD

For his long and gracious Preſervation of that great City, from Peſtilence, Fire, and other Dangers.

By EDWARD REYNOLDS. D. D.

LONDON,

Printed by *Tho. Newcomb* for *George Thomaſon*, and are to be ſold at his Shop at the *Roſe and Crown* in *Pauls* Church yard, 1657.

To the Right Honourable

Sir *Robert Titchbourne*, Knight,
Lord Mayor of *LONDON*,
The Aldermen and Common-
Council of that great and famous
CITY.

Right Honourable,



Nſtead of a Dedication, I muſt make an Apology, that this ſhort Sermon hath been ſo long in the ſecond birth of it from the Preſs; for beſides my various diverſions, & indiſpoſedneſs, by reaſon of infirmities, to ſpend much time together, in reviſing, tranſcribing, and maturing ſhort notes for a publick view; I had at the ſame time another ſervice of the like nature upon me, which having been before begun, I could not, till finiſhed, conveniently attend this. It pleaſeth the Lord ſtill ſo to continue thoſe mercies to this City, for the

the thankful recounting whereof, he put it into your hearts to appoint this ſervice, that as the Duty was very ſeaſonable when it was performed; ſo I hope the publication (though too long after) may not be altogether improper, to mind us all of the Lords great goodneſs, in continuing thoſe comforts unto us, and of our duty, daily to reſume and revive the memory of them. If this weak endeavor of mine to quicken you and my ſelf unto that great work of praiſing God, be through his bleſſing, of any uſe to engage your hearts thereunto, and to provoke you unto any of thoſe expedients, which you were in this Sermon minded of, I ſhall have abundant cauſe of glorifying God for ſo great a fruit of ſo ſmall a ſervice, and for your profeſſed ſubjection unto the Goſpel of Chriſt. Which is the earneſt deſire of

Your Honors

Moſt humble Servant in the work of the Goſpel.

ED. REYNOLDS.

Sions Praiſes.

PSAL. 147. 12, 13, 14, 15.

Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion. For he hath ſtrengthened the bars of thy gates: he hath bleſſed thy children within thee. He maketh peace in thy borders: and filleth thee with the fineſt of the wheat. He ſendeth forth his commandment upon earth: his word runneth very ſwiftly.

GOD is All-ſufficient unto himſelf, and ſtandeth not in need of any of his creatures, to add any excellency unto him, any more then the Sun doth of the light of a candle. That which is wholly of him can contribute nothing at all unto him. He hath all perfection *Infinitely*, all the perfections of the

Creatures (without the finite bounds and limits wherein they injoy them) *Eminently*, in himſelf. Our goodneſs extendeth not unto him. If he be hungry he will not tell us; for the world is his and the fulneſs thereof; can a man be profitable unto God, as he that is wiſe is profitable to himſelf? Who hath firſt given to him, and it ſhall be recompenced to him again?

Pſal. 16 2. Pſal. 50 12 Iob 22 2. Rom. 11 35.

Yet though the Lord be thus wholly *ſelf-ſufficient*, and do not receive any thing from the creatures, yet he is pleaſed graciouſly to communicate himſelf unto them in ſeveral prins and degrees of goodneſs, as the Sun ſheddeth light upon thoſe bodies, from whence it receiveth no retribution at all.

But of all Creatures he hath choſen his *Church* to be *neareſt* unto him, and to participate moſt of him; that is, a ſociety of men which he hath *formed for himſelf* to be a *choſen Generation*, a *royal Prieſthood*, an *holy Nation*, a *peculiar People*. As the *Sun* manifeſteth its light unto us in the *Moon*, more then in any other of the Stars; ſo the Lord, his Goodneſs and Wiſdom in the *Church* more then in any other Creatures.

Deut. 4 7. Iſa. 43 21. 1 Pet. 2. 9.

And now, as the *Moon* receiving light from the Sun doth not ſwallow it up, and bury it, but reflecteth it, and as it were, reporteth and publiſheth it abroad unto the world: So the Lord having ſhewed mercies unto the Church, requireth that they be not buried in oblivion, but that the glory and praiſe of them be acknowledged unto him. Great Luminaries have certain *Beams*, as

pipes

pipes and channels, through which their light is derived and diffuſed upon others. *Thanksgiving* is the *Beam* of an illightned ſoul, whereby it maketh report of thoſe mercies, which from the Father of light hath been ſhed abroad upon it. Every thing naturally returns to its *original*. *All Rivers run into the Sea, unto the place from whence they come, thither they return to go*, Eccleſ. 1. 7. A *ſtraight line* drawn into length, the further it goes is ſtill the weaker; but in a *circle*, returning to its firſt point and original, it recovers ſtrength; ſo the Creature, the *further* it goes from God, is ſtill the *weaker*, till it return back unto him again. And the beſt way of *returning* unto him is by *praiſing* of him; for praiſes are the language of Heaven, where it is that men are pefectly taken home to God.

Yet, as we ſaid, nothing is hereby *added* unto him, but onely *his own glory* acknowledged and adored by the Church, as when the Sun ſhines on a *Diamond*, the luſtre thereof is not encreaſed but reported. And as we eſteem thoſe ſtones moſt precious, which do moſt exquiſitely admit and reflect the ſplendor of that light which ſhines upon them; ſo they are the Lords beſts *Jewels* (as he calleth them, *Mal.* 3. 17.) which can moſt notably ſet forth the glory of his name, as he who can with greateſt eloquence commend the vertues of an excellent perſon, is the beſt *Orator*, though his Oration doth not put excellency into the perſon, but onely repreſent and ſet it forth unto others.

Not therefore for any advantage or acceſſion unto himſelf (who cannot be a gainer by his creatures) but onely for our benefit and comfort, is the Lord pleaſed to require *praiſes* of his people, as the window admitteth the light of the Sun, not for the benefit of the Sun, but of the houſe into which it ſhineth.

And as God requires this duty at all times of his people, ſo moſt then, when he doth greateſt things for them; and this was the condition of the Church at this time, which Interpreters refer to the State thereof after its return out of *Babylon*; and therefore in the Syriack and Greek verſions, we finde the names of the Prophets *Haggai* and *Zacharie* prefixed, as leading to the times whereunto the mercies here mentioned did relate.

The whole Pſalm is an invitation unto *praiſing of God.* Arguments thereunto are drawn

Firſt, From *Gods general goodneſs* to the world, verſ. 4,8,9,16,17, 8.

Secondly, From his *ſpecial Mercy* to his Church. 1. In *reſtoring* it out of a ſad and broken condition, ver 2,3. 2. In *confirming* it in an happy and proſperous eſtate, both *temporal*, in regard of ſtrength, peace, and plenty, verſ. 12,13,14. and *ſpiritual*, in regard of his Word, Statutes and Judgments made known unto them, ver. 19,20. Laſtly, Theſe mercies are all commended by the *manner* of beſtowing them, *powerfully* and *ſwiftly*. He doth it by a word of *command*, and by a word of *ſpeed*, *He ſendeth forth his commandment upon*

on Earth, his word runneth very ſwiftly.

The former part of this *happy eſtate* together with the *manner* of beſtowing it, is in theſe words, from which we muſt by no means exclude the conſideration of the latter. And what can be wanting to a Nation which is *ſtrengthned* with walls, *bleſſed* with multitudes, hath *peace* in the border, *plenty* in the field, and which is all in all, *God* in the Sanctuary, God the bar of the *gate*, the Father of the *Children*, the Crown of the *peace*, the ſtaff of the *plenty*, a *gate* reſtored, a *City* bleſſed, a *border* quieted, a *field* crowned, a *ſanctuary* beautified with the oracles of God, what can be wanting to ſuch a people, but a mouth filled, an heart enlarged, a ſpirit exalted in the praiſes of the Lord? *Praiſe the Lord, O Jeruſalem, praiſe thy God, O Sion*, &c.

In the words we have three General Parts.

1. A *Duty* required, and that with an ingemination, *praiſe, praiſe.*

2. The *ſubject* of whom required, *Jeruſalem, Sion.*

3. *Arguments* enforcing it, drawn from conſideration, 1. Of Gods *Relation* unto them, as *The Lord*, that had *authority* over them, as *Thy God*, that was in covenant with them. 2. Of the *benefits* wrought for them, wherein is conſiderable, 1. The *ſubſtance* of them, ver. 13, 14. 2. The *manner* how performed, by a powerful and a ſpeedy efficacy, v. 15.

In

In the ſubſtance of the Benefits, we have a great Climax and gradation of mercy.

Firſt, *Jeruſalem* and *Sion*, which erewhile lay ruinous and deſolate, have now *walls*, and thoſe walls *gates*, and thoſe gates *bars*, and thoſe bars ſtrengthened and made faſt by the hand of God; By all which we underſtand both the *material walls* and gates newly built by *Nehemiah*, maugre the oppoſition of *Sanballat* and *Tobiah*, *Nehem.* 2.8,9. 6.1. 7.1. and alſo the *policy* and *government*, which is ſaid to be adminiſtred in the gates, *Deut.*21.19. *Amos* 5.15. for the ſtrength, the walls, the gates of a Kingdom ſtands in the righteous adminiſtration of judgment, whereby *the throne is eſtabliſhed*, Prov. 16.12.

Secondly, Not only ſtrength in the walls, but *bleſſing* in the City within them, namely, multitudes of Inhabitants, according to that promiſe, *I will ſow the houſe of Iſrael and of Judah with the ſeed of man, and with the ſeed of beaſt*, Jer. 31.27 *There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age. And the ſtreets of the City ſhall be full of Boys and Girles playing in the ſtreets thereof*, Zach. 8.4,5. The ſafety, tranquillity, and peace ſhould be ſo great, as that it ſhould extend to all ſorts of men, even thoſe who were moſt ſubject to fear and danger, old men, old women, Boys and Girles.

Thirdly, Becauſe potent enemies might break the ſtrongeſt *gates*, though they were of braſs and iron, as the Lord promiſeth *Cyrus*, *Iſ.*45.1,2. and

and being broken in, might eaſily diminiſh the *multitudes* there, till they be left as a *tree bereft of branches* on the top of a mountain, till a man *be more precious then the golden wedge of Ophir*, *Iſa.* 13.12. 24.6. 30.17. there is further added *Peace in the borders*, violence ſhall no more be heard in thy Land, *Iſa.* 60.18.

Fourthly, Becauſe Famine may do as much harm within, as an enemy in the borders; the ſword without may make them eat their children within, *Deut.* 28. 53---55. therefore *plenty* is joyned unto *peace*, he *filleth thee with the fineſt of the wheat*; the *vine ſhall give her fruit, and the ground ſhall give her encreaſe, and the heaven ſhall give her dew, and the remnant of this people ſhall poſſeſs all theſe things*, Zach. 8. 12.

Fifthly, Becauſe theſe inferior bleſſings without God, can neither defend nor comfort a people, therefore he is pleaſed to give himſelf unto them, to be their portion; he is *Thy God, O Sion*; he is pleaſed to own it as his name, *The portion of Jacob*, *Jer.* 10.16.

Laſtly, Leaſt they ſhould be diſcouraged by any preſent difficulties. which might ſeem to render theſe mercies very improbable unto them, he ſtrengtheneth their faith by this aſſurance, that he can with a word of his mouth give being to every one of theſe promiſes, and can *ſend forth his commandment* as a winged executioner of his will, *He ſendeth forth his commandment on earth, his word runneth very ſwiftly.*

The

The main Doctrine of the Text, and work of the day, is the Tribute of *Praiſe* which we owe unto God for theſe great mercies. It is the *glory due unto his name*, Pſal.96.8. for *according to his name, ſo is his praiſe*, Pſal.48.10.

And it is due to him in the Text upon a double Title.

1. As he is *the Lord*, for his *abſolute greatneſs* in himſelf.

2. As he is *Thy God*, for his *relative goodneſs* to his Church and People.

In the firſt reſpect it implies an *adoring* of his *excellencies*, praiſe him for his *excellent greatneſs*, *Pſal.*150.2. an extolling of his *great name*, an acknowledging of his *abſolute ſoveraignty* over us. and ſurpaſſing dignity above us, and accordingly abaſing our ſelves in his preſence. I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee, therefore *I abhor my ſelf*, *Job* 42.5. Woe is me, *I am undone*, for *I am a man of unclean lips*, and I dwell amongſt a people of unclean lips; for mine eyes have ſeen the King, the Lord of Hoſts, *Iſa.*6.5. This is that which our Saviour maketh the principal, and firſt petition in prayer, *Sanctified be thy Name*; that is, be thou thy ſelf, in all the ways whereby thou makeſt thy ſelf known, glorified by us. To *Sanctifie*, is to *ſeparate* and ſingle out unto ſome peculiar and appropriated honor. So *Iſrael* is ſaid to be a people *holy to the Lord*, ſeparated as a peculiar people from all others, to know and to ſerve him. *Ye ſhall be holy, I have ſevered you from*

from other people, that ye ſhould be mine, Lev. 20. *This people have I formed for my ſelf,* they ſhall ſhall ſhew forth my praiſe, *Iſa.* 43. 21. ἅγιον & κοινὸν are oppoſed to one another; that which is *common* is *unclean*; that which is *holy* is *ſeparated* and reſerved unto ſpecial uſe, *Act.* 10. 14, 15.

To *ſanctifie* then the Lord, and to make him our *fear* (as he is called the *fear of Iſaac*, *Gen.* 31.42.) is to acknowledge his infinite, peerleſs, ſurpaſſing, and unparallel'd excellencies and preheminence, and to ſerve him with a peculiar and *incommunicated worſhip*, to exalt his glorious name *above all Bleſsing*, and *above all Praiſe*, as being *Lord Alone*, *Nehem.* 9. 5, 6. as being *God above All*, 1 Chron. 29. 11. *Higher then the higheſt*, Eccleſ. 5. 8 there being *none holy beſides him*, 1 *Sam.* 2. 2. He is *God alone*; among the gods there is *none like him*, Pſal. 68. 8, 10. He is exalted *far above all gods*, Pſal. 97. 9. *Who is a God like unto our God?* Mic. 7. 18. Exod. 15. 11. *Who ſhall not fear thee, O Lord, and glorifie thy name? for thou onely art holy*, Rev. 15. 4.

In the next reſpect it implies, 1. A *Rejoy ing* in him as our onely *Good Rejoyce in the Lord, O ye righteous*, for *praiſe* is comely for the upright, *Pſal.* 33. 1. So the Prophet concludeth his Tryumphal ſong, *Although the Figtree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yeeld no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the Stalls; yet*

I will rejoyce in the Lord, I will joy in the God of my salvation, Hab. 3. 17, 18.

2. A *preferring* him in our estimation infinitely above All, as our soveraign and principal *end*, living, dying, thinking, speaking, working, walking so as that he may be *glorified* in us and by us, *Rom.* 14. 7, 8.

3. An acknowledging unto him his free and rich *grace*, in all those manifold mercies, and precious promises, wherewith he hath blessed us in his beloved, who are less then the least of all the goodness and truth which he hath shewed unto us. For *it is of the Lords mercies alone that we are not consumed.* An humble sence of our own misdeservings, and utter *unworthiness* is essential unto this duty of prasing God. The Pharisees thanksgiving had a contradiction in it, God I thank thee, that I am not as other men, or as this Publican: *Pride* and *praise* are inconsistent; whosoever arrogates to himself, derrogates from God; *not unto us, not unto us, but unto thy name*, we cannot give glory to God, till we disown it our selves, *Psal.* 115. 1. when the Apostle begins and concludes with thanksgiving, he doth not onely recounts *Gods mercy*, but his *own unworthiness*, I was a *Blasphemer, a Persecuter, injurious; ignorant, unbeleeving, the chief of sinners; I thank Christ Jesus our Lord*; unto the King eternal, immortal, invisible, the onely wise God, be honour and glory, 1 *Tim.* 1. 12--17.

Μεμνημένοι δὲ τῶν παρ' ἡμῖν παρὰ τοῦ Θεοῦ παρὰ πάντα ὑπερβαλλόντως. *Phil. de Sacrif. Abel & Cain. vid. Bernard. in Cant serm.* 13.

4. Invocation of his name, and dependance upon his grace, as the onely fountain of all our comforts.

comforts. Sing, ſhout, publiſh ye, *praiſe ye*, and ſay, *Lord ſave thy people*, *Jer.*31 7. As *prayer* makes way for *praiſes*, when our petitions are anſwered; *call upon me* in the day of trouble, I will hear thee, and *thou ſhalt glorifie me*, *Pſal.* 50,15. So *praiſes* for mercies paſt do encourage and enlarge the heart to wait upon God for the ſupply of our preſent wants. *He hath delivered*, *he doth deliver*, therefore we may truſt that *he will yet deliver*, 2 Cor.1.10.

Laſtly, *Obedience* to his commands, when the ſence of his ſoveraign *Authority* over us, as *the Lord*, and of his ſpecial *grace* unto us, as *our God*, doth engage our hearts to glorifie him in an holy converſation; for herein is God *honoured*, when his ſervants do bring *forth much fruit*, *Joh.*15.8 Hereby we put to ſilence the ignorance of fooliſh men, and by our good works do cauſe enemies themſelves to glorifie God, as being aſhamed to accuſe their good converſation, 1 *Pet.* 2. 12,15. 3. 15,16. *Juſtin Martyr* profeſſed that the conſtancy of the Chriſtian Martyrs was the means whereby he was converted to Chriſt.

Μία ἀμοιβὴ κυρίου τοῦτο παρὰ ἀνθρώπων, τοῦτο δεῖν ἀντὶ χάριτος ἀπερ ἀρεστὰ τῷ θεῷ *Clem. Alex. Strom. l.7.*

Apolog.1.

We ſee the Duty, and the Title upon which it is due; *The Lord*, for his *Excellencies* in himſelf; *Thy God*, for his *Goodneſs* unto thee. Let us next conſider the *Subject*, from whom it is due, *Jeruſalem* and *Sion*. God made *all things for himſelf*, and will have the glory due unto his name from all his creatures *Prov.* 16.4. all things are *of him*, and therefore all things are *to him*, *Rom.* 11.36. But there are three different ways

whereby this glory cometh unto him from his creatures.

αὐτεῖ εωὐτὸν ἡ κτίσις τῷ κάλλει, τῇ θέσει, τῷ μεγέθει τῇ φύσει, τῇ ῥοιζήσῃ τῇ δρακοντία τῇ δαμονῇ, τῇ λυσιτελεία ἐξ αὐτῶν γινομένῃ &c. Chryſoſt. in Pſal 148.

1. *Per modum providentiæ*, in a way of general Providence, when the motions, order, influences, beauty, glorious contexture, and admirable co-operation and concurrence of all creatures, unto ſome excellent ἀποτέλεσμα, or conſummate iſſue, do ſhew forth the wiſdom, power, and goodneſs of that ſupream Moderator, who leadeth ſuch variety of agents unto one end, as the Artificer tempereth many colours unto the ſetting forth of one beautiful Table: And thus Heaven, Earth, Sea, Snow, Ice, Hail, Birds, Beaſts, are ſaid to glorifie and to praiſe the Lord, *Pſal.* 19.1,2. *Pſal.* 148.3-10.

2. *Per modum Juſtitiæ*, in a way of judgment and ſeverity, when the Lord by the power of his Juſtice doth fetch glory out of wicked Angels and men, and doth compulſorily drive them unto thoſe ends which they never intended, as the Smith by his Furnace and Hammer worketh iron into thoſe ſhapes, unto which it could never have reduced it ſelf; And thus they, whoſe whole ſtudy it is to diſhonour God, when they fly out of the order of his *Precepts*, do fall under the order of his *Providence*, and are made by their perdition to bring glory unto him. For this purpoſe, ſaith the Lord unto *Pharaoh*, have I raiſed thee up, that I might *ſhew my power in thee*, and that my name might be declared throughout all the earth, *Rom.* 9.17. And ſo the *ſtrong* enemies of God, who had been a terror unto his

his people, are ſaid to *'gloriſie* him, when they are reduced to heaps and ruine, never to be built again, *Iſa.*25.2,3. The Lord in the thing wherein they dealt proudly ſhewing himſelf to be above them, *Exod.*18.11.

3. *Per modum Obedientiæ*, in a way of *obedience*, when a creature doth voluntarily, actively, intentionally ſet it ſelf to bring glory unto God; and knowing the end unto which God hath ordained it to work, *Epheſ.*2.10. doth accordingly apply it ſelf to conform unto the will of God therein; and thus none can indeed praiſe God, but *Jeruſalem and Sion*; his name is nowhere ſo great as in *Iſrael*, *Pſal.*76.1. whether we reſpect his own manifeſtations of himſelf in his word and gracious covenant (which he hath magnified *above all his name*, *Pſal.* 138.2. and which he hath ſhewed unto his Church, and not unto others, *Pſal.*148.19,20.) or his peoples chearful adoration of him, and truſt in him according to the tenor of that word; and thus they who are called by Gods name, are in ſpecial manner ſaid to be created for his glory, *Iſa.*43.7.

God hath *done moſt* for them, taken them *neareſt* unto himſelf, *Deut* 4.7. ſet them *a part*, and fitted them for his *own uſe*, *Pſal.*4 3. 2 *Tim.* 2.21. moſt notably *revealed* himſelf, and the *ſecrets* of his love unto them, *Matth.*11.25: *Pſal.*25.14. *Joh.*14.21 They are *moſt able* to praiſe him, becauſe they have his ſpecial and peculiar favour, called the *favour of his people*, *Pſal.* 106.4. He is *their own*, and property enlargeth

praiſe.

praiſe. Praiſe is the *language of Heaven*, beſt becomes thoſe who have been partakers of a *heavenly calling*, *Heb.*3.1. Excellent ſpeech is not *comely in the mouth of fools*, *Pro.*17.7. but *praiſe is comely for the upright*, Pſal.33.1. None can praiſe God in the pit, *the living, the living, he ſhall praiſe thee*, Iſa.38.19. No wicked man, how ſpecious or plauſible ſoever his profeſſions may be, is either ſo awed by the *greatneſs*, or affected with the *goodneſs* of God, as to ſanctifie the Lord in his *heart*, or to glorifie him in his *life*; his words are fair, his conſcience is foul; his pretences are gaudy and flouriſhing, but his affections are crooked and perverſe; as if a Cook ſhould poiſon his Lords dinner, and in the mean time ſhould garniſh the diſhes with painted or gilded vanities. If we cannot call God *our God*, if we have not by faith and hope an intereſt in his Covenant and ſpecial Mercies, if we be not by his love, ſhed abroad into our hearts, conformed to his will and ways; *flatter* him peradventure we may, but *glorifie* him we cannot; he that *ordereth his converſation aright*, is the man that *offereth praiſe, and glorifieth God*, Pſal. 50.23.

ὥσπερ σκολιὸς πυὸς ὀρθῶ χαρδί μαι ὲκ ἐναρμόζεται οὕτως ὲδὲ καρδίαις ἐναλιαστόφοις ἡ αἴνησις τῶ Θεῶ ὲπιπρεπει &c. Baſil. in Pſa.23

There is one ſpecial thing more to be noted concerning this duty, and that is the ingemination, Praiſe, Praiſe. It teacheth us

Πλατάνοις χαρίζεχαι χειμαζόμενοι, γινομένης δὲ ἀδίας πίλλαι χὴ λοιδορῆσι, Plutar. Apophth.

First, The natural *Sluggiſhneſs* and indiſpoſition which is in us unto this Duty. *Want* will make us importunate to obtain good things, but when our wants are ſupplied, how few are there who

who think of returning *praiſes* unto God? All the ten Leapers were clamorous for *mercy*, but there was but one of them, and he a ſtranger that returned *glory* to God, *Luk.*17.12,13,18. We are in this caſe like Fiſhermens Weels, wide at that end which lets in *Mercies*, but narrow there where we ſhould let out our *praiſes*. Our *Mercies* are like *Gideons* dew on the *ground*, very copious; our *praiſes* like his dew on the *fleece*, very narrow and contracted. Mercies run into us, as *Jordan* into the dead Sea, where they are all buried in oblivion. The Lord had ſaved *Iſrael* from ſore bondage in *Egypt*, multipled his judgments on their enemies, and his merces unto them, had wrought *wonders* for them, and *terrible* things which they looked not for; and yet all theſe *mercies*, multitudes of mercies, *wonders*, manifold wonders (which of all things make the deepeſt impreſſion upon memory) were all forgotten, and that quickly, neither did they ſay where is the Lord that brought us out of *Egypt? Pſal* 78. 11.,2,,3. *Pſal.*106.13,21,22 *Jer.*2.6.

Secondly, The ardent *Zeal* of the Pſalmiſt to have God receive his due. The duller mens hearts are, the more importunity ſhould Gods Meſſengers uſe to draw them unto duty. *When the Iron is blunt, we muſt put to the more ſtrength*, *Eccleſ.*10.10. Hence thoſe frequent iterations in Scripture to awaken men out of their *dulneſs*; *Samuel*, *Samuel*; *Saul*, *Saul*; *O Earth*, *Earth*, *Earth*, hear the word of the Lord, *Jer.* 22.29. *Precept upon precept*, *precept upon precept*, *line upon*

upon line, line upon line, here a little, there a little, *Iſa.* 28.13. It is called *whetting of the Law*, with ſtroke upon ſtroke, often and earneſt inculcating of it, *Deut.* 6.7. *faſtning of nails*, with blow upon blow, *Eccleſ.* 12.11. One threatning will not awaken ſtubborn ſinners; we have *ſeven* upon *ſeven*, *Levit.* 26. 18,21,24,28. One curſe will not ſtartle the heart of a proud Phariſee; they muſt have *woe* upon *woe*, *Matth.* 23. 13--29. When the Pſalmiſt hath recounted various mercies, he doth rather wiſh and perſwade, then expect a return of praiſe, and that with a quadruple Ingemination, *O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men*, Pſal. 107. 8,15, 21,31.

Thirdly, the great *neceſsity* of this Duty; when the Lord calleth often for one thing, we muſt needs conclude that it is *unum neceſſarium*, one very neceſſary thing. The Hebrew expreſſion of a ſuperlative is by doubling the word, *good, good*, that is exceeding good; *Holy, holy, holy*, that is, moſt exceeding holy; thou ſhalt follow *Juſtice, Juſtice*, that is, thou ſhalt be moſt juſt; ſo here, *praiſe, praiſe*, ſeems to note a more then ordinary excellency and neceſſity in this Duty.

Fourthly, The *manner* and *meaſure* how this Duty is to be performed, *Again, again*; with redoubled Affections. There is no Affection more copious and multiplying then that *of joy*, *Phil.* 4.4. It enlargeth and expandeth the heart, it breaketh out

out into ſerenity of countenance, into fluency of expreſſions, into active and vigorous geſtures, as *Davids*, into leaping and dancing before the Ark. If we look into all the Scripture we ſhall ſeldom finde ſo frequent and emphatical *ingeminations*, as in this of praiſing God. *Who is like unto thee O Lord amongſt the gods? who is like thee?* Glorious in holineſs, fearful in praiſes, doing wonders? *Exod.*15.11. *Awake, awake Deborah, awake, awake, utter a ſong, ariſe Barak, &c.* Judg.5.12. *Bleſs the Lord, O my ſoul,* all that is within me *bleſs his holy name*; *Bleſs the Lord, O my ſoul, bleſs the Lord ye his Angels, bleſs the Lord ye his hoſts, bleſs the Lord all his works, bleſs the Lord O my ſoul,* Pſal.103.1,2,20,21,22. In the laſt Pſalm, containing but ſix verſes, we are called upon thirteen times to *praiſe the Lord*, Jewels are made of divers precious ſtones couched together: *praiſe* is a *Jewel*, a comely, a beautifying thing, *Pſal.*33.1. and we finde one of theſe Jewels are made up of no fewer then ſix and twenty ingeminations, *Pſal.*136. *praiſe* him for his *greatneſs*, he is *the Lord*; and again, *praiſe* him for his *goodneſs*, he is *thy God*. If a man ſhew me a precious and ſtately thing, I ſhall be thankful out of *curioſity*, as for a *favor*; but if he ſhew it, and then give it, I ſhall be a thouſand times thankful, as for a rare *bounty*. *Great*, and *Good*, and *Mine*; nothing will move thankfulneſs, if *excellency* and *property* will not: The *Greatneſs* of his *power* mine to keep me, the *greatneſs* of his *Wiſdom* mine to counſel me,

the *greatneſs* of his *Grace* mine to ſanctifie me, the *greatneſs* of his *Glory* mine to ſave me; who ſhould be thankfull, if not they who want nothing? And who can be ſaid to want any thing who have God for their God? The Lord, ſaith *David*, is my ſhepheard, *I ſhall not want*, Pſal. 23. 1.

Of this excellent Doctrine I ſhall make theſe two Uſes, and then ſpeak a little to the preſent occaſion, and ſo conclude.

Firſt, We ſhould learn from hence to bewail our long and great unthankfulneſs under as many and wonderful mercies, as ſcarce any Nation under heaven is able to parallel. Unthankfulneſs is not ſetting ſo high a price as we ought upon a good Land, quiet Habitations, fair Eſtates, peaceable Borders flouriſhing Fields, abundance of Men, Cattel, Wealth, Trade, Strength, and all other good things. Unthankfulneſs for that which the Apoſtle calleth *the riches of the world*, and the *ſalvation of the Gentiles*, *Rom.* 11. 11, 12. for the Oracles of God, the Ark of his preſence, the glorious light of his Goſpel, and powerful means of grace and ſalvation, in abundance of which I know not whether any Countries on the earth can outvy and ſurpaſs this of ours. Unthankfulneſs (which is worſe) in abuſing mercies, *waxing fat* by them, and then *kicking* againſt the Author of them, *filling* our ſelves in our paſtures, and then forgetting God, making them rather the fuel

fuel of our *luſts* againſt him, then the arguments of our *love* unto him; turning peace into ſecurity, and plenty into exceſs, and grace into laſciviouſneſs, and pardoning mercy into preſumption of ſinning, multitudes making little other uſe of the Goſpel then that which the Goſpel doth abominate, to *continue in ſin that grace may abound*; to drink poiſon the more freely, becauſe they have an Antidote by them. Nay, which is yet more prodigious, not uſing nor improving mercies when we were in danger to *loſe* them, when war and deſolation ſhould have taught us to value them; to weep, and bleed, and languiſh, and have *grey hairs* upon us, to be *ſet on fire round about*, and even then to lay nothing to heart, nor to return to the Lord, *nor ſeek him for all that*; to cement our ſouls and our luſts together with mortar tempered with our own blood and tears, to be wanton and dally with mercies, when they were ready to depart from us; and now when there is *reſpite*, and the Lord hath given us a *little reviving*, and put the ſword into the *Scabbard*, to become thereupon like *Agag* proud and delicate, becauſe the bitterneſs of death ſeemeth to be paſt; to abuſe outward and inward *Liberty*, not only with ſenſual exceſs and luxury, but with prodigies of wilde and wanton errors, with a civil War of *Doctrines*, as before of *Blood*; this is an aggravation of unthankfulneſs, then which I know not whether there can be an higher given. The *not uſing* a mercy, is to be unthankful for it; how much more ſad account muſt men give

Hoſ. 7. 9, 10, Iſa. 42. 25. Exod. 8. 15. Ezra 9. 8. Jer. 47. 6. 1 Sam. 15. 32.

of *abuſed mercies*? of *requiting* the goodneſs of the Lord with *forſaking* of him; the culture and Husbandry, the rain and dew which he hath beſtowed upon them with *thorns and briars*? *Deut.*32.6. *Luk.*13.7 *Heb.*6.7. As the greater heat of the Sun doth more ſpeedily ripen fruit, ſo do great mercies haſten the maturity of ſin, and make them as the *rod of an Almond tree*, which bloſſometh before other trees, *Jer.*1.11. or as a *Basket of ſummer fruit*, which is quickly ripe. *Amos* 8.1. It is a ſwineiſh thing at the ſame time to *feed* on bleſſings, and to *trample* them under foot, to *live* upon them, and yet to *defile* and *deſpiſe* them.

Secondly, We ſhould be exhorted unto the careful practice of this excellent Duty. I ſhall not go out of the Text for Motives hereunto.

1. He hath *ſtrengthned the Bars of our Gates*, we are not by the power or machinations of Enemies devoured or diſſolved, we have yet the face of a potent Nation, notwithſtanding the devices of any to diſſipate our Laws, or to reduce us to confuſion.

2. He hath *bleſſed our Children within us*, though the ſword have devoured thouſands, and might juſtly have ſwallowed the blood of many more, ſhould the Lord have dealt with us according to our provocations; yet our ſtreets, our fields, our Cities, our Churches are ſtill full, *old men with their ſtaves*, *little children playing* in the ſtreets, with as much ſecurity as before.

3. He

3. He hath given *peace in our Borders.* When *Ephraim* was againſt *Manaſſe*, and *Manaſſe* againſt *Ephraim*, no man ſpared his brother, when the Land did eat the fleſh of its own arms, when the ſtrength of battel was poured out in every corner, as if the Lord would have conſumed us all at once, then was he pleaſed to try us once again with the keeping of ſo rich a Jewel as *peace.* And when thereafter he raiſed up againſt us new Enemies and troubles by Sea, whereby trade was obſtructed, treaſure exhauſted, Proteſtant Religion in danger to be weakned, and unhappy hoſtilities like to have continued amongſt neighbour Nations, which had been before confederate and in amity, this evill likewiſe the Lord put a ſtop unto, and made he Sea, which *wrought and was tempeſtuous*, quiet and calm again, and thus hath confirmed *peace in our borders*, and abated the hopes which the enemies of the Reformed Religion had entertained upon thoſe unhappy differences.

4. He hath *fed us with the fat and marrow of the wheat*, crowned the year with his goodneſs, the Fields and the paſtures ſing; he hath ſent a plentiful rain, and refreſhed the earth, the fields and the clouds, and the Sun have been confederate and at an agreement to empty the bleſſings, wherewith God hath filled them, into our boſoms, according to thoſe gracious promiſes, *Hoſ.* 2. 1 22. *Zach.* 8 12.

5. He ſuffereth us yet to call *him our God* he is ſtill in the midſt of us, we have yet the cuſtody of his

his oracles, and liberty of his worſhip; he hath not yet given us a *bill of Divorce*, nor caſt us out of his ſight, as our ſins have deſerved. What great reaſon have we to ingeminate *praiſes*, when the Lord is pleaſed to multiply mercies? Who would ever *miſtruſt* ſuch a *God* who can ſo powerfully and ſo ſuddenly help? Who would ever *provoke* ſuch a *God* who can as eaſily and as ſpeedily deſtroy? Who would truſt in *bars* and *gates*, in Caſtles and Armies, in Ships and Navies, and leave him out who is the *ſtrength* of them all? Who would not truſt in him who is a *God near*, and a *God a far off*, a *God* in the *Gate*, in the *City*, in the *field*, in the *border*, on the *land*, on the *ſea*, whoſe way is in the *ſanctuary*, and his path in the *great waters? Who would not fear thee, O King of Nations, and glorifie thy name? for unto thee it doth appertain, who alone art glorious in holineſs, fearful in praiſes, doing wonders.*

I ſhall conclude all with a few words unto you, the *Officers* and Repreſentatives of this *great City*, into whoſe hearts the Lord hath put ſo worthy and pious a reſolution as to appoint this day, in the which to recount his mercies, and to ſpeak good of his name. And albeit your ſelves who are beſt acquainted with the ſtate of the *City*, and Gods dealings therewith, can more abundantly preſent to your own thoughts, variety of particulars of *divine goodneſs* then I who am but a ſtranger can, yet give me leave to be your Remembrancer in theſe few.

1. Be pleaſed to look back on thoſe bloody

Marian

Marian days, when the ſtreets of this City were defiled with the blood of *Martyrs*, when the bleſſed members of Chriſt were drawn from Cole houſes and Priſons to Stakes and flames, and conſider the indefatigable and crafty endeavors, which have been from time to time by that party uſed (and no doubt they are as unwearied now as ever, though haply they are under new ſhapes and diſguiſes) to reduce us back again. And conſider the purity of Evangelical *Doctrine* and Worſhip, and the great liberty you now enjoy therein (The Lord pardon, pitty, and rebuke thoſe, who either through *ignorance* or *prophaneſs*, do play the wantons with ſuch a benefit, and abuſe it, to the rending and cauſing of breaches in the Church of Chriſt.)

2. Look on the ſore *plagues* which have heretofore reigned in this place, emptying the City of all that could fly, and ſending Armies of thoſe that remained weekly to the grave. The City is probably now much more populous, many thouſands of houſes being ſince that time newly erected, and few either of the old or new without Inhabitants; yet for theſe many years this raging diſeaſe hath been baniſhed from this place, when probably it might have been a double Judgment unto you, and you have that bleſſing which the Lord promiſed *Jeruſalem*, *Zach.* 8. 5. made good unto you, *The ſtreets of the City full of Boys and Girls playing in thoſe ſtreets*, where, in the days of peſtilence, graſs grew for emptineſs and deſolation.

3. Look on the late bloody *Wars*, when the Lord poured out on the Nation the *ſtrength of battel*,

battel, and set it on *fire round about*, *Ephraim Manasse*, and *Manasse Ephraim*, when the people were as *the fuel of the fire*; you here heard not the prancing of the *horses*, nor the rattling of the *wheels*, you saw not the glittering of the *swords*, nor the displaying of the *banners*, you were not witnesses of the confusions which other places saw and felt. Your houses were not shaken with the roaring of the *Canon*, nor your wives made *Widows*, or your children *orphans* by the edge of the *sword*: Your City was then like the top of the hill at *Kephidim* where *Aaron* and *Hur* held up the hands of *Moses*; no hands lifted up here to *fight* but onely to *pray*; no siege here, but that about the Throne of Grace, *ut ad Deum quasi manu factâ, precationibus ambiamus orantes*; no warring or wrestling here but that of *Jacob* with the Angel. This City was as it were the *Chappel*, the *Oratory* of the Nation.

Tertul. Apol.

4 Look back on the late heavy blows by *fire* in this City; that sad and sudden blast by Gunpowder on Tower hill, whereby divers persons perished; those dangerous fires afterwards in other places, unto which the Lord could have given a commission to have spread and diffused it self into an universal conflagration; the merciful rebuke which was upon the *fire* then, and the safety you have since enjoyed from such dangers. And truly when I consider how many Trades there are in this City which deal in *combustible* matters, Powder, Flax, Hemp, Pitch, Tar, Turpentine, Hops, Tallow, Paper, Oyl, and many other like, the casualties

and

and careleſneſs which may be in many amongſt ſo great a multitude, by knocking of Links, by miſplacing of Candles, by falling down or ſparkling of fire, by blowing out of Tobacco, and many other miſcarriages not eaſily ennumerable, it is an evident demonſtration of Gods watching over ſuch a City, and being himſelf *a wall of fire* about it, and giving his Miniſters, who are a *flame of fire*, a ſpecial charge over it, that other *fires* do not break out in it.

5. Conſider the goodneſs of God to this City, in giving it zealous and faithful *Magiſtrates*, who make it their buſineſs to be vigilant over the good of this place, who lay next their hearts the proſperity thereof, to encourage vertue, to puniſh and ſuppreſs wickedneſs, to preſerve peace, to prevent prophaneſs, to look to the health and good order of the place.

6. Conſider the goodneſs of God unto you in a learned and a faithful *Miniſtry*, what endeavors ſome have uſed to cry them down, and to leave this Nation as ſheep without ſhepheards; the copious and abundant light of the Goſpel which ſhineth on this place, this City being *filled with the knowledge of the Lord as the waters cover the Sea*. If any City in the world may at this day be called as *Jeruſalem* once was, a *City of Truth*, a *holy Mountain*, in regard I mean of the *doctrine* of *truth* and *holineſs* preached therein, then certainly this may. Inſomuch that Forraigners, *Hungarians*, *Germans*, *Batavians*, others learn our language, and come over to this City, that they may

hear your Preachers, and read your Engliſh Divines.

In one word, look unto the *concurrence* with all Countries at home, all foreign Nations abroad do joyn in, to ſend *variety* of bleſſings and comforts unto this City. As the beams of the ſun are united in a Burning-glaſs, ſo variety of bleſſings meets from a wide circumference in ſuch a center as this. The *Sea* ſends you in Fiſh, and the *Air* Foul, the *Fields* Corn, and the *Paſtures* Cattel. Some Countries *adorn* you with Silks and Jewels; ſome *warm* you with Furs and Cottens; ſome *heal* you with Drugs and Balſoms; others *comfort* and refreſh you with Wines and Spices; ſome ſend in Materials to *build* your houſes, others ſend you in furniture for your *ſhips*; read *Ezek.* 27. and that will ſhew you the benefits of a *Celebre Emporium*.

And when you have viewed theſe mercies, look on the many and prodigious *ſins* whereby the Lord is provoked in this place to withdraw theſe mercies from it. Sins made much the more atrocious by the *mercies* and *light* againſt which they are committed, *Joh* 15.22 *Amos* 3.2.

Now then, as the Lord hath put into your hearts to conſecrate this day unto his *praiſe*, and to ſtir up one another *to ſpeak good of his name*, be pleaſed to ſet your ſelves ſeriouſly about it. Conſider it is not the work of the lips alone (though it conſiſt much in *uttering* the loving kindneſs, and in *ſinging* aloud of the goodneſs of the Lord.) Remember what *David* that great Artiſt in Divine

praiſes

praiſes did, *Pſ.* 103. 1. He calls upon *his ſoul*, and upon *all that was within to bleſs Gods holy name.* Our *Mindes* ſhould bleſs him by meditation on his goodneſs, and admiration of his mercy; our *Heads* ſhould ſtudy and contrive what to do to bring honour unto the name of ſo great a God; our *Hearts*, Wills and Affections ſhould reſolve, to take the *cup of ſalvation*, to *call upon his name*, to *love the Lord* becauſe he hath heard our ſupplication, *Pſal.* 116. 1. *to fear the Lord and his goodneſs*, Hoſ. 3. 5. conſidering *how great things he hath done for us*, 1 Sam. 12. 24. Our *Mouths* ſhould make report what he hath done for our ſouls, for our families, for our Cities, for our people. Our *Hands* ſhould praiſe the Lord by rendring back out of his own bleſſings (for *of his own onely do we give him*, 1 Chron. 29. 14.) Some homage and acknowledgment that we hold all from him. We read of the *Lords offering*, *Exod.* 35. 21. and of the *Lords tribute*, *Num.* 31. 28. *Lev.* 5. 15. The antients called them Χαρισματα, things belonging unto the Lord. It is true, *our goodneſs extendeth not unto him*, a man *cannot be profitable unto God*, yet we muſt *obey* him, though we cannot do him good. Firſt therefore let us *give our ſelves* unto him, and by a ſolemn *covenant* become the Lords people, 2 *Chron.* 23. 16. 2 *Cor.* 8 5. reſolving as a purchaſed people to *live to him*, and *not unto our ſelves*, Rom. 14. 7, 8. and when we have given *our ſelves* to God, we ſhall more readily give him whatever elſe he requireth; for every thing elſe will follow a mans *ſelf*. Let us therefore labour

for large hearts towards God, to be *rich in good works, ready to diſtribute, willing to communicate.* No riches are *durable*, but thoſe that are *conſecrated* unto God, *Iſa.*23.18. Manna in the *houſe* had *worms*, Manna in the *Tabernacle* endured. Ruſt ſeiſeth on mettal that *lies ſtill*; keep it in *motion* and it never ruſteth; there is a *ſcattering*, Solomon ſaith, *which tendeth to encreaſe*, Prov. 11.24. *He hath diſperſed*, ſaith the Pſalmiſt, *he hath given to the poor, his righteouſneſs endureth for ever, his horn ſhall be exalted with honour*, Pſal. 112.9. Men will buy great honour at a dear rate, *Act.*22.28. Here Alms deeds, which uſe not to be very great ſums exalt a man unto honour. *Riches* take *wings*, *righteouſneſs* onely *endureth. Our glory will not go after us*, we ſhall carry nothing of our wealth with us, *Pſal.* 49.17. but our *works* will follow us into another world, *Rev.*14.13, when you trade into other Nations, you cannot tranſport their *money* and *treaſure*, but if you turn them into other *commodities*, them you may tranſport to another Country: ſo our *ſilver* and *gold* we cannot carry to heaven with us, but turn them into *good works*, and they will follow you as far as heaven. In *trading* I ſuppoſe you eſteem it a very fair return if you get one in five, but in *ſowing* you part with one, and haply reap ten in the Harveſt; and to be ſure when the *ſowing* is on earth, and the *reaping* in heaven, we ſhall have a better return then *Iſaac* had, who reaped an *hundred fold*, *Gen.* 26.12. As *Sanctuary* meaſure was double to other meaſures, ſo *Sanctuary* returns are double, centuple to other returns.

Ask

Ask then your ſouls the queſtion, *What ſhall I render unto the Lord*, what ſhall I do for ſo good a God? I have my life, my comforts, my ſoul, my heaven from him, what ſhall I do for his name? Remember you have the *truth* of God, a precious *depoſitum* which *Solomon* bids us *buy* and not ſell, *Prov.*23.23. Countenance it, propagate it as you are able. Hypocrits will be at great charges for a *falſe* way to heaven, *thouſands of Rams, rivers of oyl, Mic.*6.7,8. Be you ready with heart and hand to further the *truth*. You have it, many places want it; there are places where two, three, four towns belong to one *Pariſh*, where the maintenance of the Goſpel is not twenty pounds a year; many a ſoul may go to hell in ſuch places for want of the *Goſpel*. Many haply of you are riſen to great eſtates, who may remember ſuch *famiſhed Congregations* in the Countries where you were born. O then if you have *ſeen and taſted how good the Lord is* to your ſouls, endeavor to *ſnatch others out of the fire* that they may taſte of Gods goodneſs too Hap'y it may lie in your way and power to ſtir up *ſuperiors* to take ſome courſe in ſo neceſſary a work as this. Shew your ſelves *valiant for the truth*, ſtudy what may be done to preſerve it, and to remove that deluge of *errors* which would plunder you of it; remember *David, Joſiah, Nehemiah* what they did for the Houſe of God and the Offices thereof. You have the Meſſengers and *Ambaſſadors* of Chriſt, remember what *Hezekiah* did, *He ſpake comfortably to thoſe that taught the good knowledge of the Lord*, 2 Chron.30.22. Remember

ber what your ſelves in this City have been famous for, in this buſineſs of encouraging your faithful Miniſters, and as the Lord ſpeaking of the diſtreſs of *Jeruſalem*, which ſhould have no parallel to liken it unto, ſaid *Ariel ſhall be as Ariel*, *Iſa.* 29. 2. ſo let *London*, in this particular be as *London*, continue to love, to countenance, to eſteem *beautiful the feet of thoſe that bring glad tidings of peace.* Shew your honour to the Lord, by your love to his Officers; it will be ſo much the more your crown and comfort, by how much the more they are reproached by others.

Laſtly, You have the poor *Members of Chriſt* amongſt you. He indeed who was once poor, and was *miniſtred unto* himſelf, *Luk* 8 3. is now in *glory*, but he is *cold*, and *hungry*, and *naked*, and *ſick*, and ſuffers in many of his members ſtill, *Col.* 1. 24. Help them with your *bounty* as *Chriſtians*, help them with your orders and *authority* as *Magiſtrates*; where you can do neither, help them with your *prayers*, with your *comforts*, as *fellow-members*; *Rejoyce with them that rejoyce, and weep with them that weep*; remember, *none of us lives to himſelf, none of us dyes to himſelf*, we are the *Lords workmanſhip, created in Chriſt Jeſus unto good works, which he hath ordained that we ſhould walk in them.* Let it therefore be our chief care and ſtudy to live to *the praiſe of his glorious grace*, and to *ſhew forth the vertues of him that hath called us out of darkneſs into his marvellous light.* The more *glory* we bring unto our Lord on *earth*, the more *glory* doth he provide for us in *heaven.*

FINIS.

A

SERMON

Touching the Uſe of

Humane Learning.

PREACHED

In *MERCERS-CHAPPEL*,

AT THE

FUNERAL

Of that Learned Gentleman,

Mr. JOHN LANGLEY,

LATE

School-Maſter of *Pauls* School

in LONDON, on the 21 day of

September, 1657.

By ED REYNOLDS, D. D.

LONDON,

Printed by *T. N.* for GEORGE THOMASON at the Roſe and Crown in *Pauls* Church-yard, 1658.

To the Honorable

Sir Henry Yelverton, *Baronet.*

SIR,

THere is none amongſt all my noble Friends unto whom the Dedication of this Sermon doth more properly belong, then unto your Self. For beſides that debt of Honor which I owe to your Family, not onely for the favors received from your ſelf, but from your noble Father and Grandfather, now with God; When I conſider the very great love, and high eſteem which your Father did bear to that good man, at whoſe Funeral this Sermon was preached; unto whoſe care he intruſted the Two Props of his Family, your Self, and your moſt hopeful Brother (whom God took from that School to a celeſtial Academy) and withal, your own hereditary poſſeſsion of the ſame love and eſteem, as a grateful return unto this learned man for his ſpecial care in your education; and when I further remember the noble thoughts and ſingular honor which this worthy man ever had towards your Father, your ſelf, and all the Relations of your Family; it was not poſsible for me to look further for a name to inſcribe before this ſmal Book. I have therefore aſſumed the boldneſs to put ſo poor a teſtimony of thoſe honorable affections which I owe unto you, and of that great love which I bear to the name

of that good man, who was ſo dear unto you, into your hands; as knowing withal how much the Argument of this Sermon would be acceptable unto you, who can experimentally ſubſcribe to the excellency and uſe of that Learning *which it pleadeth for, and as an eye and ear witneſs can atteſt the Character of that worthy perſon, to whoſe Obſequies this laſt office of love was performed. My hearty prayer for you unto God is, that he will crown all thoſe great* Bleſſings *which he hath beſtowed upon you, with a more abundant greatneſs of his heavenly* Grace, *that you may be eminently ſerviceable to his great name, and may ſo tread in the ſteps of your worthy Progenitors (which I perſwade my ſelf you do) as not onely to keep up the life and power of Godlineſs in your own heart, and Family, but further to be a Comforter, Countenancer, and Encourager (as they were) both of learned and godly Miniſters, and of others who love the Lord Jeſus in ſincerity. To his gracious protection and bleſſing I commend you, and all yours, deſiring to be eſteemed*

Your moſt faithful and
humble Servant

ED. REYNOLDS.

A SERMON

Touching the uſe of

Humane Learning.

Acts 7. 22.

And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

IN the former Chapter we read of a diſpute between *Stephen*, and the members of a certain Synagogue in *Jeruſalem*, called the Synagogue of the *Libertines*, of ſuch Jews, who having been ſervants to the Romans, were manumitted and made free; for ſuch the Romans called *Libertines*; of which ſort of Jews, coming out of ſeveral parts of the world

Juſtin. Inſtit. l. 1. tit. 5. Vid. Roſin. Antiq. Rom. l. 1. c. 20. Et Calvini Lexic. juridic.

 that

that Colledge or Convention ſeemeth to have been made up. Or, as *Grotius* ſuppoſeth, was built by them at *Jeruſalem* for their Countrymen and Proſelytes, as there are at *Rome* and *Rhemes* Colledges for Engliſh Papiſts.

Iſtæ ſunt hæreticorum machinæ, ut convicti de perfidia, ad maledicta ſe conferant Hier. Apol. 2. adverſ. Ruffianum.

The iſſue of this Diſputation was, that being worſted at *Arguments*, theſe Libertines do betake themſelves to *calumnies*, and falſe accuſations, as the *Phariſees* when their *reaſons* were ſpent, were wont to take up *ſtones* to throw at Chriſt. They bring him from a *ſcholaſtical* to a *judicial* defence, from the *Colledge* to the *Council*, and by falſe witneſſes charge him with *blaſphemy againſt Moſes and God.* Whereupon, being *pro forma*, permitted to make his defence (for perſecuters will manage their cruelties under a form of Law, that they may appear the more ſpecious) he doth it largely with much wiſdom and courage.

The ſcope of the Sermon is to ſhew (upon a fair *Iſſue* with his accuſers) that he was *not guilty* of the charge given in againſt him, that it did not follow, becauſe he affirmed that Chriſt would *deſtroy the Temple, and change the cuſtoms which Moſes delivered*, that therefore he blaſphemed either *Moſes* or God; The *Argument* of his juſtification, is by an *Hiſtorical Induction*; 1. If *Abraham*, *Iſaak*, *Jacob* and *Joſeph* worſhipped God *without a Temple*, and without ſuch cuſtoms as *Moſes* delivered, and *Moſes* did without blaſphemy againſt them, make that alteration which God was pleaſed to command him to make: Then the Worſhip of God is not peremptorily con-

confined to an *outward Temple*, or a *Moſaical* miniſtration. But *Abraham*, *Iſaak*, *Jacob* and *Joſeph* by obeying the commands and beleeving the promiſes of God, did acceptably worſhip him without a *Temple* or *Moſaical Ceremonies*; therefore it is no blaſphemy to ſay that God may ſo be worſhipped. 2. Again, if *Moſes*, a great, a learned, a mighty Ruler and Deliverer, did aſſure the people that a *Prophet God would raiſe* who ſhould do as he had done, make *new inſtitutions*, and ſet up a more excellent way of *Worſhip*, then it was no blaſphemy againſt *Moſes* or God, to ſay, that the cuſtoms by him introduced ſhould be by that Prophet altered. But *Moſes* himſelf did teach the people thus to beleeve: Therefore *Stephen* teaching the ſame did not blaſpheme *Moſes*. 3. Again, that which was not *blaſphemy* to affirm of the *Tabernacle*, though it were ſet up by Gods ſpecial appointment unto *Moſes*, is not blaſphemy to affirm of the Temple. But it was not *blaſphemy* to affirm the uſe of the *Tabernacle* to have been *temporary*, and conſequently alterable; therefore to affirm the ſame of the *Temple* is not blaſphemy. Eſpecially, ſince the Lord hath ſaid, that *he dwelleth not in Temples made with hands*.

Together with theſe ſtrong *Arguments* are interwoven *apologetical Reprehenſions*; *Stephen* juſtifying himſelf againſt their accuſations now, by the ſame *Argument* whereby *Moſes* was to be juſtified againſt their Fathers before. *Moſes* did by *wonders* and *ſigns* in *Egypt*, in the red Sea, in the Wilderneſs prove himſelf to be a *Ruler* and

Judge ſent of God, and yet *your Fathers would not obey but thruſt him from them*, and made a Calf to worſhip. Now the Lord hath raiſed up the *Prophet* whom *Moſe* foretold, who by *ſigns and wonders* did prove himſelf to be of God, but you thruſt him from you, and *reſiſt the Holy Ghoſt as your Fathers did.* And your refuſing of *Jeſus* is no more argument againſt his doctrine and inſtitutions, then their refuſing of *Moſes*, was an Argument againſt his. In as much as you are not able to alleadge any thing why your Fathers ſhould have beleeved *Moſes*, which we are not able to alleadge, why you ought [redacted] to beleeve Chriſt.

Unto this ſtrong defence of *Stephen*, neither the *Judges* nor his *Accuſers* make any reply by way of Argument; but though he profeſſed himſelf to be at that time an *eye Witneſs* of the truth of Jeſus his being in glory, yet in a rage and outcry they *caſt him out of the City and ſtoned him.* The ſtronger were his Arguments for the truth, the more exceſſive was their malice againſt him for it.

The words of the Text are a branch of the ſecond *Argument*, drawn from the teſtimony of *Moſes*, and the hiſtorical narration touching him: and they contain the fruit which followed upon the *noble education*, which he received from the hand and care of *Pharaohs* Daughter; he ſo proſpered under it, that he *became learned in all the wiſdom of the Egyptians*, and was a mighty man both for

Orato-

Oratory and *Action*. The Lord by theſe civil accompliſhments fitting him in part for the Government whereunto he reſerved him.

In the Words we have firſt, his *intellectual perfections*. He was *Learn'd* and inſtructed, together with the object of that *Learning*, *All the wiſdom of the Egyptians*.

Secondly, His *civil, moral and religious perfections*; a mighty man for *Elocution*, a mighty man for *Action*. He improved and put forth his intellectual abilities for the good and ſervice of others, laid up all his power to do good to his Brethren, in due time when God ſhould call him thereunto.

Moſes was *learned*, or inſtructed and inſtituted. It noteth *acquired Knowledge*, by the benefit of learned Education. *In all the wiſedom of the Egyptians*; that Nation was antiently famous for *wiſedom*: From thence ſome think that the Grecians derived their learning; for we read in *Diodorus Siculus*, and others, that *Orpheus*, *Homer*, *Pythagoras*, *Plato*, *Lycurgus*, *Solon*, and others did travel into *Egypt* for inſtitution. But *Cadmus* who firſt brought Letters into *Greece*, was a *Phanitian*, as *Euſebius*, and after him other learned men have fully proved. Therefore from the Egyptians the Greeks did not primitively derive their Learning. What this wiſdom of the Egyptians was, wherein *Moſes* was learned, is by *Philo* in the life of *Moſes*, by *Diodorus Siculus*, *lib.* 1. *c.* 2. By *Sixtus Senenſis*, *Biblioth. lib.* 2. and others deſcribed, viz. *Mathematicks*, *Aſtronomy*, *Geometry*,

Died. Sicul. l. 1.

Euſeb. de præp. Evang. l. 10. *ſect.* 5 *Bochart. Geograph. ſacra. lib.* 1. *c.* 19 20.

metry, *Arithmetick*, *Muſick*, *Natural Philoſophy*, *Phyſick*, *Symbolical*, and *Hieroglyphical* Writing, *Civil* and *Political* Knowledge, for which that people ſeemeth to have been famous, *Iſa.* 19. 11--14.

I ſhall not here enquire into the moſt antient riſe or *original of Learning*, or ſeat thereof, which ſome carry beyond the *Flood*, and tell us of Pillars with Hebrew Inſcriptions and Characters ſet up by *Enoch* and *Seth*; Nor ſhall I inquire whence the Egyptians derived their Learning, which ſome aſcribe to *Joſeph* and the people of the *Jews* living there: Others to *Abraham*, of whoſe being in *Egypt* we read, *Gen.*12.10. It is ſufficient for us to know, that at this time there was Learning there, and that *Moſes* was brought up and proved excellent in it.

*Joſeph. Antiq. l.*1. *Alex. Poly Hiſt. apud Euſeb. de præpar. Evang. l.*9 *c.*17.

Now we may here obſerve, Firſt, The great *care of the Kings Daughter* to bring up *Moſes* in *all kinde of good Literature*, that thereby he might be fit for ſuch great Services, as his ſo near relation to a Princes Court might probably have brought him unto. And truly ſo great hath been the care of *wiſe Heathens* in this particular (as we read of the *Lacedemonians*, *Perſians*, and others) as may juſtly put to ſhame many Chriſtians, who breed up their children many times ſo looſely, ſo ignorantly, ſo ſenſually, to gameing, ſporting and exceſs, as if an inheritance did ſerve to no other purpoſe but to make the Heir of it uſeleſs, and good for nothing. And as we ſee many times *good ground grow moſsy and barren*

ren for want of culture; ſo is it with good wits, which being neglected do uſually become more vitious then thoſe of leſs hope and pregnancy. The *foundations of an honorable* and comfortable *Age* are laid in the minority of children; if the *plant be* not kept ſtrait at firſt, the tree will be crooked incurably at the laſt. No doubt but *David* had ſpecial care of the education of *Solomon*; for quickneſs of parts, without ſpecial culture would hardly have arrived at ſo great a pitch of Learning, eſpecially in a diſpoſition, as the event proved, by nature ſenſual enough, and therefore he maketh mention both of *his Fathers and his Mothers* teaching him, *Prov.* 4. 1. 31. 1. It is as great a folly to lay up Eſtates for children, and to take no care of themſelves who muſt enjoy them, as to be curious for an *handſom Shoe*, and then to put it upon a *gouty foot*.

And the *greater* men are, the greater ſhould their care be for free and honorable, learned and religious education of their children. Firſt, Becauſe it is a very incongruous mixture, *greatneſs of eſtate*, and *meaneſs of underſtanding*; the one will be a perpetual blemiſh and reproach unto the other. Secondly, Becauſe there will be the more *fuel of luſt*, if Learning and Piety be not laid up to ſeaſon a full eſtate. We ſee nothing grow upon a fat heap of muck, but weeds and traſh: Therefore we find what great care *Theodoſius* had to have a good Tutor to ſhape the minds and manners of his children. The famous *Arſenius*, and *Joſephus* telleth us that *Moſes* had a ſpecial care of the

Niceph. l. 12. Joſeph. contr. Appion. l. 2.

the education of children in good Literature, and we find ſome evidence of it in the Scripture, where he commandeth the people to teach the words of the Law diligently unto their Children, *Deut.* 6.7.

And herein muſt our care exceed this of *Pharaohs* Daughter, we muſt ſo provide to breed up our Children unto wiſedom, as that we forget not the chief thing to have them ſeaſoned with the *knowledge and fear of God*, which is the onely true wiſdom, *Job* 28. 28. *Julian* the Apoſtate had great Schollars, *Mardonius* and *Maximus* to his Tutors, but being prophane Heathens and Scoffers at Chriſtian Religion, they laid the foundations of that deſperate Apoſtacy, whereby he fell from Chriſt to the Devil. He that begets a Fool, or by careleſs *breeding* maketh one, hath been the Author of his own ſorrow; *a wiſe Son maketh a glad Father. If thine heart be wiſe*, ſaith Solomon, *I ſhall rejoyce*, *Prov.* 23. 15. It is very ſad for children to have wicked Parents, who wholly neglect their Education, and of whom *Cyprian* tels us they will cry out at the laſt day, *Parentes ſenſimus parricidas*. Our Parents have been our Parricides.

Erasmus in Maxim. Serm. lib 5 c. 2.

Now then by this important duty we learn, 1. To ſet an high value upon ſuch *wiſe, learned and religious Tutors* as at any time we enjoy for the diſcarge of this great Work. And 2. To bewail it as a more then ordinary loſs, when men whom God hath every way fitted with Learning, induſtry, piety, and fidelity for ſo excellent a work

a work are by a ſudden ſtroke taken away from us.

We have conſidered the *Care* of the Kings Daughter for the education of *Moſes*; let us in the next place conſider, *the bleſsing of God* upon it, in that thereby *Moſes* was *learned in all the Learning of the Egyptians.*

Where firſt, It is very obſervable, the *different ends* which God had in his *Providence*, and ſhe in her particular *Care*; *She* intended, no doubt, the ſervice of *Pharoah*, *God* intended to qualifie him the better, to be a Ruler and a Deliverer of his *people* from *Pharoah*; *She* intended the *good of Egypt*, *God* intended the good of *Iſrael*. Many times *the wiſe and holy providence of God*, uſeth the diligence of one man to bring about effects for the good of others, which he never intended; as we ſee in *Joſephs* Brethren, and *Hamans* dictating the honor which was conferred upon *Mordecai* at that time, when he came to beg him for the Gallows which he had erected. God uſeth the counſels of men, to effect things by them which they never thought of. The *Aſſyrian* had his *work*, and God had his, *Iſa.* 10. 6, 7. *Judas* looked after *money*, *Caiphas* and the High Prieſts after *intereſt* and revenge, *Pilate* after *Caſar* and his favor; but *Gods end* was the *Salvation* of the World by the death of Chriſt. *In re una quam fecerunt, cauſa nonnna propter quam fecerunt.* God and Chriſt did it *in Charitate*, *Judas* and the Jews *in proditione.*

Vid. Aug. in Pſal. 75 & 93. & tract. 7. in ep. 1. Joannis. & epiſt 48. ad Vincentium.

2. We may here obſerve, that *Moſes* that great

Prophet, whom the Lord did after ſpeak unto mouth to mouth, *Num.*12.8. is commended for his skill in the learning and wiſdom of the Egyptians, a prophane Nation. *Even Humane, ſecular, and Exotick Learning is a noble gift of God*; and a very great Ornament and Honor unto the moſt excellent men. As it was mentioned for the honor of *Daniel* and his three Companions, that God *gave them knowledge and skill in all learning and wiſdom*, *Dan.*1.17. meaning, as appears ver.4. the Learning of the *Caldeans*: Not as if they were *Southſayers*, as the wiſe men of *Caldea* were; or *Moſes*, a *Magician* and Sorcerer, as the Wiſe-men of *Egypt* were, and as Heathen Writers charge him to have been. For the great miracles which *Moſes* did; and the interpretations of *dreams and viſions* by *Daniel*, were from God, and not from the Devil, by the help of any Magicall Inchantments. In like manner *Bezaleel* and *Aholiab* are commended by God for that *Wiſdom* and *Underſtanding*, which they had in all manner of cunning Workmanſhip, *Exod.*31.3--6. And it is mentioned for the honor of *Jabal*, *Jubal*, and *Tubal Cain*, that they were the firſt inventers of ſome particular uſeful Arts for the good of Humane Society, *Gen.* 4. 20, 21, 22. And of *Solomon*, that he ſpake of Trees from the Cedar tree in *Lebanon*, unto the Hyſſop that ſpringeth out of the wall, and that he ſpake alſo of Beaſts, and of Fowl, and of creeping things, and of Fiſhes, 1 *Reg.*4.33. The high eſteem which the Heathen had of the firſt Inventers of Liberal Sciences,

*Plin.l.*30.*c.*1.

ences and necessary Arts and Manufactures, is noted as one principal cause by *Diodorus Siculus*, and others, of the divine titles and honours which were given unto them. And *Paul* mentions it amongst other his priviledges, that he was brought up a Schollar at the *feet* of the learned *Gamaliel*, *Act.*22.3. Yea by that Apostle the Lord hath given so much honor unto *Humane Learning*, as three times to make mention of Heathen Poets, and their sayings. *Aratus*, *Act.*17.28. Τοῦ γὰρ καὶ γένος ἐσμὲν. *Menander*, 1 *Cor.*15.33. Φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. *Epimenides*, *Tit.*1.12. Κρῆτες ἀεὶ ψεῦσται, *&c.* Truth is Gods where ever it is found, *Res fisci est ubicunque natat*; as a Mine of Gold or Silver is the Kings in whose ground soever it be discovered. *Christianus Domini sui esse intelligit ubicunque invenerit veritatem*, saith *Austin.* A Christian knows that truth belongeth to Christ whereseever he finds it. And again, *Tibi serviat*, saith he, *quicquid utile puer didici.* As Israel took of the Egyptians, *jewels of Silver and jewels of Gold*, as *David* consecrated the Spoils of the *Philistims*, *Moabites*, *Syrians*, and all Nations whom he subdued to the Lord, 2 *Sam.*8.11. as the *Crown of the King of Rabbah*, was set upon the *head of David*, 2 *Sam.*12.30. so the spoils of all *secular Learning* are to be dedicated unto Christ, and the use of his Church, who is said to take from *Satan all his armor, and to divide the spoil*, *Luk.*11.22. For so in triumphs the enemies was disarmed, and the spoils carried in state before the Victors Chariot. Such spoils did *Origen*,

Lib 3 cap 5 & lib.5 c.15

Justin. Apol. 1

De doctr.Christ. l 2. cap. 18.39, 43. Confes. l.1. c.15.

Liv. dec. 4 l.9.

Tertullian, Cyprian, Clemens Alex. Justin, Cyril, Lactantius, Hierom, Austin, Basil, Nazianzen, Arnobius, &c. take from the Gentile Writers and devote them to the service of the Church of Christ.

Socrat. l. 5. c. 16 It is noted of *Theodosius* the Emperor, that when he destroyed the Temples of the Heathen Idols, in *Alexandria*, yet all the vessels and statues of Gold and Silver he converted to the use of the Christian Churches. Yea *etrus Ærodius* a learned Civilian

Decret. l. 1. tit. 8 cil. 4. out of *Procopius* telleth us, that the Christians did convert the very Idol Temples themselves into Churches, wherein to worship Christ. For if an *Idol*, *being nothing*, did not so defile meat, but that as a good creature (though not in idol communion) it might be eaten, if the conscience of no man were thereby offended, as the Apostle teacheth, 1 *Cor.* 8. 4-7. 10. 25. 28. Certainly neither doth it leave any such abiding pollution to any *place*, but that therein God may be worshipped, 2 *Tim.* 2. 8.

First, All good *Learning* and wisdom is *per se*, and in its own nature *desireable*, as an *ornament* and *perfection* to the mind, as a part of that Truth whereof God is the Author. There is a knowledge of God *natural* in and *by his works*: and a knowledge *supernatural* by revelation out of the Word; and though this be the principal, yet the other is not to be undervalued. *For the works of God are great, sought out of all them that have pleasure therein.* Psal. 111. 2. Now all *secular Learning* is the knowledge of Gods works, *æternæ veritatis particula*; a small emanation from eternal verity.

verity. *Philosophical* and *Mathematical Learning*, the knowledge of his *works* of *Creation*. *Historical* and *Political Learning*, the knowledge of his *works* of *Providence*. *Moral* and *Oeconomical* and *Civil Learning*, the knowledge of those remainders of his *Image* and *Law*, which are left in the minds of men, for their direction and conviction. *Grammatical*, *Rhetorical* and *Logical Learning*, the knowledge of the use of that *Reason* which God giveth us for imparting our minds, and evidencing our conceptions unto one another. So then all *true Learning* being a knowledge of the *works of God*, and of that *Truth* which he, who is the supreme verity, hath implanted in them, must needs be such as the *works* of God themselves are, *honorable* and *excellent*, and so *per se* desireable.

Secondly, All true Learning is desireable, for the *uses* whereunto it may be applied. We will consider these Uses.

1. In regard of *evil men*, many of whom are great Schollars, and eminent for various learning.

First, It serves to *beautifie* even them, and render them, as learned men, great *ornaments* to their generation; as many *harmful herbs* do bear *beautiful flowers*, and are upon that account special ornaments to the Gardens were they grow. Goodly *Statues* of Gold or Silver, though *dead*, though *hollow*, and without heart or vital parts, are yet of great value, and special honor to the places where erected. Such are even *prophane Learned men*, in regard of their Learning.

Secondly,

Secondly, It is useful unto them to *convince* them of *Gods glory* and *greatness*, of his *Soveraignty* and *Will*; and so if it be not *præexercitamentum*, as *Clemens Alexandrinus* calleth it, unto the more comfortable knowledge of him out of his *Word*, namely, to kindle in them a desire to know more of so great a God from thence, it will render them without excuse for abusing the knowledge which they have, *Rom.*1.19,20.

Thirdly, It is by accident useful another way, *viz.* by honest and assiduous labours in the pursuit of Learning, to keep them from the *Temptations* of divers lusts, which by a loose and an idle life would be more ready to assault them. If *David* had been at his *study*, when he was on his *house top*, he had not been tempted unto Adultery.

Fourthly, It makes them thus adorned *serviceable to humane Society*. Singular use have all Ages had of the learned labors of prophane Historians, Philosophers, Poets, Orators, Mathematicians, Physitians, Artists in divers kinds. And it is a comfort to any man to live to some *good purpose*, and to be serviceable to his own and future generations.

Fifthly, They are hereby useful to the Church of God: That God who can make use of the *sins* of men to do his people good by them, as of *Josephs* Brethren, to make way, by selling him, unto the safety of *Israel* and his Family; can make use of the gifts and tallents he bestows on wicked men for the service of good men. The hands

hands of thoſe that did themſelves periſh in the *Flood*, were imploied in building the *Ark* for *Noah* and his Family. It is true, very often wicked men do uſe their learning againſt God, as they do all other his good bleſſings. Learned wickedneſs is *Armata nequitia*, ſuch learning degenerates into Pride, Arrogance, Scorn, Atheiſm, Hereſie, contempt of godlineſs, (as *Philoſophers* are called by the Fathers, *Hæreticorum patriarchæ*, but all this is *accidental*, and the fruit of *luſt*.) Yet, as a *malignant Planet*, when in conjunction with a *good* one may have a benign influence; ſo it doth often fall out that they who are by *ſin enemies*, may by *learning* be *uſeful* to the Church. The Jews are bitter enemies to Chriſt, yet God hath by their care preſerved the old Scriptures from danger of corruption.

Αδικια ἐχουσα σπλα. Ariſt. Rhet. Tertul. ont. Hermog. 8. Apol. c 47.

Vid. Aug. de civ. Dei l. 18. c. 46. & in Pſal. 58.

2. In regard of *Holy men.*

Firſt, Though Learning be much inferior to *Holineſs*; There are *learned* Devils, there cannot be *holy* Devils (for Holineſs is the character of celeſtial not of infernal Angels, *Deut.* 33. 2.) yet in Holy men *Learning* is a rare *Ornament and acceſſion*, as the golden Ring to the Gem which is in it. Like the marriage of an *holy David* to a *beautiful Abigail.*

Secondly, It enableth them to do the more *ſervice* unto the *Church* of God, and the Truths of Religion. Every *good gift ſanctified* is in ſuch a way uſeful to the Church, as the proper nature and excellency of the gift doth admit. Sanctified *Wit beautifies* Religion, ſanctified *Reaſon* defends it,

it, ſanctified *power* protects it, ſanctified *Elocution* perſwades others to the love of it. As *different gifts* of the people, did with a different value ſerve the Tabernacle, the *ſtones of the Ephod*, more pretious then the *Badgers ſkins*; ſo though every good man is ready to offer willingly to the ſervice of the Church, yet great difference between the *learning* of a *Paul*, or the *eloquence* of an *Apollo*, or the *power* of a *Conſtantine*, or the *acuteneſs* of an *Auſtin*, or the *courage* of an *Athanaſius*, and the ordinary qualifications of inferior good men.

Thirdly, It enableth them to procure more *favor* and to bring more *reputation* unto *Religion*, by the greatneſs of parts wherein they may be otherwiſe ſerviceable unto them, with whom it concerneth Religion to have the honour thereof preſerved. God is pleaſed in his holy providence to make *other intereſts*, ſometimes a preſervative unto *Religion*, where it ſelf is not immediately and *per ſe* regarded. *Abaſuerus* was *amorous* and *uxorious*, and that induced him to favour the Jews, whoſe worſhip he cared not for. Thus it is uſeful in regard of holy men.

3. In regard of the *Church* and truth of *Religion*; It is uſeful as an *Handmaid*, in a way of *attendance* thereupon, and ſubſerviency thereunto ſeveral ways.

Legimus non ut teneamus ſed ut repudiemus. Ambroſ. proœm. in luc.

Firſt, Hereby the *antient Fathers* of the Church were furniſhed to confute the *Pagan* and *Idolatrous worſhip* of the Heathens out of their own Writers, as *Paul* did the Idolatry of *Athens* by the

the *inſcription* of their *own Altar*, *Act.*17,23. As *David* killed *Goliah* with his own *Sword*, as a tree is cut down by an Axe, the helve whereof was made out of a bough of the ſame tree; this courſe *Origin*, *Clem. Alex.* *Juſtin*, *Euſebius*, *Tertullian*, *Minutius Felix*, and many others of the Antients have taken, as likewiſe to ſhew that many doctrines of the *Scripture* have been owned even by *prophane Writers*; *One God* by *Plato*, one *firſt Cauſe* by *Ariſtotle*, *Divine Providence* by *Cicero*, the *laſt conflagration* by the *Stoicks*, *&c.* *Terul. de teſtim. Animæ cap.* 1.

Secondly, Hereby we ſhame *Chriſtians*, when out of prophane Writers we let them underſtand of the continency, juſtice, temperance, meekneſs, clemency, and other amiable moral Vertues of *Heathen* men, which they having abundantly more means, come ſo exceeding ſhort of; and that *Fabritius*, *Ariſtides*, *Antoninus*, *Epictetus*, and many other vertuous Heathens ſhall riſe up in judgement againſt them. 1 Cor. 11. 14.

Thirdly, Scriptures have much of *Poetry*, *Philoſophy*, *Mathematicks*, *Laws*, *Antiquities* and *cuſtoms* of other Countries in them; in the underſtanding of which by *ſecular Learning* we may be much aſſiſted. *Phyſicks* in Geneſis, *Ethicks* in Proverbs, *Logick* in the diſputations of the Prophets, of Chriſt and his Apoſtles, *Alluſions to the natures of Beaſts*, Sheep, Goats, Wolves, Lions, Doves, *&c.* Many alluſions in the Books of *Ezra*, *Nehemiah*, and *Eſther* to the cuſtoms *of the Perſians*, many paſſages in the Prophets illuſtrable out of the *Hiſtories* of the times and places to which *Vid. Alting. probl.* 2.

they refer, many expreſſions in the *New Teſtament* beſt explicable out of the *Roman Laws* and Antiquities. Many paſſages *exquiſitely paralleld* in humane Authors, and receiving much light from them, as that learned and good man Mr. *Gataker* hath obſerved.

Cinnus lib. 2. cap. 13.

Fourthly, The Hiſtories of the Scriptures, and the *Miracles of Moſes*, of *Chriſt* and his *Apoſtles* may even out of *Heathen Writers* be confirmed (and a teſtimony from Adverſaries is of great validity) this hath been largely and learnedly proved by *Mornay* and *Grotius* in their Books *de veritate Chriſtianæ Religionis.*

Hier. in Dan. 1.

Mornay. cap. 26

Grot. lib. 1. ſect 16. & lib 2. ſect. 5.

Fifthly, The knowledge of *Times* by the *Olympiads*, the *faſti Conſulares*, and other ſtanding ways of *computation* are exceeding neceſſary to the the exact diſtinguiſhing and digeſting of *ſacred Chronology*, and of the occurrences of Scripture to their *proper times*, as *Auſtin* hath noted.

De doct. Chriſt. l. 2. c. 28.

Sixthly, Many *Eccleſiaſtical* Writers, who either write againſt the *Gentiles*, or Apologetical Diſcourſes for *Chriſtian Religion*, cannot be clearly underſtood without the reading of Secular Authors; thoſe kind of Writings, as *Origen* againſt *Celſus*, *Tertullians* Apology, *Theodoret de curandis Græcorum Affectibus*, *Cyprian de Idolorum vanitate*, *Auſtin de Civitate Dei*, *Minutius Felix* his *Octavius*, and other the like, being *brimful* of ſuch kind of Learning, and alluſions thereunto.

To ſay nothing of the neceſſity of *Grammar* and *Tongues* to underſtand the words of *Scripture*; of *Logick* to underſtand the contexture, method,

1 Th. 5 21

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argumentation, and *Analysis* of Scripture; of *Rhetorick* to understand the *elegancies* of Scripture.

When I consider all these things I cannot but beleeve that the more learned men are (having *gracious hearts* as well as *learned heads*) the more sensible they are of their *insufficiency*, for so tremendous an imployment as the sound, solid, and judicious *preaching* of the word of God; and are more dismaid at the sense of their own wants for so weighty and arduous a service, then they do wonder at the boldness of illiterate men, who therefore venture with more confidence upon it, because they know not that variety of learning, as well as of spiritual wisdom and grace, which is requisite unto such an able discharge of it, as whereby a man may appear to be a *workman who needeth not to be ashamed, rightly dividing the Word of truth.*

We have considered some of the many uses of *Secular Learning*, and that within the sphear of one onely profession, that it is as a *dead hedge* wherewith men use to fence a quick one, or as *Basils* similitude is, as those *fulcimenta* upon which men do raise and bear up their Vines, or as ground colours upon which gold is to be over-laid. I shall conclude with a few inferences from this point for our use. *Hexam. Hom 5*

First, Though there be excellent use to be made of Humane Learning, yet it is to be used with *much caution*, as Physitians use *Opium*, or other dangerous things with their due correctives.

1. Use it, not *unnecessarily* where the nature of the matter doth not rationally call for it.

Some learned men have upon this account blamed ſome of the Antients, *Origen*, *Juſtin*, *Clemens Alexandrinus* and others, for mixing *Philoſophy* with *Theology*, out of an opinion thereby the eaſier to gain the *Gentiles* unto the Chriſtian *faith*. But none have been more blame-worthy in this caſe then the old *Schoolmen*, of whom *Melanchthon* ſaith, that their doctrine is chiefly made up of two things, *Philoſophy* and *Superſtition*; and therefore it is well obſerved by a learned man that *School-men* and *Canoniſts* have been the fountains of that corruption which hath infected the Church of Chriſt; the *School-men* in *doctrine*, by opinions of Popery; and the *Canoniſts* in *Diſcipline* by the ſtate of the Papacy, of which the main cauſe hath been the admitting of *Ariſtotle* and his Philoſophy, *In ipſa adyta & penetralia Eccleſiarum*, as *Hoſpinian* ſpeaketh. We finde even amongſt the Heathens, men were puniſhed for preſuming to diſpute of *heavenly* things, in the ſame manner as they did of *natural* cauſes; and for the like reaſon *Ætius* the Heretick being given to an eriſtical and contentious way of arguing in divine things, as one much addicted to Ariſtotelical learning, thereby purchaſed unto himſelf the Title of Atheiſt, as *Socrates* and *Sozomen* tell us.

2. Uſe it not *vain-gloriouſly*, and unto oſtentation. It is a puffing, a windy, a flatulent thing; *knowledge puffeth up*, 1 *Cor.* 8. 1. *Tertullian* calleth Philoſophers, *Gloriæ Animalia*. And I beleeve that this vanity doth ſcarce in any thing more

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Alting. Theol. probl part. 1. problem 2.
Melanct. Epiſt. pag 890.
Raynold. confer. with Hart. p. 72. vid. orat 2. Anti. Weigel.
ſuaviſſimi doctiſſimiq; viri D. Jan. Arrowſmith.
Hoſpinian. Hiſt. Jeſuit. in præf. et Hiſt. Sacram. p 401.
Cic. de nat. Deorum lib 1. de Prota. Abderit. Plutarch. in Nicia & in Pericle, de Anax. Socrat. l. 2. c 28 Sozom. l. 2. c. 14.

put forth it ſelf then in pride of Wit or Memory in this way of learning. We may learn the danger of it by the example of *Herod*, *Act.*12. who was ſmitten with Worms *becauſe he gave not God the glory.*

3 Uſe it not *proudly* with contempt and diſdain of the Word of God, like that *prophane Wit* who ſaid, he did not dare to read the Scripture for fear of ſpoiling his ſtile. I have heard of ſome wretches even amongſt us in our days, who preſume to magnifie *Socrates* above *Moſes* or *Paul.*

4. Uſe it not *heretically* in defence of error, as *Eraſmus* ſaith of the *Arrians*, *hoc ipſo fuere peſtilentiores quod Ariſtotelicis argutiis eſſent inſtructi*; and as *Hierom* complains that they roſe *è Platonis & Ariſtophanis ſinu in Epiſcopatum.* We muſt take heed of making our *Reaſon judge* of Articles of *Faith*, or ſetting *Humane* Learning in the *Tribunal* againſt *Divine* Truth. For this it was that *Tertullian* calleth Philoſophers the Patriarchs of Hereticks, and that the Apoſtle exhorteth us to *take heed* no man *ſpoil us through philoſophy and vain deceit*, *Col.* 2. 8. He meaneth not *ſolid philoſophy*, the genuine iſſue of Right Reaſon; But the *arrogance* of Humane *Reaſon* to ſit as a judge of thoſe things that are *ſupernatural* and of divine Revelation, as Articles of *Faith* and forms of *Worſhip*, when it will acknowledge no *Religion* but what is deducible out of the *principles* of corrupted *Reaſon*, nor admit any concluſions which are not conſonant to thoſe principles.

Hier. adverſ. Luciferan. Vid. Tert. Apol. c 46. de preſcr. c. 7. de anim. c. 1, 2, 3. Vid. Daven. in Col. 2. 8. Alting. Theol. problem. p. 11. Nos à prophetis & Chriſto, non à philoſophis & Epicuro erudimur. Tertul. contra Marc. l. 2. c. 16. Vid. Danæum in Aug. Enchirid. c. 4. ſect. 9, 10.

5. Uſe

5. Uſe it not *prophanely*, to inflame luſt, as ſome elegant Writers do more corrupt by their *laſciviouſneſs*, then benefit by their *politeneſs*, as *Martial*, *Petronius Arbiter*, * *&c.* *Cyprian* ſaid of the Adulteries of the Heathen gods, that by their examples *fiunt miſeris delicta religioſa.* In ſuch a uſe we may juſtly fear the rebuke which † *Ferom* ſaith he had, *Ciceronianus es, non Chriſtianus.*

* *Prohibetur Chriſtianis figmenta legere poetarum, quia per oblectamenta inanium fabularum mentem excitant ad incentiva libidinum, Iſid lib. 3. Sent. de ſummo bono. cap. 13. Vid. Tertul. de Idolat. cap 10. & Iſidor. Pelut. lib. 1, Epiſt 63.* † *Ad Euſtochium de cuſtodiâ virginitatis, Aug. Epiſt. 119. Baſil. de leg. lib. Gentil. Hieron ad Pammachium de obitu Paulinæ. & epiſt. ad Magnum orat. num. 31 23 24.*

But uſe it with *Humility*, *Moderation*, *Sobriety*, as an *Handmaid* to Chriſt; as Painters lay a worſer colour, when they mean to ſuperinduce another. Pare the *Nails*, cut the *Hair*, lop the luxuriances, *carry it through the fire*, as the *ſpoils* were appointed to be, that it may be purged fot the uſe of the Temple.

Secondly, This juſtly reproveth all the *Enemies of Learning*; who becauſe the Apoſtle forbiddeth *deceitful Philoſophy*, and telleth us how vain the profeſſors thereof became in their imaginations, do thence condemn all the ſober and juſt uſe of true Learning. Such the *Weigelians*, who tell us that there is no knowledge of Chriſt in any Univerſities; that all Schools and Academies are enemies unto Chriſt, and all their Learning *meræ corruptelæ*; who ſhut all Learning out of the *Church*, and all learned men out of *Heaven.* Such was it ſeems Friar *Francis* the Popiſh Saint, who curſed

Hoorubec. Commentar. de Weige'. Baldw. Caſus. Conſcien. lib. 4 c. 2 caſ 9. Greg. Tholoſ. de Rejub. lib. 17. cap. 12. ſect. 5. Platin. in fine vit. Pauli 1, 2

curſed a learned Miniſter of *Bononia* for going about to ſet up there a School of Learning without his leave. Yea, ſuch it ſeems was Pope *Paul* the ſecond, of whom *Platina* telleth us, that he did ſo hate Humane Learning, that he eſteemed the lovers thereof Hereticks, and exhorted the Romans not to breed up their children thereunto. This hatred of Learning muſt needs proceed either from *ignorance*, for *ſcientia neminem habet inimicum niſi ignorantem*: Or from *Malice*, and a deſire to have Religion betraied; (and therefore it is reckoned amongſt the *perſecutions* of the Church, that *Julian* prohibited the children of Chriſtians to be trained up in the Schools of *Learning*:) Or from *Avarice*, and out of a ſacrilegious deſire to devoure thoſe Revenues wherewith the bounty of Benefactors hath from time to time endowed the Schools of Learning. I ſhall not ſpend time to confute ſo ignorant an abſurdity. *Aretius* a learned Proteſtant hath fully done it to my hand. But I cannot but take notice of it, as doubtleſs a calumny caſt upon *Carloſtadius* and *Melanchton*, as if they taught the Youth at *Wittenberg* to caſt off all *Philoſophy* and *Humane Learning*, having been themſelves ſo taught by *Luther*, and that they turned to Mechanick imployments, one to *Husbandry*, the other to the Art of *Baking*, and that thereupon many young men did burn their Books of *Liberal Arts*, and betook themſelves to Manufactures. But how honorably both *Luther* and *Melanchton* thought of *Humane Learning* in it ſelf (though they might

Aug. de civ. Dei l. 18 c. 52. Confeſſ. l. 8. c. 5. Greg. Naz. orat. 1.

Aret. Problem. loc. 151.

Sarius Comment. rerum in orbe geſtarum, Anno 1521. l. 1 6.

might inveigh againſt the abuſe of it in Popiſh Academies) is by learned men ſo abundantly cleared out of their own practice and Writings, that I ſhall not need add any more in their vindication.

Baldw. Caſ. conſc l 4. c. 2 caſ 9. D. Arrow. orat. 3. Antiweig.

Thirdly, We muſt get our *Learning* ſeaſoned with *Holineſs*, elſe it will not ſerve us to repreſs any temptation. Great *Learning* will conſiſt with monſtrous *Wickedneſs*. Who more learned then the *Scribes* and *Phariſees*, and who more *graceleſs*, and more bitter enemies to the doctrine of Salvation? Who more learned then the *Athenian Philoſophers*, and who greater deriders of the Apoſtles Preaching? Never had Chriſtian Religion more bitter Enemies then *Celſus*, *Porphyrie*, *Julian*, *Libanius*, and the like great Profeſſors of Humane Learning. None do the Devil more ſervice in his oppoſition to the Church of God, then men of great parts, that are enemies to Godlineſs. A *proud* Heart, and a *learned* Brain, are Satans Warehouſes, and Armories, the Forge where he ſhapeth all his Cyclopical Weapons againſt divine Truth. The Egyptians here are noted for wiſe men, and yet they were of all others the moſt ſottiſh Idolaters; inſomuch that other Idolaters derided them for theirs, as we finde in *Juvenal*;

Joh. 7. 48.

Act. 17 32.

Oppida

Oppida tota canem venerantur, nemo Dianam.
O sanctas gentes quibus hac nascuntur in hortis
Numina!

Juvenal. Satyr. lib. 5.

Though therefore we *must covet the best gifts*, yet we must still remember there is a *more excellent way*; and consider if the knowledge of the *wisdom of Egypt* be so honorable, how glorious *is the excellency of the knowledge of Christ*, in comparison whereof all other knowledge is loss and dung? *Si tanti vitrum, quanti verum margaritam?* If a glass jewel be so valuable, how excellent is an inestimable Pearl?

Aug. ep. 36. Quid mihi prodierat ingenium per illas doctrinas agile, cum deformiter & sacrilegâ turpitudine in doctrina pietatis errarem! Aug confess. l. 4. c. 16. lib. 1 c. 8.

Themistocles though he was ignorant of *Musick*, yet knew how to govern a *State*; and a Beleever, though he be ignorant of all other *learning*, yet by the *Knowledge of Christ* will be a blessed man, whereas all the learning in the World, without this, will leave a man miserable. To know the whole *Creation*, and to be ignorant of the *Creator*; to know all *Histories* and Antiquities, and to be unacquainted with our own hearts; to be good *Logicians* to other purposes, and in the mean time to be cheated by Satan with *Paralogisms* in the business of our own *Salvation*; To be powerful *Orators* with *Men*, and never to prevail with *God*; To know the constellations, motions, and influences of *heavenly Bodies*, and have still *unheavenly Souls*; To know exactly the *Laws of men*, and be ignorant and rebellious against the *Laws of God*; To abound with *worldly Wisdom*, and

be deſtitute of the *fear of God*, which makes wiſe to ſalvation, is all but a better kinde of *refined miſery*; the Devils have much more then all this comes to, and yet are damned. We muſt therefore ſtudy to improve our *Learning* unto the uſe and furtherance of *holineſs*, to better our *minds*, to order our *affections*, to civilize our *manners*, to reform our *lives*, to adorn and render our *profeſſion* the more amiable, to conſecrate all our other endowments as *ſpoils* unto Chriſt, to lay our *Crowns* at his feet, and make all our other abilities and acquirements *Handmaids* unto his glory. When *Learning* is thus a *ſervant* unto *godlineſs*, *godlineſs* will be an honor unto *Learning*.

Quis enim virtutem amplectitur ipſam. Præmia ſi tollas? Juven. Sat. 10.

Fourthly, Since *Learning* is ſo excellent an Endowment, The *Teachers* of it ought to be had in great Honor. And I ſcarce know a greater defect in this Nation, then the want of ſuch encouragement and maintenance as might render the Calling of a School-maſter ſo honorable, as men of great Learning might be invited unto that Service. Errors in the firſt concoction, are not mended in the ſecond, what is loſt in the School, is hardly ever fully recovered in the Univerſity. And by how much the fewer men of great worth and parts are imployed in that ſervice, by ſo much the more ſhould the loſs of *rare* and *worthy* men in that way be bewailed by us. And certainly were they while we enjoy them ſo *honored* as they ſhould be,

they

they would be as much *lamented* when we are deprived of them. We read of the honorable *Interment* which *Augustus* gave unto his Master. Of an honorable *Statue* with *M. Antonius Philosophus* erected unto his. *Gratianus* the Emperor made *Ausonius* his Master Consul: and *Achilles* made his a fellow-sharer with him in his own honour. And we read in the *Imperial Law*, that *Learned Grammarians*, after they had taught diligently for Twenty years, had special honour conferred upon them, and were numbered amongst those who were *Vicarii dignitatis*.

Dion. lib. 48. p. 376. Jul. Capitol. Auson. in Grat. Act. Homer. Iliad. 9.

Cod. l. 10. tit. 15

What necessity there is to have the *mindes and manners* of Children formed and seasoned, while they are *pliant* and *docile*, before *license* break out into *pride* and *luxury*, before *lust* grows *head-strong* and intractable, while they are a *Rasa tabula*, tender trees, and capable of shaping, we need not to be told. *Omnium hominum gravida est anima*, said *Philo*, and want Masters, as Midwives to shape and fashion the Off-spring of them: And even *Heathen men* have complained of the carelesness and neglect of Parents in this particular. *Diogenes* was wont to say that a man were better be some mens *Sheep* then their *Son*; the care of their Cattel being greater then of their Children. If then you set a value upon your Children, you ought accordingly to prize religious and learned *Instructers* of them, and to take

Vid. Quintil. l. 1 cap. 1, 2.

Philo de præm. & pæn.

Ælian. var. hist. l. 12. Diog. Laert. l. 6.

care to put them under ſuch. For if *Grammer Schools* had everywhere *holy and learned men* ſet over them, not onely the *Brains* but the *Souls* of Children might be there enriched, and the work both of *Learning* and of *Converſion* and grace be timely wrought in them.

Great was the *happineſs* of this *City* in this particular, while it enjoyed this Worthy man, and great the *loſs* in being deprived of him; For though through Gods goodneſs there be many excellent men remaining, out of whom ſome reparation may be made of ſo great a damage; yet ſtill I look on the departure of this man, as if the *middle* and *moſt precious Stone* in a rich *Jewel* ſhould drop out, which though many others remain in, cannot but be greatly miſſed, and bewailed.

Moſes was unto the people of Iſrael, *Pædagogus ad Chriſtum*, as the Apoſtle ſpeaks of the Law, *Gal.* 3. 25. and of other Teachers, 1 *Cor.* 4. 15. And although he were ſo *great a man*, as no other Prophet (much leſs ordinary perſon) could parallel, *Numb.* 12. 6,7,8. yet there may be *reſemblance* where there is not *equality*.

Give me leave to make the compariſon in ſeveral particulars; Three of which we have in the Text, *Moſes* was *Learned* and *Mighty in word and deed*, in which Three, conſiſteth the excellency of a *Teacher*, and therefore the ſame is

is noted of Christ the great Prophet of the Church, *Luke* 24. 19. *Act.* 1. 1. *Learning* qualifieth the *Teacher*; *Word* and *Work*, Doctrine and Life, Institution and Example leadeth and directeth the *Scholar*. And so *Homer* describeth *Phœnix* the Master and Instructer of *Achilles*, μυθῶν τε ῥητῆρ' ἔμεναι, πρηκτῆρα τε ἔργων. *Homer. Iliad.* 9.

First, Our dear Brother was a *Learned man*, Learned in the whole Body of Learning; not onely an excellent *Linguist* and *Grammarian*, *Historian*, *Cosmographer*, *Artist*, but a most judicious *Divine*, and a great *Antiquary* in the most memorable things of this Nation. Into whatsoever parts of the Land he travelled, he was able to refresh and to instruct his Fellow-travellers in the most remarkable particulars of every Country. *Pausanias* was not more accurate in the description of *Greece*, then he of *England*. And I have heard, that he had it sometimes in his thoughts to have published some thing in this kind. He was a man of a *solid Judgement*; he always spake *è sulco pectoris*, and I have, not without very great satisfaction, heard him give his Notions upon difficult places of Scripture, and Arguments of Divinity in ordinary discourse, as if he had elaborately studied them.

Secondly, He was *mighty in Word*, able out of a *full Treasury*, and Store-house of Learning, to bring forth both *new and old*. I never knew any

any learned subject spoken of in his company, wherein he was not able most dexterously to deliver his opinion. He was a man of a *copious Discourse*, but withal so *solid* and *judicious* as did ever *delight* his auditors, never *weary* them. As *Livie* said of *Cato*, *Natum ad id dicere quodcunque ageret*, we may say of him, *Doctum in hoc uno crederes, quodcunq; diceret.*

Thirdly, He was as *Moses*, *a Worker* as well as *a Speaker*, he was not a barren Fig-tree, that had leaves without fruit; nor a *tinckling Cimbale*, noise without love; he taught by his *Life* as well as by his *Learning*. *Verbis tantum philosophari non est doctoris sed histrionis*, as he said; and *dicta factis deficientibus erubescunt*, saith *Tertullian*. And indeed he was a man of *fixed and resolved honesty*, and wondered in his sickness what men did learn *christianity* for, if it were not in every condition to practice it, and adorn the profession of it. Time was, when fearing whether his *conscience* and his *Imployment* would consist together, he put himself to much pain and trouble to resign the place, which he then held in the City of *Gloceſter*. For the times were then such, that many durst not take his resignation, till at last he met with a worthy Gentleman, who feared no mans displeasure in doing that which he knew was his duty.

Tertul. de patientia c. 1.

Fourthly, He was as *Moses*, a *patient man*; patient in his *Business*, *Moses* was patient in his *Judicature*

dicature from morning to evening, *Exod.* 18.13. and he *patient* in his *School* in like manner. Patient in his *sufferings*, willingly with Moses *bearing the reproach of Christ*, and not fearing the wrath of any man in comparison of the reverence he did bear to his own Conscience. Patient in *sickness*, composing himself with as an unshaken confidence to dye, as in time of health he would have gone about any other business.

Fifthly, He was as *Moses*, a *faithful man*, *Heb.* 3.5. most exactly answerable to the *Trust* of his place: *Opprimi potius onere officii maluit, quàm illud deponere*, as once *Tully* spake. It was hardly possible for any friend by any importunity to draw him from a most punctual observation of timely attendance upon the duties of his place. And so tenderly *fearfull* was he of miscarriage herein, and so *sensible* of any the least defect, that in a former sickness he desired, if he should then have died, to have been buried at the *School door*, in regard he had in his ministration there come short of the duties which he owed unto the School. And this we shall ever find true, the *more active*, able, conscientions, faithful, any are in discharge of duty, the more *humble*, the more *jealous*, the more *fearful* they are of their coming short of it. *The fullest and best ears of corn* hang lowest towards the ground; and so those men that are fullest of worth, are most humble, and apprehensive of their own failings. Sixthly,

Sixthly, He was as Moſes, *a conſtant*, reſolved, ſteady man. *Moſes* would not bate *Pharoah* an *Hoof*, kept cloſe to *every tittle* of his Commiſſion, *Exod* 10.9,26. So was he punctual and unmoveable from *honeſt principles*. *Vir Rigidæ innocentiæ*, as *Livy* ſaid of *Cato*. He was of *Polemo* his judgment in this point, *Debere ineſſe quandam moribus contumaciam*, that men having proved all things ſhould hold faſt the beſt, and be pertinacious in goodneſs.

Diog. Laertil. 4.

Seventhly, He was as *Moſes*, *a wiſe man*; *Moſes* was often put to the uſe of his *wiſdom* to compoſe the diſtempers of a froward people; and a maſculine *Prudence* is requiſite to tame and calm the wilde and unſwaied humors of young children. It is noted as a ſpecial peece of *Socrates his wiſdom*, that he did by his inſtitution fix and reduce the wandering and vitious inclinations of *Alcibiades*. I might go on in this parallel, and inſtance in the *Authority*, *Gravity*, *Meekneſs* and *Zeal* for the truth, which were obſerveable in this our dear friend, as they were eminent in *Moſes*. But I ſhall add onely this one thing more, The *great care* which he had of the *School* at his laſt, that there might be an *able Succeſſor* choſen. Of *Moſes* his care in this particular we read, *Numb*.27.15,16,17. And this good man the evening before he died with great earneſtneſs commended it to the Company, by a member thereof, who came to viſit him, that they ſhould uſe their uttermoſt wiſdom and care

Vid. Greg. Thoſ. de Repub. l.15. c 1.

to

to chuse an able, learned, religious, and orthodox man into the place, naming one *of whose fitness*, both he, and the Company, and School had had before great experience. And so much were they pleased to honor the judgment and integrity of this worthy man, that presently after his death they pitched upon an excellent learned man whom he had so providently commended unto them.

I might add one parallel more, in the death of this good man to *Moses*. The Lord *bid Moses go up to the Mount and dye*, *Deut*.32.49,50. and he did so, *Deut*. 34. 1. 5. This worthy Friend of mine, the Friday and Saturday before his own Fit, was pleased to visit me, lying at that time under a sore fit of the Stone. It pleased the Lord the Monday following to bring a like Fit upon him, and sending to enquire of his condition, he sent me word how it was with him, and that he looked on this Fit as a *Messenger of death* from God unto him. And accordingly though in *obedience* to Gods appointment, he made use of *means*, yet he still insisted upon it, that his time of *dissolution* was now come, and accordingly, with great composedness and resolvedness of spirit, waited for death as a man doth for a loving friend whom he is willing to embrace. I assure my self that he had with *Moses a sight of Canaan*, which made him so undauntedly look death in the face.

I shall conclude with that Exhortation, Let us *go up to the Mount*, and by faith *look into our*

heavenly Country; let us have our eyes faſtened upon Chriſt our Salvation, and then we may with old *Simeon ſing* our *Nunc Dimittis*; with the *Apoſtle* be willing to *depart and to be with Chriſt, which is beſt of all*; and with *Moſes* die not onely *patiently* but *obediently*, as knowing that we have a *City which hath foundations made without hands, eternal in the Heavens, whoſe Builder and Maker is God.*

FINIS.

THE Comfort and Crown OF GREAT ACTIONS. IN A SERMON

Preached, *Decemb.* 4. 1657.

Before the Honorable

East-India Company.

By *Edward Reynolds*, D.D.

LONDON,

Printed by *Tho. Ratcliffe* for *George Thomason* at the Sign of the *Rose* and *Crown* in St. *Pauls* Church-yard, 1659.

To the Honourable

The Governour and Committee OF THE *EAST-INDIA* COMPANY.

Right Honourable,

IN the first entrance upon great Actions, it hath been the use of *good men* to begin at the *Sanctuary*, and there to seek of the Lord a *right way*, as knowing that whatever be the *services* of Men, yet the *successe* and blessing must be from *God* alone. A course which *honourable persons* amongst the *Heathen* have sometime used, as *Scipio*, in *Consultations* of *State*, went first to the *Capitol*, and then to the *S*enate. You were pleased in the *great work* which you have undertaken, thus to doe, and what *businesses* you are to prosecute by the *concurrent Counsels* and *Services* of Men, to commend first to the favor and blessing

of God. Wherein having uſed my *poor ſervice*, you were pleaſed ſo far to accept of it, as to deſire to have it made more publick. Hereunto I was the more eaſily perſwaded that the great and good example of *Nehemiah* might be ſtill before your eyes, both to direct you in your *Honourable undertakings*, and to *comfort* you in your *imitation* thereof. The Lord be pleaſed ſo to remember *you for good*, as by his *Counſel* to direct, and by his *bleſſing* to *reward*, what ever you go about in conformity to his *will*, and in purſuance of his *glory*. To his moſt *gracious protection* I commend your perſons and enterpriſes, and am

Your Faithful Servant
in the work of the Lord,

Ed. Reynolds.

THE

THE CROWN OF Great actions.

NEHE. 13.31.

Remember me, O my God, for good.

THough all *Saints* have all the Members of the *new man*, and all the *Graces* of *Christ* faſhioned in them (for there are no *Monſters* in his body,) *John* 1, 16. yet as in the *natural body*, ſome excel in ſight, or hearing, or ſwiftneſs, or ſtrength, or beauty; ſo in the *minde*, one excelleth in one grace, another in another, according as the *Spirit* is pleaſed diverſly to diſtribute his gifts unto men, 1 *Cor.* 12. 11. *Epheſ.* 4. 7. *Abraham* is renowned for Faith, *Iſaac* for Meditation, *Jacob* for Plainneſs, *Joſeph* for Chaſtity, *Job* for Patience, *Solomon* for wiſdom, *Moſes* for Meekneſs, *Phineas* for Zeal, *David* for Devotion, *Mary* for Love, *Nathaniel* for ſingleneſs, and as ſome are more eminent then others in ſpeciall *graces*, ſo likewiſe in ſpecial *ſervices*. *Joſhuah* for a Warrior, *Huſhai* for a

Counſellor, *Solomon* for a Governour, *Paul* for a Preacher, and in this Book *Nehemiah* for a wiſe and a valiant Manager of great and honourable Actions.

I would ſend a Worldling to read *Eccleſiaſtes*, to learn the *Vanity of the Creature*; a Lover of *Chriſt*, to *Solomons Canticles*; a Devout perſon, to *David Pſalms*; an Afflicted perſon, to *Jobs* Temptations; a Preacher, to *Timothy* and *Titus*; a Backſlider in Faith, to the *Hebrews*; a Moraliſt, to the *Proverbs*; a Juſtitiary and Legaliſt to the *Romans* and *Galatians*; a Libertine, to *James*, *Peter* and *Jude*; a Souldier to *Joſhua* and *Judges*; a man that would ſtudy *Gods providence*, to *Eſther*; and thoſe who goe about *great* undertakings, to the reading of this Book of *Nehemiah*.

There are many things which ſuch men may obſerve in him for their ſpecial direction. And becauſe he deſires *God* to *remember them*, I ſhall not look upon it as a departing from my Text, if we, upon this ſolemn occaſion, do a little *remember them* likewiſe, and conſider of what uſe they may be unto you.

1. Obſerve his care of Forein and *remote intelligence* and correſpondence; when he was in *Shuſhan*, he made enquiry of the ſtate of his *Brethren* in *Jeruſalem*, *Chap.* 1.1,2,3. You that undertake *great Actions*, muſt be eſpecially careful to have accurate and diſtinct *intelligence*. You have no *Eliſhahs* amongſt you to ſave you that labour, 2 *Kings* 6.12. And therefore as the *Hiſtorian* ſaid of Princes, πολλῶν βασιλέων ὀφθαλμοὶ καὶ πολλὰ ὦτα, You had need

Zenophon. Cyropæd.

need have many *eyes* and many *ears* in many parts of the World, to ſee and hear by them, what you cannot by your ſelves. *Abrahams* intelligence recovered *Lot*, *Gen.* 14. 14, 16. *Rebecca* her intelligence ſaved *Jacob*, *Gen.* 27. 42. The intelligence which the *Spies* brought, animated *Iſrael*, *Joſh.* 2. 23, 24. *Abigails* intelligence ſaved *Nabal*, 1 *Sam.* 25. 14. *Huſhai's* intelligence preſerved *David*, 2 *Sam.* 17. 15, 22. Many a man by ſpeedy intelligence is enriched, is delivered: it was the way whereby *Joſhua* overcame the Kings of *Canaan*, *Joſh.* 10. 9. by coming ſuddenly upon them, before they could have intelligence of it; and in like manner, *Abimelech* diſcomfited *Gaal* by the benefit of ſecret intelligence, *Judg.* 9. 30, 31, *&c.*

2. His extraordinary *love*, *zeale*, and *tender-heartedneſs* towards his *Countrey*, and the *honour* thereof; and his *zealous prayer* unto *God* night and day for it, *Chap.* 1. 4, 6. Men of great and remote *imployments*, ſhould be very careful by their vigilancy, to prevent any *reproach* and *injury* againſt the Land of their *Nativity*, and to manage all their dealings with ſuch *honour* and *integrity*, as that the very *Nation* which brought them forth, may have renown in the remoteſt parts of the *world*. *Deut.* 4. 6. *Keep the Statutes and judgements which the Lord commanded*, *ſaith* Moſes, *and doe them; for this is your wiſdom, and your underſtanding in the ſight of Nations, which ſhall hear all theſe Statutes, and ſay, ſurely this great Nation is a wiſe and underſtanding people.*

3. His not being contented with his own *honour* and *greatneſſe*, who was in ſo near attendance upon the *greateſt Prince* on the Earth, and was ſure enough to live in *plenty* and *proſperity* himſelf, though his Brethren were in affliction. But his improving that intereſt for the *ſervice* of *community*, and the particular *comfort* of *Gods* people. Men of great and publick *undertakings*, ſhould not look onely after narrow and *domeſtical intereſts*, but ſhould make uſe of their own *greatneſſe*, *power*, *wealth*, prevalency with *potent perſons*, to do reall offices of *Love* and *Service* to the poor Church of *God*. *Eſther* might poſſibly have lived in *ſplendor* and *royall majeſty*, though her people had been deſtroyed; but ſhe chuſeth rather the danger of periſhing, then to neglect their ſalvation. *If I periſh, I periſh, Eſth.* 4. 16. And ſo *Moſes* choſe *rather affliction with the people of God, then to be called the ſon of Pharaohs daughter, Heb.* 11. 24, 25. *Nature* hath implanted even in ſenſeleſs and inanimate *creatures*, ſuch a *love of community*, as makes them forget their own proper *motions*, to preſerve them whole from violence or reproach. How much more ſhould we lay to heart *publick evils*, even then when our own condition may ſeem proſperous?

4 His prudent vigilancy in viewing the *ſtate of the City* ſecretly, and then imparting his *commiſſion* to his *Brethren*, Chap. 2. 12, 18. In great works, *perſonall prudence* and *joynt communication*, are ſingularly neceſſary for the happy management of them: *For in the multitude of Counſellors is ſafety*, Prov. 11. 14.

5. His

5. His *pious courage* animating his *Brethren*, bearing up himself against *envious aspersions* of the enemy, and drawing in his *Brethren* into an unanimous society in great and honourable works; and all upon *grounds of Faith*, giving assurance of *divine help*, *Chap.* 2. 17, 18, 20. & 3. *per totum*, & 4. 1, 5, 14. *Faith* is a foundation of *courage* (no *grace* so valiant as that, *Heb.* 11. 33, 34. 1 *John.* 5. 4.) and *Courage* a foundation of *constancy*, 2 *Tim.* 4. 17, 18. And therefore *Faith and fortitude* are necessary graces for those who will go with *resolution* through great and difficult *undertakings*. And therein a special *wisdom* to work all in a sweet and amicable concurrence, to draw one way, and to joyn with speciall accord, *hearts and hands* in the same work; for differences and divisions will unjoynt the frame of *great actions*, and as a breach in a wall, will minister unto adversaries an occasion of advantage.

6. His wise discovery of adverse counsels and preparations, *Chap.* 4. 8, 9, 15. There never was any great enterprise without *speciall opposition*. *Zorobabel* met with mountainous obstructions in the *great work* which he went about, *Zach.* 4. 7. (onely these Obstructions are more secret and visible then Mountains; and therefore men that engage in *great works*, must ever have their *eyes running* to and fro to discover dangers, that they may prevent them, *Prov.* 22. 3.

7. His special care upon all *emergent occasions*, to call the people together for new and further *counsels*,

counſels, *Chap.* 4. 19, 20. Great buſineſſes being full of variety of incidentall and circumſtantiall *contingencies*, will frequently call for further *reſolutions* and *renewed conſultations*, will like great Veſſels many times ſpring a leak, and require immediate application of *remedies*. And therefore it is a part of neceſſary *wiſdom*, as in great *Cities*, ſo in great *Actions*, to have *Phiſitians* always within call, who may timely adviſe upon all needfull expedients for ſafety, *Iudg.* 19. 30.

8. His indefatigable labour night and day, being not onely a *commander*, but an *example* of unwearied patience to all the people, *Verſe* 22, 23. And all great *Actions* will require this part of *ſelf-denial*. A man either of *ſenſual* or *ſluggiſh principles*, is very unfit for the management of any arduous and weighty affairs. It was a great buſineſſe but one would think a ſad one, for a man to ſacrifice his *beloved Son*, and yet *Abraham* roſe *up early* to go about it, *Gen.* 22.3.

9. His compaſſionate zeale mixed with wiſdom, impartiality, and ſelf-denial, for the *poor* which were oppreſſed, rebuking the *oppreſſors*, and forbearing his own juſt *allowances*, and preventing the injuries of *ſervants* and *officers*, *Chap.* 5. 14, 15, In great employments which paſs through many mens hands, it is neither impoſſible nor improbable, for *innocency* many times to *ſuffer*, and much wrong to be done, and that *reductivè*, even by good men themſelves, if their ears be too much open to miſrepreſentations; as we ſee it was in the caſe of *Ziba* and *Mephiboſheth*, 2 *Sam.* 16.1,4.

16. 1. 4 Vnleſs much care, wiſdom, and courage be uſed, to require *all officers* to do the things belonging unto them, with *juſtice* and expedition. And here give me leave to commend unto you the care of your *poor Brethren*; a duty which *Apoſtles* themſelves have put one another in minde of, *Gal.* 2. 10. You cannot be without many *objects* of that kinde, even amongſt thoſe who ſerve you in theſe expeditions; ſick Mariners, deſolate Widows, poor Children: it would be a work of a *ſweet ſavor to God*, to have a ſteady ſtock going for the advantage of theſe, as well as of the *Merchants*. Their *Prayers* may be wind in your *Sails*, and bring down a *bleſſing* on all your *undertakings*.

10. His *bounty* to the work, *He bought no Land* but ſpent himſelf upon the ſervice, and upon *hoſpitality* to the people, *Chap.* 5. 16, 17, 18. Covetouſneſs is not only a bar and obſtruction to all *honourable* undertakings, but doth miſerably corrupt and ſpoil them by a *ſelf-ſeeking management*, when men drive on and interweave domeſtical *intereſts*, under the ſpecious pretence of *publick good*. And therefore all *great works* do require great and large *hearts*, for the promoting of them. It was a great work, the building of the *Sanctuary*, and the *Lord* grave greatneſs of heart to the people to contribute unto it, *Exod.* 36. 5. It was a great work, the building of the *Temple*, and *God* gave immenſe largeneſſe of heart to *David* and his Princes in offering thereunto: For the ſums offered, were ſo great as ſurpaſſed the treaſures of any other Princes

Princes which we read of, *Sardanapalus* onely excepted; as the learned *Breerwood*, and Sir *Walter Raleigh* have obſerved, 1 *Chro.* 22. 14. & 29. 14. See *Iſa.* 60. 6, 7.

11. His undiſcouraged *conſtancy*, notwithſtanding all the threats, ſlanders, letters, prophecies, miſreports, and wicked artifices purpoſely uſed by the ſubtle Enemies, to weaken and diſhearten his reſolutions, *Chap.* 6. None are fit for *great actions*, who are not men of conſtant and undaunted ſpirits, who cannot go through *evil report* as well as *good*, whom the integrity of their own *conſciences* cannot bear up above the reproaches of enemies, 1 *Cor.* 4. 3. 2 *Cor.* 6. 8, 9, 10.

12. His wiſe and pious care to communicate part of the charge unto faithfull *coadjutors*, whom he advanced, not barely for their *relation* unto him, but for their *fidelity* to the *ſervice*, *Chap.* 7. 2, 3. Since it is impoſſible for *great actions* to be managed without much concurrence, ſingular care is to be uſed that *good* and *faithfull men*, by whoſe care, and prudence, and prayers, they may be promoted, be employed in the tranſaction of them, that even near *relations*, do not prevaile with us, to entruſt great works in the hands of weak or wicked men. *Conſanguinity* hath a ſtrong byaſs even with good men. *Barnabas* did earneſtly contend to take *Mark* along in his and *Pauls* expedition to viſit the *Churches*, which *Paul* oppoſed, *Acts* 15. 37, 38. The *Apoſtle* doth implicitly give us the reaſon of it in another place, *Col.* 4. 10. where he telleth us, that *Mark* was ſiſters ſon to *Barnabas*.

13. His

Budæus de Aſſe lib. 4. Breerwood de Nummis. pag. 16. Raleigh. lib. 2. cap. 17. ſect. 9. μὴ διαφέρει πόσῳ μείζων ἢ ἐλάττων ὁ ψόγος ἢ ὁ ἔπαινος ποιεῖ, καὶ πόσῳ παρὰ πολὺ ἀλόγων ἢ ἐνφημέων. Marc. Anton. lib. 6. ſect. 2. Vid. lib. 10. ſect. 11.

Vid. Baron. An. 45. ſect. 42.

13. His ſingular *zeal* for the purity of the people of *God*, that they might be an *Holy Seed*; and for the *Offices* of *Gods houſe*, that they might not be polluted, *Chap.* 7. His care of the *Worſhip* of *God*, Preaching, Praying, Faſting, renewing *Covenant*, reſtoring intermitted *Duties*, *Chap.* 8, 9, 10. Of the *Chambers* of *Gods houſe*, that they might not be defiled, *Chap.* 13. 7, 9. Of the *Portions* of the *Prieſts* and *Levites*, that they might not be detained, *verſ.* 10, 14. Of the *Sabbath*, that it might be duly ſanctified, *Verſ.* 15, 22. Of the *courſes and ſervices* of the *Prieſts and Levites*, that they might be appointed, *Verſ.* 30, 31. Of the *Holy ſeed*, that that might not be by *Heatheniſh marriages* corrupted, *Verſ.* 23, 30. Of the *Name of God*, that that might be duly praiſed and glorified, *Chap.* 12. By all which we learn, that the greater mens care is of the *ſervice* and *glory of God*, the fitter *inſtruments* they are to do great works, and the more likely to proſper in the doing of them; becauſe, *They that honor God, he will honor*, 1 Sam. 2. 30. So long as *Uzziah ſought the Lord*, *God made him to proſper*, 2 Chro. 26. 5. *Hezekiah truſted the Lord*, and clave to him, and the *Lord* was with him, *and bleſſed him whitherſoever he went*, 2 King. 18. 5, 6, 7. 2 Chron. 31. 21. But when *Jehoſhaphat* joyned with *Ahaziah*, who did very wickedly, the *Lord* brake his ſhips, and diſappointed his expedition, 2 *Chron.* 30. 35, 37.

Romanos magnos fecerunt domi induſtria, foris juſtum Imperium, animus in conſulendo liber, neque libidini neque delicto obnoxius. Vid. Aug. de Civit. Dei. lib. 5. c. 12. & 15.

Laſtly, His ſpecial wiſdome and care to *heal* the *ſinfull breaches* and *diviſions* which were amongſt the people, cauſing them to enter into a

ſolemn promiſe, to make reparations of all injuries done unto their *poor Brethren*, and to prevent the reproach of the *Heathen*, *Chap.* 5.11, 12, 13. In great *companies*, and great *buſineſſes*, it is hardly poſſible to carry things on in ſo ſmooth and regular a way, but that ſome *differences* of judgment may ariſe, and cauſe difficulties, breaches, and obſtructions in the whole *work*; and as our *Saviour* ſaith of *Kingdoms*, *Cities*, *Houſes*; ſo may we of *companies* and *undertakings*, that *diviſions* will endanger their ſtanding, *Matth.* 12.25. It is one of *Gods* ſore judgements, when he intendeth to ſhatter and diſappoint *enterpriſes*, to ſend a *ſpirit of diviſion* amongſt thoſe who are concerned in it, as he did between the *men of Shechem and Abimelech*, *Judg.* 9.23. and between the Hoſt of the *Midianites*, *Judg.* 7.22. and of the *Ammonites*, *Moabites*, and *Edomites*, 2 *Chron.* 20.22, 23. And ſo he threatneth to do with the *Egyptians*, *Iſai.* 19.2. and with the *Armies of Gog and Magog*, *Ezek.* 38.21. The like whereunto we read of in *Pauſanias*, and in *Dionyſius Halicarnaſſeus*. In which caſe, wiſe and prudent men, as *Nehemiah* here, will uſe their utmoſt indeavours to heal *breaches*, to cloſe up *diviſions*, to prevent *miſtakes*, to finde out *expedients*, wherein all may readily agree, for the preventing of thoſe evils, which *differences* of judgement, if not timely cured, may be likely to produce. In which caſe, there is nothing more conducent then mutual *mildneſſe*, *meekneſſe*, and *condeſcenſion*. So *Abraham* healed the breach which was going to be made between [a] his family, and

Pauſan. lib. 10. *pag.* 654. *Gr. Lat.*
Dionyſ. Hal. Antiquit. lib. 7. *p.* 409.

[a] *Vid Exem. plum Cheracratis & Charaphontis apud Xenophon. lib.* 2. *Memorabil pag.* 744, 646. *Edit. Pariſ* 1625.

and the family of *Lot* his Kinſman, *Gen.* 13. 7, 8. Therefore *Rulers* are called *Healers*, *Iſai.* 3. 7. And ſo *Chriſt* is deſcribed as a *binder* up, and a ſtrengthner, *Ezek.* 34. 16. And *Moſes*, the firſt Ruler which God choſe for his people, was the *meekeſt man alive*, *Numb.* 12. 3. Certainly *meekneſſe* is a very great *ornament*, and a very great *inſtrument of power*. We may think that we ſhew our *power* by our ſtiffneſſe and inflexibleneſs; but it is a great *evidence of power* to be of an *yeelding* and a *meek diſpoſition*. It ſhews, firſt, a great power which a man hath *over his own ſpirit*, which is a work of more power ſometimes then the taking of a City, *Prov.* 16. 32. Secondly, It ſhews great humility, and ſelf-denial, when as the *Apoſtle* ſpeaks, *Nothing is done through ſtrife, or vain-glory, but in lowlineſſe of minde, each eſteemeth other better then themſelves*, *Phil.* 2. 3. And *do mutually ſubmit unto one another in the fear of God*. *Epheſ.* 5. 21. 1 *Pet.* 5. 5. And *in honour prefer one another*, *Rom.* 12. 10. The *Apoſtle* made himſelf *a ſervant to all*, and ſtudied to pleaſe all for their good, 1 *Cor.* 9. 19, 22. *Faciet ſapiens*, ſaid *Seneca*, *& quæ non probavit, ut ad majora tranſitum inveniat.* A wiſe man will ſometimes deny his own judgment, in order to a greater *good*. And it is an excellent *direction* of *Hilary*, *Ex alienis utilitatibus placere, nec offendere ex propriis.* To be ready to make it appear unto other men, that I am more deſirous to pleaſe them upon the accompt of their profit, then to offend them upon the accompt of mine own. *Iſte cogitationes deprimentes ſuperbiam, & ſerentes charitatem, faciunt*

Vid. Chryſoſt. in Pſal. 131. 1.

Latius regnes avidum domando ſpiritum, quàm ſi Lybiam remotis Gadibus jungas, & uterque Polus ſerviat uni Horat. Vid. Philip. Cametar. Hor. ſubciſiv. part. 3. c. 16.

Lactant. lib. 3. c. 15.

Hilar in Pſal. 54.

Auguſt. 83. quæſt. qu. 71.

faciunt onera fraterna invicem libentiſſimè ſuſtineri, ſaith St. *Auſtin.* Thirdly, It imitates the example of *Chriſt*, who did *not look on his own things*, but *on the things of others*, *Phil.* 2.4,5. And of the *Lord* whom *Moſes* beſought by an argument drawn from his *power* to be *patient* and *long-ſuffering* unto his people, *Numb.* 14.17,18.

We have ſeen in *Nehemiah*, the things which he remembred to doe; and which having done them, he beſeecheth *God to remember.* And though the words ſeem to have properly a *Retroſpect* onely to what had been done, yet becauſe we finde *Nehemiah* praying when he began theſe *excellent works*, Chap. 1.6, 11. we ſhall therefore extend this *prayer* both ways; both as an *humble repreſentation* of his *own ſincerity* before *God*, in what *he had done*; and likewiſe as an *humble imploring* of being remembred by *God*, in what he *ſhould further do.*

For the former of theſe *conſiderations*, as the words have a *Retroſpect* to what he had already done, we ſhall conſider them under a double notion; firſt, as the *comfort* of this good man; ſecondly as his *prayer.*

As his *comfort*, he reviewed and looked back upon thoſe *good works* which *God* had enabled him to do, with much complacency and *delight.* And this the *Lord* alloweth his ſervants to do: For though in ſome reſpect the *Apoſtle* telleth us, *That he forgat the things behinde*, *Phil.* 3. 13. As not eſteeming his *work* finiſhed, or his *pace* to be ſlackned upon his paſt acquirements, yet in regard of

comfort,

comfort, the ſame Apoſtle doth once and again make mention of his former conſcionable *converſation*, as matter of preſent rejoycing unto him, *Acts* 24.16. 2 *Cor.*1.12. 1 *Theſ.* 2. 10- 2 *Tim.* 4. 7, 8. So did *Job*, *I have not concealed the words of the holy One*, *Job* 6. 10. The conſcience of his *true faith*, *worſhip*, *and conſtant obedience* to the words of the *holy One*, made him aſſured of *comfort* in his death; and ſo elſewhere, *Chap.* 23. 10, 11, 12. *&* *Chap.* 31. So *Hezekiah*, *Iſai.* 38. 3. Yea, *God* is pleaſed to mention the *good works* of his ſervants for their comfort, *Job* 1.8. *Joh.* 1. 47. *Acts* 10.4. *Revel.*2. 2. And he hath appointed *Officers* on purpoſe *to ſhew a man his uprightneſs*, and thereupon to comfort him, *Job* 33. 23, 26. And hath given every man a *conſcience* in his boſom, to report the conſolations of the *holy Spirit*, unto wel-doing, and to be a *continual feaſt* within him, *Prov.*15. 15. As σωτηρίας, an habit of *practical principles*, ſo it *bindes* us; as σωτείδησις, a knowledge of *duty done*, ſo it *comforts* us, 1 *Joh.* 3, 20. *Qui facit præceptum comparat paracletum.*

The Reaſons hereof are,

1. A godly life hath *pardon* of failings; and this is matter of *confidence*, That as the husbandman looketh on his Field of Corn with joy, though he ſee many Weeds amongſt it, and Chaff about it: So we may look with joy on an *holy life*, though many corruptions are mixed with it, becauſe *God* doth not remember againſt us *the iniquity of our holy things*. *Pardon* of ſin is matter of

Omnia mandata facta deputantur quando quicquid non fit, ignoſcitur. Aug.

of joy, *Pſal.* 32. 1, 2. *Acts* 16. 34. And therefore *mixture* of ſin cannot deprive us of it; the *Paſſeover* was a *Feaſt*, though eaten with bitter Herbs; and a *good Conſcience* is a *feaſt*, though mingled with ſome corruptions. Nothing ſpoiled the *Feaſt* of a *Paſſeover*, but *Leaven*; and nothing ſpoils the *Feaſt* of *Conſcience*, but *Hypocriſie*.

Ille facit ut faciamus. Aug. ep. 105.

2. A godly life is *Gods own work*: it is not we, but the *Spirit of God which worketh in us*, *Matth.* 10. 20. 1 *Cor.* 15. 10. *Phil.* 4. 13. And as *God* reviewed his own works with ſpecial delight, ſo may we review *Gods works* in us, with comfort and delight: This the *Prophet* lays as a foundation of peace, *That God worketh our works for us*, *Iſai.* 26. 12.

3. *God* hath commanded *comfort*, firſt or laſt, to wait upon a *godly life*, as a proper adjunct thereof, *Iſai.* 32. 17. *Pſal.* 119. 165. & 32. 12. *Rom.* 14. 17. And it is a wrong to *Gods* own appointment, when we have taken *in godlineſs* to ſhut *out comfort*.

4. A *godly life honours God*, *John* 15. 8. *benefits men*, *Tit.* 3. 8. And therefore being not without *Fruit*, it is not without a foundation of *comfort*. When a man can ſay, I have finiſhed my courſe, ſerved my generation, adorned the *Goſpel*, theſe and theſe are the better for me: I have not lived like an *empty Vine*, as an unprofitable burden of the Earth; but *Gods* end hath been my end, and his *ſervice* my work; this will cauſe the *face to ſhine*, and the *heart to rejoce*.

Every man would willingly live and die comfortably;

fortably; no way ſo to do, but to lay up a foundation of comfort in an *holy converſation.* A wicked man would gladly *forget himſelf*, and run away from himſelf, *Hoc ſe quiſque modo ſemper fugit.* Lucretius. He cannot look *backward* or *inward* upon himſelf, without guilt and horror. It was therefore good counſel of an old *Rabbi*, *Ne ſis impius coram teipſo.* Be not wicked in thine own ſight, learn to reverence thy conſcience. *Cor bonum bonus ſocius*, No ſuch good company as good Conſcience; a man may then dare to be acquainted with himſelf, as ſome men have written the *Hiſtory* of their own lives. A *Leaper* cares not much for a Looking-glaſs, becauſe he ſhall ſee by it nothing but his own deformity. A *Bankrupt* cannot abide to caſt up his accompts, becauſe he ſhall finde himſelf ſo much worſe then nothing. But he that hath led an *holy life*, is like a man which hath travelled over a *beautifull valley*,, and being on the top of the *Hill*, turneth about with delight to take a view of it again.

But may a man ſo look back on a *godly life*, as to put *confidence* in the good work thereof? For anſwer hereunto, we are to diſtinguiſh,

1. *Inter rationem condignitatis, & rationem ordinis:* Between the *merit* deſerving a *Reward*, which we deny; and the *order* and *conſequence* which *God* hath put between a *good work* and the *reward*, making this *mercifully*, but yet *certainly* to follow the other, *Pſal.* 19. 11. *Prov.* 11. 18.

2. *Inter cauſam eſſendi & cognoſcendi:* Between the

the *cauſe* of *confidence à priori*, and the *Arguments* whereby to know it *à poſteriori*.

Our *good works* are not either the *merits* or *cauſe* of our confidence or comfort, but only the *Free-grace* of *God*, and *perfect Righteouſneſſe* of *Chriſt* beſtowed upon us; yet from a *good conſcience* and an *holy converſation*, as from Fruits and Effects of *Divine love* and *grace*, we may draw arguments of comfort: *For in the fear of the Lord is ſtrong confidence*, *Prov.* 14.26.

2. Theſe words as they bear a *retroſpect* unto *Nehemiah*'s former *actions*, are likewiſe conſiderable as a *Prayer*, *upon me for good*. And ſo good men that have done much ſervice unto the *Church* of *God* ſhould pray to be *remembred* by *God* in *favor* and *mercy*: and this *prayer is*

1. For *Acceptation* both with *God*, and with his people.

1. That the *Lord* will be pleaſed to approve of our poor endeavours to ſerve him, and ſmell a *ſavor* of reſt in our *oblations*, that he will let us know that he is well pleaſed with what we have done, that we may eat and drink with joy, when *God accepteth of our works*, as the Wiſe man ſpeaks, *Eccleſ.* 9. 7.

Secondly, that the *Lord* will make our works acceptable to his people, as it is ſaid of *David*, *That whatſoever he did, pleaſed all the people*, 2 *Sam.* 3.36. And of *Mordecai*, *that he was accepted of the multitude of his Brethren*, *Eſth.* 10. 3. And ſo *Paul* prayed, *That his ſervice towards* Jeruſalem *might be acceped of the Saints*, Rom. 15.31.

2. For

2. For *condonation*; for ſince no good works of ours do bear proportion to the rigor and exactneſs of the *Law of God*, but that *all our righteouſneſs* is as a menſtruous cloth, *Iſai*, 64. 6. *Omnis noſtra humilis juſtitia, recta forſan, ſed non pura*, ſaith *Bernard*: And ſince the *Lord* appointed *Aaron* as a Type of *Chriſt*, *to bear the iniquity of the holy things of his people*, Exod. 28. 38. we muſt therefore confeſs with St. *Auſtin*, that our *Righteouſneſs* here conſiſteth. *Potius in remiſſione peccatorum quàm in perfectione virtutum.* As therefore *Job* profeſſeth, *If I ſay I am perfect, mine own mouth ſhall prove me perverſe*, Job 9. 20. And *David*, *Enter not into judgement with thy ſervant, for in thy ſight no fleſh living ſhall be juſtified*, Pſal. 143. 2. And *Paul*, *Though I know nothing by my ſelf, yet am I not thereby juſtified*, 1 Cor. 4.4. So this holy man *Nehemiah* prays to be *ſpared*, as well as to be remembred, as knowing that the *reward is of mercy*, and not of *debt*. [a] It was a ſweet and golden confeſſion which *Bernard* made, when he thought himſelf to be at the point of death: *I confeſs*, ſaid he, *I am not worthy, I have no merits of mine own to obtain Heaven by*: *But my Lord had a double right thereunto, an hereditary right as a Son, a meritorious Right as a Sacrifice*: *He was contented with the one Right himſelf, the other right he hath given unto me; by the vertue of which gift I doe rightfully lay claim unto it, and am not confounded.*

De verbis Iſaiæ, Serm. 5.

Aug. de Civit. Dei, lib. 19. cap. 27. Et contra Creſconium Gram. lib. 3. c. 80.

Chap. 13. 22.

[a] *Affuit Satan improbis eum accuſationibus pulſans — Ille territus & turbatus ait, Fateor non ſum dignus ego meis propriis poſſum meritis regnum obtinere Cœlorum. Caterum duplici jure illud obtinens dominus meus, hæreditate patris, & merito paſſionis, Altero ipſe contentus, Alterum mihi donat, ex cujus dono jure illud mihi vendicans non confundor. Guliel. Abbas in vita Bern. lib. 1. cap. 12.*

3. For *Vindication* againſt the miſconſtruction of perverſe men. *Nehemiah* had many and great adverſaries, who raiſed falſe rumors upon him, and were likely to miſrepreſent all that he did, as the *Pſalmiſt* complained of his enemies, *That they wreſted his words*, Pſal. 56. 5. So did the enemies of *Nehemiah* put perverſe conſtructions upon his worthy actions, *Nehe.* 6.6,14. And therefore he prays unto *God to remember him*, and to ſtrengthen him; to remember them, and to rebuke them, *Verſ.* 9, 14.

In great ſervices we have all reaſon to minde theſe three things; to beg of *God* pardon for our *failings*; acceptance of our *ſervices*; vindication of our *innocency*, and rebuke of our *adverſaries*.

Now becauſe *Nehemiah*, as a Governour, had work ſtill to do; therefore we may allow this *Prayer* a *Proſpect forward* in relation to *actions* which he was to do: And they ſerve for ſpeciall *inſtruction* unto us, upon that accompt; For beſides that, the *prayer* as to theſe *actions*, may take in the three former particulars, of *acceptance*, *pardon* and *vindication*. There are three things more which may be compriſed in it under that aſpect: It is *prayer*.

Bene ac ſapienter majores inſtituerunt ut rerum agendarum, ita dicendi initium à precationibus capere. Plin. Panegyr.

1. For counſel and direction, *Remember me to teach me*. I have *great* and *weighty buſineſſes* go through my *hand* and *care*; I am ſubject to *errors* and *miſtakes*; one miſcarriage of mine might *open the mouths* of many to reproach me, might ſadden the hearts of many who love and honor me, might be of *dangerous conſequence* to all thy people;

Remember

Remember me therefore to teach me, ſhew me the way wherein thou wouldſt have me to go; let not *mine ignorance* betray me to diſhonour thee, or to inconvenience thy people. So *David* prayed, *Make thy way ſtraight before my face*, Pſal. 5. 8. *Cauſe me to know the way wherein I ſhould walk*, Pſalm 143. 8. So *Solomon*, *I am but a childe, I know not how to go out or come in: Give me therefore an underſtanding heart, that I may diſcern between good and bad; For who is able to judge this thy ſo great a people?* 1 *King.* 3. 8, 9. The *greater the actions* are which we undertake, the *greater need* we have to *implore wiſdom* for the direction of them; Even *wiſdom* to *Plough* and *Sowe* is aſcribed unto *God*, *Iſai.* 28. 24, 29. How much more neceſſary is it in profound and abſtruſe actions to implore his *guidance*.

Vide Pinedam de rebus Solomonis, lib. 3. cap. 9.

λέγει δ' ὅτι βοῶλον ἀρίστη βικοί τε καὶ μακέλαι λέγει δ' ὅτι λεξιαὶ ὦσαι, καὶ φυτὰ ὑγρῶσαι, καὶ σπέρματα πάντα βαλέσθαι. *Arat.*

2. For *Aſſiſtance*; for when we know what to do, we have weak hearts and weak hands, apt to be diſcouraged, apt to flag and hang down, except he be pleaſed to animate and ſtrengthen them, and as he hath promiſed, that he *will hold our hand* that it may not miſcarry, *Iſai.* 42. 6. We muſt all ſay as *Nehemiah* did, *Strengthen thou our hands*, *Chap.* 6. 9. As *Jehoſhaphat* did, *We have no might, we know not what to do*, 2 *Chron.* 20. 12. And therefore *our eyes are upon God*; He it is *that girdeth with ſtrength*, Pſal. 18. 39. It is not we that do any thing, but *the grace of God* which is with us, 1 *Cor.* 15. 10. *Phil.* 4. 12, 13. *Iſai.* 26. 12.

Certum eſt nos Velle cum volumus, ſed ille facit ut velimus &c. Aug. de Grat. & lib. Arb. c. 16.

3. For *Succeſs*; for when we are *taught*, and when we are *ſtrengthened*, yet ſtill we muſt wait

upon *God* for his *bleſſing*. We by his *help* may doe our works, but he reſerveth it to himſelf as his *peculiar work* to impart the *bleſſing*: We may draw the Patent, but the *Prince* onely can command the Seal, and make it thereby *valid* and *effectual*, Pſal. 127. 1, 2. *Paul* and *Apollo* can only *plant* and *water*, but the *increaſe* is from *God* alone, 1 *Cor.* 3. 6. *The race is not to the ſwift, nor the battel to the ſtrong, &c.* But the *power* and *providence* of *God* overruleth all, *Eccleſ.* 9. 11. And when he pleaſeth, an handful of men ſhall diſcomfit a mighty hoſt, as *Gideon* did the *Midianites* with three hundred men: And fewer then ten thouſand *Grecians* did vanquiſh an Army of three hundred thouſand *Perſians*, in the famous battel at *Marathon*, as *Pauſanias* and *Valerius Maximus* give the numbers.

οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ πολεμοῦντας νικᾶν ποιοῦσα ἀλλὰ, &c. Xenophon. de Expedit. Cyri. lib. 3.

Valer. Max. lib. 5 c. 3. Pauſan. l. 4.

Now laſtly, with relation unto all *performances* which he had, or ſhould diſpatch, ſo this *prayer* is a Petition for that *gracious Reward* which the *Lord* is mercifully pleaſed to encourage his *ſervices* by, in thoſe great and difficult works whereunto he calleth them, whereby not his ſervants onely but *his own Son*, have been animated to endure *ſufferings* and to *deſpiſe ſhame*, *Heb.* 11. 26. & 12. 2. For the *expected promiſes* do awaken our *patience* in the *Lords* work, *Heb.* 10. 36. 2 *Cor.* 7. 1. The *Apoſtle* preſſed *forward to the price*, *Phil.* 3. 14. *Fought his fight, finiſhed his courſe, kept the Faith*, in purſuance of that *Crown of Righteouſneſs* which was *ſet before him*, 2 *Tim.* 4. 8. For *in keeping the Commandments there is a great Reward*, *Pſal.* 19. 11.

And

And this indeed is matter of *comfort* and *encouragement* unto us, that though the works which we are to do, are difficult, and we have *withdrawing hearts*, and *weak hands*, and *fainting ſpirits*, and *potent enemies*, and *ſtrong temptations*, and having conflicted with all theſe, may haply loſe our thanks with men, and poſſibly be rewarded with hatred and ill-will; yet we work for a *Maſter* who *remembers all*, who keeps an accompt of but a *cup of cold water*, which is given to him in any of his *poor ſervants*. If a *Raven* feed his *Prophet*; if *Dogs* lick the ſores of *Lazarus*; if *Rotten rags* draw *Jeremy* from a *Dungeon*; if a *broken Potſherd* ſtand *Job* in any ſtead in his *afflictions*; if a *Basket* be a means to deliver *Paul*, or *Stalks* of *Flax* to hide the *Spies* of *Iſrael*; if the *cover* of a *Well* do protect *Davids* Intelligencers, if *ſpread garments* and *broken Boughs* contribute any thing towards the *honour of Chriſt*, there ſhall be a *Record* kept, and an *honourable mention* made of the *ſervices* even of theſe *inanimate creatures*. O what a good *Lord* do we ſerve, who keeps a *Book* for our *ſighs*, a *Bottle* for our *tears*, a *Regiſter* for but two *Mites* caſt into his *Treaſurie*? Who keeps a *Record* of gleaning of *Barley*, dipping in *Vinegar*, of a *Cake of Meale*, of a *Table*, a *Stool*, and a *Candleſtick*, and eſteemeth himſelf a *debtor* for ſuch poor things, as men ſcarce value for *ordinary courteſies*? Who would not put forth all his ſtrength in the ſervice of ſuch a *Lord*, who takes notice of the leaſt that can be done, who rendreth *Robes* for *Rags*, *Crowns* for *Crums*, turns our *Water* into *Wine*, gives

Matth. 10. 34.

1 King. 17. 6.
Luke 16. 21.
Jer. 38. 11
Job 2. 8.
2 Cor. 11. 33.
Joſh. 2. 6.
2 Sam. 17. 18, 19.
Matth. 21. 8.

Mal. 3. 16.
Pſal. 56. 8.
Mar. 12. 42.
Ruth. 2. 8, 9, 14.
1 King. 17. 13, 15.
2 Kin. 4. 8, 9, 10.

gives a *weight of glory* for *light afflictions*, and *eternal wages* for a little *momentary ſervice*?

Now in that this *good man* doth as often as he makes this *prayer*, make mention of *God* as *his God*, *Remember me*, *O my God*: Wee may from thence certainly infer, that by this conſideration he had been greatly animated in his *undertakings*, by the which he was ſo much comforted in the review of them, and encouraged to pray for a *merciſull reward* unto them. And this leadeth us unto Three *Obſervations*, which I ſhall but name.

I. That a *ſound faith* and *particular intereſt* in God as *our* God, is a *ſpecial principle* to quicken us in *great* and *honorable undertakings*. It ſet *Nehemiah* at firſt to improve his *relation* unto the King of *Perſia* for the good of his people, and the City *Jeruſalem*, *Nehem.* 1. 11. & 2. 4, 8. And by the ſame *Argument* he encouraged the people to *valor* and *reſolution*, *Neh.* 4. 20. The *Church* profeſſeth, *That in the name of their God they would ſet up their Banners*, *Pſal.* 20. 5. *David* went unarmed in the confidence of that name againſt *Goliah*, becauſe *God* was the *God of the hoſts of* Iſrael, 1 *Sam.* 17. 45. In all their *marches* and *motions* in the *Wilderneſs*, this was their *comfort*, That they had a *God* which went before them as their *Captain*, who was able to ſcatter all their enemies, *Num.* 10. 35, 36. *Pſal.* 68. 7, 8. In this confidence *Aſa* and *Jehoſhaphat* applied themſelves to *God as their God*, and went on with courage and comfort againſt huge armies of enemies, 2 *Chron.* 14. 11. & 20. 6, 7, 11, 12.

11, 12. By this faith, *Gideon, Barak, Sampſon, Jephthah, David, ſubdued Kingdoms, obtained promiſes, ſtopped the mouths of Lions, quenched the violence of the fire, eſcaped the edge of the Sword, out of weakneſſe were made ſtrong, waxed valiant in fight, &c.* *Heb.* 11. 32, 34.

1. Faith is an *active* and *working grace*; *Remembring your work of faith*, ſaith the *Apoſtle*, 1 *Theſ.* 1. 3. It will not let men be *idle or unfruitful*, 2 Pet. 1. 8. It knows what a *back* and *ſtrength* it hath in the truth and power of *God*, through whom *it can do all things*, Phil. 4. 13. And thereupon what it findeth to do, it doth with its might.

πίστις ἐργάτις ἀγαθῶν. *Clem. Alex. Strom. lib. 5.* *Per fidem Chriſti non ſumus liberi ab operibus, ſed ab opinionibus operum. Luth.* *Eſt res viva, potens, operoſa, &c. Luther. in Gen.* 12 *fol.* 153.

2. It is an *Heroical grace*, as the Philoſopher ſaith of *Wiſdome*, That it is ὄντιμον τῶν τιμιωτάτων, the knowledge of the moſt *honourable things*; ſo we may ſay of *Faith*. That it undertaketh the moſt *honourable thing*, eyeth *great objects*, purſueth *great ends*, looketh upon *all things as poſſible*, *Mark* 9. 23. and therefore is not diſmayed at any. What an *Heroical Faith* was that of *Joſhuah*, whereby he prevailed with *God* in *prayer* to ſtop the courſe of the *Sun* and *Moon*, while *Iſrael* was avenged on their enemies? *Joſh.* 10. 12. And though *Ordinarily Faith* be not a *Faith of miracles*, yet it hath a *nobleneſſe* and a *greatneſſe* in it, whereby it can in the aſſurance of its *intereſt in God*, ſet upon *great actions* which are conformable unto his *Will*.

Metaph. ſ. lib. 1. *Fides maxima & Heroica operatur, Luth. in Gen.* 29.

3. It is *valiant* and a *victorious Grace*, is not afraid of Men or Devils when it hath made ſure of *God*. It *quencheth* the *fiery darts of Satan*; it

overcomes

overcomes the world: One *David* having *God* for his *God* was not afraid of ten thouſand of Armies of men, *Pſalm* 3.6. & 27.3. By his *God, he can run ne through a Troop*, and *leap over a wall*, and *break a Bow of Steele*, Pſal. 18.29. Nothing is invincible to *Faith*, it can *level Mountains*, Zach. 4.7. It can *more then conquer* greateſt difficulties, *Rom.* 8. 35, 37. As one man by an *Engine* may *move Bodies*, which an hundred without it could not ſtir; ſo by the *Engine* of *Faith*, things are many times effected, which to *Senſe* and *Reaſon* do ſeem impoſſible.

Credendi omnia ſunt poſſibilia; fides facit ex eo quod nihil eſt ut ſit, & ex impoſſibilibus facit omnia poſſibilia. --Figit cor in illud quod omnino eis abſurdum & impoſſibile, contentum verbo. Luth. in Gen. 27. fol. 405.

4. It is a *patient grace*; it is not diſcouraged with every *Obſtacle*, not diſmayed with every *terriculament*, nor wearied with every *encounter*; but like *Box*, or *Holly*, and ſuch other Trees, retains its verdure in the *winter*, and holds out amidſt all difficulties unto the *End*, knows how near the *promiſed mercies* are, and doth chearfully preſs forwards towards them; ſays with thoſe in the *Prophet*, *Iſai.* 25.9. *This is our God, we have waited for him, and he will ſave us. Faith* doth not ſuffer a man to *draw back*, but patiently to continue in *well-doing*, that he may after a little while receive the *promiſes*, *Heb.* 10.36, 39. *Rom.* 2.7.

5. It is a *praying grace*, can in every exigent and diſtreſs call down inviſible help from *God*: And none go with more vigor about any enterpriſe then they, who being *backed* with *potent friends*, and having *free acceſs* unto *great Treaſures*, are able in any extremity to attain the *concurrent Counſels*, and *ſuccours* of others, to further their deſigns,

ſigns. The *Apoſtle* bids us by *Faith* to ask *wiſdom* of *God*, that thereby *patience* may go thorow and have her *perfect work*, *Jam.* 1. 4, 5, 6. *God* hath honoured *Faith* and *Repentance*, in the *Goſpel*, above other *graces*, becauſe they have a peculiar *vertue* to carry us out of our ſelves in Prayer unto *God*: And no *graces* do more promote great *actions* then *ſelf-denying graces*, when men have *ends* and *aids* above themſelves. *Carnal ends*, *Domeſtical intereſts*, and *private affections*, do uſually obſtruct *noble undertakings*; becauſe ſuch men, as ſoon as *ſtorms* ariſe, and *difficulties* ſhake them, forſake the *proper* and eternal *merits* of the *buſineſſe*, and hold or alter their *reſolutions*, according as their own *perſonal hopes* or *fears* do dictate unto them. And therefore the beſt way to make ſtrong and ſteady progreſs in any ſerious employment, is to have *God for our God*, that in every difficulty we may be able to have recourſe unto him for *counſel*, *wiſdom*, *Succour*, *Support*, and may be *ſtrong in the Lord*, *and in the power of his might*.

II. As *Faith* is a ſpecial principle of *action* in *great undertakings*; ſo it is a ſpecial ground of *comfort* in the reviewing of them, when we can ſay, In this *action*, though full of many difficulties, yet *Faith in God as my God*, hath upheld me and carried me through it to the end: I have undertaken it, not in mine own ſtrength, nor in the confidence of mine own Wiſdom; but in an *holy fear*, and *comfortable dependence* upon *God*; I have aimed at his glory, and at *publick intereſt*; I have not immixed nor interwoven in it, any *carnal counſels*, or

ſinful projects of mine own: I have laboured to keep a good Conſcience in doing of mine own duty, and have caſt my ſelf upon his holy Providence for the event: In this caſe the Lord doth ordinarily return ſuch an anſwer of Peace to Works that are done in the fear of his *Name*, by the *Rule* of his *Word*, in the comfort of his *Promiſes*, and with ſubmiſſion to his *Providence*, as that one way or other, the heart ſhall be able to take comfort in it: For *Faith* is a ſucceſsful *Grace*, and hath a promiſe of proſpering. *Believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his Prophets, ſo ſhall you proſper*, 2 Chron. 20. 20. By *Faith Iſrael* paſſed through the Red Sea, and ſaw the victory of their *Faith* in the ruine of their proud Enemies, *Exod.* 14 30, 31.

If the Lord bleſs the undertaking it ſelf, with a deſired ſucceſſe, *Faith* hath this comfort, That it is a *bleſſing* received from the hand of a *Father*, an evidence of his *Love*, an acceſſion unto the gift of his *Son*, *with whom he freely giveth all other things*. It is the portion which *God* hath graciouſly given unto his ſervant; and though the thing given be good it ſelf, yet the *favor* and *bleſſing* of *God* which comes along with it, is much more excellent; as the Money in the Mouth of the Fiſh, or the Pearl in the Body of the Oyſter, is more precious then that which was the *vehiculum* of it.

And on the other hand, if the *Lord* ſuffer not our *labors* to ſucceed, yet he is *our God* himſelf ſtill, and all *deſirable good* is eminently compriſed

priſed in him, who is a God *All-ſufficient to thoſe that walk before him, and are upright.* Though he anſwer me not in the particular, wherein I waited upon him, he ever anſwers, *Secundum cardinem deſuderit*, in ſuch a way as is better for me. Though the iſſue be not *ſecundum voluntatem*, according to my will, yet it is ever *ad utilitatem*, according to my profit and good. *Paul* had not the thing he expreſly prayed for; to have the meſſenger of Satan depart from him, but he had a ſufficiency of Grace to uphold him, which was much better. And as a Merchant is not angry with his Factor, though he ſend him not the Commodities he wrote for; if he ſend him thoſe that are ten times more beneficial; no more is a *Believer* diſpleaſed with the good providence of *God*, when he receives in anſwer to his Labors and Prayers, not what himſelf expected, but what *God* knew much better for him.

Aug. Confeſ. lib. 5. c. 8.

Bonus Deus qui non tribuit ſæpe quod volumus, ut tribuat quod malimus. Aug. epiſt. 34. & Tract. 73. in Joan. & Tom. 7. lib. de Unitat. Eccleſ. c. 19. & contr. Julian. lib. 5. cap. 4. & ep. 121. cap. 14.

III. A ſpecial intereſt in *God* as our *God*, is a notable argument in *Prayer*; for the obtaining of a gracious *Reward* unto our ſincere Services; for upon this ground doth this *holy man* thrice deſire to be remembred of *God*: And upon this ground did our *Saviour* teach his Diſciples to build all their Petitions by calling God *Our Father*. It is the Prayer of *Faith*, the *Prayer of a Righteous man* that is effectual, *Jam.* 5. 15, 16. For the Lord will not hear thoſe that *regard iniquity in their heart*; their Prayer is an abomination, *Pſal.* 66. 18. The Lord is far from the wicked, but he heareth the *Prayer of the Righteous* Prov. 15. 29.

It is true, he is pleased sometimes to take notice of the *Cries* and *Prayers* of *Nature*, and to return some answer unto them, that even wicked men may know that it is not in vain even for them to *seek the Lord*; and therefore such as their *Prayers* are, such *Returns* he is pleased many times to make unto them. So *God* heard the voice of *Ishmael* crying for water, and shewed *Hagar* a Well, *Gen.* 21. 17, 19. He took notice of the *humiliation* of *Ahab*, and thereupon respited the *judgement* which he had threatned, 1 *King.* 21. 29. As *Abraham*, though he gave the *blessing* and the *inheritance* unto *Isaac*, yet he gave gifts to the rest of his Children, *Gen.* 25. 5, 6. So the *Lord*, though he reserve his great *Reward* for the *heirs of promise*, yet he leaveth not himself without *witness* even amongst others, giving such *benefits* unto them as they tender *services* unto him; they give none but *outward services*, desire none but *outward benefits*; and according to the *nature* of their *services* and *desires*, the Lord answereth them with meer *outward good things*.

But the prayer of *Faith*, pleading the great and precious *promises* of the *new Covenant*, and calling upon *God* as a *Father* by the *Spirit* of his *Son* shed abroad into the hearts of those who are *heirs of promise*, hath two great advantages above any other meer Natural Prayer.

1. It is sure to obtain *pardon* for what failings and miscarriages proceed from *humane infirmity*, the Lord sparing his children, *as a man spareth his own son that serveth him*, *Mal.* 3. 17. and

Christ

Christ bearing the iniquity of our *holy things*..

2. It is ſure to obtain *Spiritual Rewards* for thoſe holy and ſincere Performances, which proceed from the grace and aſſiſtance of the *Spirit of Chriſt*; the Lord being pleaſed, firſt, by his *grace* to work all our works for us, *Iſai.* 26. 12. And then by a ſecond *Grace* to *Reward* them, and to Crown his own Mercies in us. *For verely there is a Reward for the Righteous*, Pſal. 58. 11. *Matth.* 10. 41. And thus we receive Grace for Grace; the Grace of *Remuneration* for the Grace of *Obedience*; the Grace of *God* enabling us to work, and the Grace of *God* rewarding us for working: for though it be the Work which is revealed, yet the Reward is not of mans work, but of *Gods* Grace, *Rom.* 4. 4. & 11. 6. Both theſe Graces did this holy *Nehemiah* beg, in the confidence of his intereſt *in God as his God*. *Remember me, O my God, concerning this alſo, and ſpare me, according to the greatneſs of thy mercy*, *Nehe.* 13. 22. Remember me to *ſpare me* for my ſinfull infirmities; Remember me to *Reward me* for my ſincere performances; and both theſe onely upon the accompt of thy great Mercy. Nothing but great Mercy paſſeth by many ſins; nothing but great Mercy rewardeth weak ſervices.

I have done with the words, and have from all but a word more to ſay unto you. What the nature of that *great undertaking* is, which God hath thus graciouſly moved your hearts to begin at the doors of his *Sanctuary*, and to conſecrate your ſelves unto, by inquiring of him, and *ſeeking of him a Right way*, is much better known to you then

then to me, who have little inſpection into ſuch things: But being a very weighty buſineſs, and poſſibly full of *variety* and *difficulty*, and all men being ſubject to Errors and *miſtakes*, to *impotency* and *infirmity*, to ſinful *failings* and *defects*, to *difference* of *judgements*, and divided *affections*, and all *humane actions* being obnoxious to miſconſtructions and various *miſcarriages*: And *God* having reſerved *events* and *ſucceſſes* in his proper power, it is therefore your duty in all your *addreſſes* unto *action*, to make your firſt applications unto *God*, that he would lead you by his *Spirit*, and cauſe you to make his *Word* your *Counſellors*; that he would *work all your works for you*, and ſhine upon your *counſels* and *undertakings*, by his ſpecial bleſſing; that he would preſerve you from all miſtakes & miſunderſtandings, and pour out upon you a *Spirit* of *unity* and *agreement*; that he would forgive all your *failings*, and teach you to approve your *hearts* and *Conſciences* unto him in well-doing; that your labours may ſo be converſant about *treaſures* here below, as that your hearts and affections may be upon things above; and you may with ſuch *ſincerity*, *courage*, *zeal*; and holy *affections*, go through the *duties* of your places and callings here, as that you may be able to look *backward* with comfort upon a *fruitful life*, and *forward* with *Faith* and *Hope* upon a *Glorious Reward*, and conclude your *lives* and your *labours*, as *Nehemiah* doth his Book, with a *Remember me, O my God for good.* And we ſhould all learn ſo to lead our lives, with ſuch an eye to *Gods Word* and *Rule*, to his *Glory* and *honour*, to the

ſervice

ſervice of his *Church*, and our *Generation*; to be ſo diligent, careful, prudent, ſincere, truſty, faithful, in every *ſervice* which lieth upon us, as that when we come to die, and give up our *accompts* to him, we may be able to ſay, *Lord*, I have been *faithful* in that *little ſervice* wherein thou haſt employed me, let me now *enter into my Maſters joy:* I have remembred thy *Name*, to glorifie thee: I have remembred thy *People*, to ſerve them: I have remembred thy *Houſe*, and the *Offices* thereof: I have remembred the *Widow*, the *Fatherleſs*, the *Poor* and *Helpleſs*, to provide for them: I have remembred every *truſt* impoſed upon me, and have not by any *wilful indiligence*, *imprudence*, or *unfaithfulneſs* betrayed it, but have *laboured* to adorn my *general calling* by *ſincerity* and *fidelity* in my *particular calling*: And now, be thou graciouſly pleaſed to *remember me for good*, *and to ſpare me according to the multitude of thy mercies*.

FINIS.

THE

Rich Mans Charge.

Delivered in A

SERMON

AT THE

SPITTLE

Upon Monday in *Easter* Week,

12. *April.* 1658.

BEFORE

The Lord Major, &c.

By *Edward Reynolds*, D.D.

LONDON,

Printed by *Tho. Ratcliffe* for *George Thomason* at the Sign of the *Rose* and *Crown* in St. *Pauls* Church-yard, 1659.

To the Right Honorable

Sir *RICHARD CHIVERTON*

Lord Major of the City of *London*, and the Honorable Court of Aldermen.

Right Honorable,

IT is truly reſolved by Learned men, (*a*) That Theology is not a bare *Speculative Science*, which ultimately terminateth and ſtoppeth in the underſtanding, but that it is a *Doctrine* ordered and directing unto *Practice*, preſcribed not only the (*b*) knowledge of *Spirituall Truth*, but the (*c*) doing and loving of *Spiritual Good*. The *Apoſtle* calleth it the (*d*) acknowledgment of the *Truth* which is after *Godlineſſe*; *The Learning of Chriſt*, and of the *Truth as it is in Jeſus*. As light and heat, luſtre, motion, and influence, are united in the Sun, the one working with and by the other; ſo Treaſures of Wiſdom and Knowledge are joyned with fulneſſe of

a Aquin. part. 1. qu. 1. art. 4. & Scholaſtici. in Prolog. Sentent.

b Johu. 17. 3. Epheſ. 4. 13.
c Matth. 7. 21. Jam. 1. 22. Johu. 13 17.
d Tit. 1. 1. Eph. 4. 20. 21.

Grace and *Holinesse*, in the *Sun of Righteousnesse*, whose *Wings* have *healing* in them. The doctrine of *Religion* is like the (e) *Prophets* Vision of *Cherubims*, where he saw *Wheels* full of *Eyes*, the one for *Vision*, the other for *Motion*; and *Hands* under *Wings*; these to soar in *contemplation*; those to be imployed in *Action*; and *Lamps*, and *Burning Coals* of Fire; the one for *light*, the other for *heat*. (f) As an *Heathens* and *Hereticks* Moral actions do not benefit him without *Faith* in *Christ*; so a *Christians* (g) speculative knowledge, and meere *Doctrinall Faith* will not save him without *good works*; and the *fruits* of *new obedience*. (h) *Fides esse sine charitate potest*; *prodesse non potest*; Though therefore we dare not ascribe unto *good works*; any meritorious *dignity* or proper *causality*; whereby they procure or produce *Salvation* for us; yet such a (i) *necessity* of them we ever acknowledge; as that without walking in the way

e Ezek. 1. 8. 13, 16, 18.

f Aug. de Civ Dei. l. 19. c 15. De Nupt & concupisc l. 1. c. 3. Contr. 2. ep. Pelag. l. 3. cap. 5. Contr. Julian. Pelag. lib 4. cap. 3.

g Aug. Tom 4. lib. de Fide & oper. cap. 14. ad Simplician. quæst. 2.

h Aug. de Trin l. 15. c. 18. Qualis est illa confessio quæ sic Deo credit, ut pro nihilo, ejus ducat imperium: aut quomodo ex animo ac vere dicimus, Domine, Domine, si ejus quem Dominum confitemur, precepta contemnimus.

——— Inter Christianum & Gentilem non fides tantum debet, sed etiam vita distinguere. Hier. Epist ad Galatiam de ratione Pie. vivendi. i Heb. 12. 14. & 10. 36. Vide Davenant. de Justitia Actuali, cap. 30-31.

way of *holineſs*, we ſhall not arrive at the *Kingdom of Glory*; without *doing the will of God*, we can never expect to *receive the promiſes*. And as it is a dangerous temptation of *Satan* on the one hand, to perſwade men to *deifie* their own good works by putting confidence in them; ſo it is no leſſe dangerous on the other hand by meer notionall, aiery and Platonicall ſpeculations to cut out all care of *good works*, and thoſe *moral duties* of *Piety*, *Temperance*, *righteouſneſs*, & *Charity*, in which the life, power; vertue of true *ſaving faith* doth exert it ſelfe.

Gal 5.6. 1 *Theſ.* 1. 3. 1 *Tim.* 1 5. *Tit.* 3. 8.

Theſe conſiderations moved me, when I was invited to Preach before you at that ſolemne time; when many proper objects of *good works* uſe to be preſented to your eyes, to ſingle out that argument to treat upon. And that ſo much the rather, becauſe we live in times; wherein there is a concurrence of many of thoſe ſymptomes and diſtempers, upon which our *Saviour* hath concluded, *That the loue of many ſhould wax cold*: Wars, and rumors

Mat. 24. 6, 12.

of

of wars, Nation againſt Nation, Kingdom againſt Kingdom; many offended; many hating one another, many falſe Teachers, many ſeduced people, and, above an, all abundance of iniquity. And indeed, it may be juſtly feared; that where there are ſo many diviſions, prejudices, animoſities, differences both of judgment and intereſt, to ſay nothing of the luxury, delicacy, vanity and exceſs in private expences, there cannot but conſequently be a very great obſtruction in the current of *good works*.

My hearty deſire and prayer is, That as this *Sermon* received favourable audience from you, and is now by your own direction expoſed to a more generall view, ſo ſome ſignal *bleſſing* may follow the publication thereof, that there by the hearts of many *rich men* may be enlarged to honor the *Lord* with their ſubſtance, and to let their Merchandiſe, and their Treaſures have inſcribed upon them, *Holineſſe to the Lord*.

Prov. 3. 9.

Iſay 23. 18.

Your Honors moſt humble Servant in Chriſt,

EDWARD REYNOLDS.

THE
Rich Mans Charge.

1 Tim. 6. 17, 18, 19.

Charge them that are rich in this World, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to diſtribute, willing to communicate;

Laying up in ſtore for themſelves a good Foundation againſt the time to come, that they may lay hold on eternal life.

THe *Wiſeman* telleth us, that *a word fitly ſpoken, is like Apples of Gold in Pictures of Silver*, *Prov.* 25. 11. And our Lord in the Prophet telleth us, that he had the *Tongue of the Learned, to ſpeak a word in Seaſon*, Iſa. 50. 4. *Paul* at *Athens* diſproved the *ſuperſtition* of that *Learned City*, out of the inſcription

Cuncta malefacta sibi impune ratus Tacit. Annal. l. 12. Per omnem lævitiam & libidinem jus Regium servili ingenio exercuit. Hist. lib. 5

Sueton in Claudio, ca. 28.

scription of their own *Altar*, and the testimony of their own *Poets*, *Acts* 17. 23, 28. And before * *Felix*, a corrupt and intemperate Judge, he Preached of *Righteousnesse and temperance*, Acts 24. 25. In *solemn* and *publick meetings*, the most needfull *Doctrines* to be pressed, are those which are most suitable to the *Auditory*. When *Timothy* is to Preach before *rich men*, the Apostle here furnisheth him with the *materials* of his *Sermon*, to warne them against the sins incident to that condition, and of the *duties* incumbent upon it; and becaus hard duties are both to be urged with cogent *Arguments*, and sweetned with speciall *Comforts*, here are *Motives* of both kindes used, that by the *necessity* and the *utility*, they may be perswaded unto the *duty*; so that my *Text* is a very fit present for an *Assembly* of *Rich Citizens*, a present of *Gold* and *Silver*, *Apples of Gold in Tables of Silver*, a present *of Treasures*, *Stable* and *abiding Treasures*, *a good foundation*, *an eternall life*, and all to be had not ἐν τῷ νῦν, in this present *now*, but ἐν Θεῷ ζῶντι, in that living *God*, who *is yesterday and to day the same*, *and for ever*, and who *never faileth* or *forsaketh those that trust in him*.

The *Apostle* having before shewed the great mischiefe of *covetousnesse*, that godly contentment is *true gaine*; that resolutions to be *rich*, do cast men upon desperate and frequent temptations; that wordly love is a seminary of unbeliefe, apostacy, and all mischeife, and having warned *Timothy* in his owne conversation, to avoid such dangerous

dangerous *Lusts*, doth further direct him in his *Ministeriall Function*, to lay the same charge upon worldly *Rich men*, in the words which I have read unto you:

Wherein we have, First, *Timothies* Duty; παραγγέλλειν, *To charge*. Secondly, The *subject* of that charge, *Rich Men*. Thirdly, The *limitation* of that subject, πλουσίοις ἐν τῷ νῦν αἰῶνι, *Rich men in this world*. Fourthly, The *particulars* and *materialls* of the charge, set downe *Negatively* and *Affirmatively*, and both twofold.

The *Negative*, Not to be *High-minded*, not to *Trust* or *Hope in Riches*; with a Reason which reacheth unto both, because of the *uncertainty* of them.

The *Affirmative*, 1. *To trust in God*, with a double Reason of that; *His life*, he is *the living God*; *His bounty*, he gives, gives *richly*, gives *all things*, and with the things gives an *heart* to enjoy them.

2. To *imitate God* in this Divine Work of *Bounty and Liberality*, expressed

First, By the *matter* of it Ἀγαθοεργεῖν, *To do good*.

Secondly, By the *manner* of doing it, *viz.* 1. To do it *copiously*, to be *rich in good works*, πλουτεῖν ἐν ἔργοις καλοῖς. 1. To do it *chearfully*, *readily*, *easily*, with an aptitude and propension thereunto, εὐμεταδότους εἶναι. 3. To do it *diffusively*, *extensively* unto Community, or to do it modestly, humanely, lovingly, gently, without *morosity* or *exprobation*; to be κοινωνικοὺς τῆς ἴσων,

as *Lucians* expreſſion is, That others may be partakers of our good things with us.

And this Duty is preſſed by a very *elegate reaſon*, in a way of ἀντίθεσις, and as a prolepſis or prevention of what might be objected. If I be ſo diffuſive and communicative to others, I ſhall leave nothing for my ſelfe, or thoſe of mine own houſhold; this the Apoſtle preventeth, telling us,

Firſt, That thus to lay out, is to *lay up*, and that as in a *treaſure* ἀποθησαυρίζειν. It is like *ſcattering of Seed*, in order to an *increaſe* and *harveſt*. Prov. 11. 24.

Secondly, That thus to lay out upon others is to lay up for themſelves ἀποθησαυρίζοντας ἑαυτοῖς.

Thirdly, That hereby the uncertainty and inſtability of *Riches*, is corrected and fixed, ἀδηλότης turned into θεμέλιον καλόν.

Fourthly, Whereas *worldly Riches* are only ἐν τῷ νῦν αἰῶνι, for the preſent time, they will not deſcend after a man when he dies; being put into good works, they are θεμέλιον εἰς τὸ μέλλον. returnable into another Country, a Mans workes will follow him, he ſhall finde *them againe after many dayes*. And whereas they being of a *muddy* and *ſlimy originall*, are *ſlippery* and cannot be held; either we ſhall go from them, or they from us, they have Wings, and will flie away; that which is thus *laid up*, by them may be *held*, ἵνα ἐπιλάβωνται that they may *lay hold*. Pſal. 49. 17. Revel. 14. 13. Eccleſ. 11. 1. Prov. 23. 5.

Fifthly, Whereas a Mans riches cannot lengthen his life one night beyond the period which God hath fixed. Being thus *laid out*, and Luke 12. 20.

laid

laid up, to comfort the *lives* of others, they are graciouſly by God rewarded with eternall *life*. An houſe thus founded, ſhall continue for ever-

1. *Timothies* duty, Charge *thoſe that are rich.* He doth uot ſay, *flatter them*, nor *pleaſe them*, nor *humor them*, nor *fawn upon them*, or *crouch to them*; nay he doth not ſay what ſometimes he uſeth to do himſelfe, *Beſeech them*, *intreat them*, *perſwade them*; but he giveth Timothy the ſame power towards them, as he uſed towards him. *Verſe* 13. παραγγελλωσοι, διάγγειλε τοῖς πλουσίοις. And 1 Tim. 4. 11. παράγγελλε ταῦτα καὶ δίδασκε; Theſe things *commande and teach.* It is true, The Miniſters of Chriſt, are the *ſervants* of his Church. The Levites and *Prieſts* were ſo, *They ſerved the Lord, and his people Iſrael*, 2 Chron. 35. 3. The Apoſtle themſelves were ſo, *Our ſelves your ſervants for Jeſus ſake*, 2 Cor. 4. 5. Yea, the Lord of all whom the Angels worſhip, *took upon him the form of a Servant*, Phil. 2. 7. Came *not to be miniſtred unto*, *but to miniſter*, Matthew. 20. 28, And he was the *Apoſtle*, the *High-Prieſt*, ἀρχιποίμην, the *great*, the *cheif Shepheard*, is pleaſed to be called by one of the loweſt appellations διάκονος, *a Deacon*, *a Miniſter of the Circumciſion*, Rom. 15. 8.

Servants then we are, and accordingly muſt in humility, in meekneſſe, in condeſcenſion, ſtoop to men of the loweſt degree, the very *Angels* of *Heaven* do ſo, they are λειτουργικὰ πνεύματα, *Miniſtring ſpirits*, Heb. 1. 14.

But you muſt conſider we are *Servants* to your

Servili pretio venditus, Matth. 26. 15. Exod. 21. 32. Zach 11. 12, 13. Cod. lib. 7. Tit. 7. Vide Caſaub. exercit. in Baron. Anno. 34 num. 15. *Servili ſup'icio affectus*. Lipſ. de Cruce. l. 1. c. 12.

Sauls, not to your *Wills*, much leſs to your *Luſts*: So Servants to you, as that we muſt give accompt of our ſervice to a greater Lord, who gives us *Authority* and *Power*, as well as *Miniſtery* and *Service*, *Tit.* 2. 15. And therefore in the delivery of his Meſſage, we may not ſo be the Servants of Men, as to captivate the truth *of God*, and make his *Spirit* bend and comply with their *Luſts*, 1 *Cor.* 7. 23. *Gal.* 1. 10.

Heb. 4. 12. *Pſal.* 45. 5. *Iſai.* 49 2. *Pſal.* 29. 4. 5. 2 *Cor.* 10. 4. 5. 1 *King.* 1. 27. *Acts* 24. 25. *Mark* 6. 20. *Iſai.* 3. 1.

There is a Majeſty and Power in the *Word of Chriſt*, when ſet on with his *Spirit*, who ſpake ὡς ἐξουσίαν ἔχων, as one having Authority, *Matthew* 7. 29. and regarded not the perſons of men; which no power, wealth, or greatneſſe, can be a fortification againſt. It is as a *Two-edged ſword, ſharp in the hearts of Chriſt's enemies*, able to break Rocks, to tear Cedars, to pull down ſtrong holds, to ſmite the heart, to ſtop the mouth, to humble an *Ahab*, to ſhake a *Felix*, to aw an *Herod*: It is *the arm of the Lord*, which can ſling a ſtone into the Conſcience of the ſtouteſt ſinner, and make it ſinck like *Goliah* to the ground: It can ſo ſhake a man with conviction of guilt and prepoſſeſſion of wrath, that he ſhall go in Sackcloth and Aſhes, weeping and mourning, roaring and rending of himſelf, till his Soul draw nigh to the grave, and his life to the deſtroyers.

2 *Cor.* 5. 20 *Acts* 2. 29 & 4. 13. *Eph.* 6. 19. *Tit.* 2. 15.

And there is an Authority in the *Office*, which diſpenceth the *power of God*; being the *Ambaſſadors of Chriſt*, there is a παῤῥησία, a *liberty and boldneſſe* belonging to our *charge*; ſo that albeit we muſt manage the ſame decently and prudently with

with due reſpect to mens ſtations and degrees, ſhewing *all meekneſs to all men*; yet we muſt do it, firſt, *Impartially* without reſpect of perſons; ſecondly, *Zealouſly* againſt the daring preſumptions of the greateſt ſinners. *Say to the King and to the Queen, Humble your ſelves*, Jere. 13. 18. *I have made thee a defenced City, and an Iron Pillar, and Brazen Walls againſt the whole Land, againſt the Kings of* Judah, *againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the Land*, Jere. 1. 18. *A Miniſter of Chriſt*, though he muſt be meek and lowly, gentle, and patient, of a *Dovelike Innocency*, and of a winning compliance; yet he muſt not be a low-ſpirited man, to fear the faces or the frowns of men; he muſt *magnifie his Office*, as *Paul* did, and dare to be as bold for *Chriſt*, as the proudeſt ſinners can bee againſt him. The File is as impartiall to Silver and Gold, as it is to Braſs and Iron: The Honey thought it be ſweet, yet it cleanſeth; Oyl though ſoft and ſmooth, yet fetcheth out the poyſon which lies in the ſtomach. *Miniſters* muſt be bold to ſpeak the Goſpel ἐν πολλῷ ἀγῶνι, *with much contention*, 1 *Theſ*. 2. 2. To cauſe the truth *of Chriſt* to enter into a combate with the *luſts* of men, to deliver it in *the Spirit and Power of Elias*, to ſever *the pretious from the vile*: Not to pleaſe men, except in caſe when they may be edified and profited (then we may pleaſe them 1. *Cor*. 10. *ult*.) not to pleaſe them by ſtrengthning their hands in wickedneſſe, but to pleaſe God that trieth the heart. They muſt *ſpeak* nothing but as the Word and

Vide Aug. epiſt. 64.

Rom 11. 13.

Luke 1. 17. *Jere*. 15. 19.

1 *Theſ*. 2. 4.

and Oracle of God, 1 *Pet.* 4. 11. And when they do ſo, the richeſt and greateſt amongſt men owe as much reverence, feare, trembling, and obedience to the *Word*, as the meaneſt, Nay, many times as a Cannon Bullet makes more battery upon a ſtately Pile of Building, then upon a Wall of Mud, and a Tempeſt doth more eaſily break an Oak or Cedar, then a low Shrub; ſo the *Majeſty of the Word* delighteth to ſhew it ſelfe more in taming the Pride of an *Ahab*, or a *Pharaoh*, or a *Doeg*, then of other mean and inferior perſons

2 *Tim.* 1. 9 *Mic.* 2. 7.

Beſides, great men ſtand ſo much the more in need of *plain-dealing* from *Miniſters*, by how much the leſſe they meet with it from other men. Some flatter them, others fear them, ſome are bewitched with their favors, and others are affrighted by their frowns; but *the Word of the* Lord *is not bound*, the *Spirit of the* Lord *is not ſtraitned*; his *Miniſters* are or ſhould be *full of judgement*, *power* and *might*, to declare their tranſgreſſions *to the Heads of the Houſe of* Iacob, *and to the Princes of the houſe of* Iſraell, *Mic.* 3. 8, 9.

Beſides, they are in more danger; the richeſt Land is more ſubject to be overgrowne with Weeds and Thiſtles; great men are apt to be hardned, enſnared, tempted unto more pride and ſtubborneſſe. And as they are under *greater danger*, ſo they are under a *greater truſt*, and are reſponſible to their Lord for more *Talents*; their converſion is of a more generall influence and concernment, then that of mean and private perſons; their

their meekneſs and profeſſed ſubjection to the *Goſpell of Chriſt*, doth give much glory and abundant thankſgiving unto *God*; and therefore no where is the *charge* more ſeaſonable, *Charge thoſe that are rich in this World.* They ſay the crowing of a Cock will cauſe the trembling of a Lion: What is a Bee to a Bear, or a Mouſe to an Elephant? Yet if a Bee get his ſting in to the Noſe of a Bear, or a Mouſe creep into the Trunk of an Elephant; how do ſo little Creatures upon that advantage, torment the greateſt? Now the richeſt men have a tender Port, into which a ſting will enter. The Conſcience is as ſenſible in a *Prince*, as in a Beggar and therefore the one as well as the other equally expoſed to the *charge of God.* And therefore the Apoſtle as he doth in *humility* beſeech and exhort, ſo he doth in *authority give commandments by the Lord Jeſus unto the Church*, 1 *Theſ.* 4. 1,2,11. And four times in one Chapter ſpeaketh in that language of *Authority*, 2 *Theſ.* 3,4,6, 10,12. A Phyſician ſometimes gives a *Cordial* no a poor man and a *Vomit* to a Prince; tempers his Phyſick not to the dignity of the perſon, but to the quality of the diſeaſe: And ſo muſt the *Miniſters* of the Goſpel. *Eadem omnibus debetur charitas, non eadem omnibus adhibenda medicina; aliis blanda eſt, aliis ſevera, nulli inimica.*

Voſſii Hiſt. Pelag. lib. 5. Theſ. 2.

Aug de Catechiſ n i. Rudibus. cap. 15.

Let us now conſider the ſubject of this *charge*, *Charge thoſe that are rich in this World.* He doth not forbid men to be rich, as if Chriſtian perfection conſiſted in voluntary poverty, as ſome would perſwade us. When *Chriſt* pronounceth a

wo

wo unto those that are *rich*, he shewes us whom he means, Even such as *receive all their consolation in this World*, and are wholly forgetful of another, *Luke* 6. 24. When he said to the young man, *If thou wilt be perfect sell that thou hast and give to the poor*, *Matth.* 19. 12. he speaks not of *Evangelicall Counsels*, or a *State of Perfection* and *Supererogation* beyond the fulfilling of the *Law*; but he speaketh πειρα, ὡς by way of *trial*, and to convince him of that worldly love which obstructed his *salvation*; of his selfe-deceit in conceiving he had done all that the *Law* required of his unsoundnesse and insincerity of heart, which could not forgo all when *Christ* required it, to be his *Disciple*, *Luk.* 14. 26. which could not suffer *the loss of all things*, *and count all dung for the excellency of the knowledge of Christ*, *Philipp.* 3. 8, which could not with Abraham, *Leave his Country, and Kindred, and Fathers house*, to follow the command of God, *Gen.* 12. 1, 4. and with *Peter* and the other Disciples, *Leave Nets, and Boats, and Fathers*, and all to follow *Christ*, *Matth.* 19. 26. And with *Barnabas*, *Sell all*, *and lay down all at his feet*, *Acts* 4. 36. 37.* And so *Clem. Alexandrinus*, *Origen*, *Hilary*, *Aust.* and others understand that answer of *Christ*.

* πάλιν τε αὖ ὅτ' αὖ εἶπε, εἰ θέλεις τέλειος ὑπαγε πώλησον τὰ ὑπάρχοντα σοῦ πώλησις, ἐλέγχει τοι χωχὶ μεγον ὅτι τῶν πάσας τὰς ἐντολὰς ἐκ νεότητος τετηρηκέναι. ὃ γὰρ πεπληρώκει τὸ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, &c. *Clem. Alex. Strom l.* 3. *p.* 327. *E.* 328. *A. Edit. Heinsiana.*

——Volens arguere Divitem illum Dominus noster quasi non vera dicentem

——Dixit ad eum Si vis perfectus esse, vade, vende omnia quæ possides, & da pauperibus.

Sic enim apparebis dicere verum, si dilexisti aut diligis proximum tuum sicut teipsum. Orig. Tract. 8. *in Matth.* Τοῦτ' ὡς ὑπερηφάνου καὶ ἀλαζόνα διαβάλλουσιν τὸν τυφλὸν *Theoph.* Hunc ex ore insolentem solicitum de salute remittit ad legem, *ut inde ipsa in sua gloriaretur intelligeret nihil se exinde recti operis fecisse, &c. Hilar. in Matth. Can.* 19. *Vide Orat. Basilii in Arteseen. Tom.* 1. *p.* 403, 407. *Plato quod arrogantius quam verius servasse se mandata respondenti Aug. Ep.* 19. *Adolescens dives & superbus —— in utrumque dicendo Omnia hæc servavi Hieron. Vide Mende Disertat. 4. p. gr.* 142. 143 *Davenant. de Justit. Actuali, cap.* 44.

He

He doth not then forbid to be rich? *Riches* are the good gifts of *God*, *Prov.* 10. 22. The Lord had in his Church, as well a rich *Abraham*, *Job*, *David*, *Solomon*, as a poor *Lazarus*. Yea, in those times of danger and persecution, the *Spirit of the Lord which bloweth where it listeth*, did find out a *Joseph* of *Arimathea*, a *Sergius Paulus*, a *Pudens*, (who was a man of a Senatorian order, as *Baronius* telleth us, married unto *Claudia*, a Lady of this Island, of which marriage we read in *Martials* Epigrams.) Yea, we read of Saints in the Family of *Narcissus*, who was that vast rich man, worth Ten Millions of pounds in the days of *Claudius* the Emperor; for of him do *Calvin*, *P. Martyr*, *Pareus*, *Grotius*, and other Learned men understand that place *Rom.* 16. 11. though *Baronius* think that he was dead when that *Epistle* was written. We finde mention likewise of *Saints* that were of *Cæsars* Houshold, *Phil.* 4. 22. If any place in the World were like *Hell*, certainly *Neros* Court was the place, yet even there we meet with some that belonged unto *Heaven*. Rich then he forbids them not to be.

Martial. lib. 4. ep. 13.

Baron. An. 58. Sect 56.

Neither doth he forbid the use of such *lawful means*, by which, through *Gods* blessing thereupon they may be rich, We must *maintain honest trades for necessary uses*, *Tit.* 3. 14. We must be industrious in them, *that we have lack of nothing*, 1 *Thes.* 4. 11, 12. It is true *in every estate*, as well of want as plenty, we *must be content*, *Phil.* 4. 11. (for there is a rich discontent as well as a poor) We may not will, resolve, conclude upon it, that

whatever come of it, by any meanes by which it may be effected, we will be rich, 1 *Tim.*6.9. We may say so of *grace* and *glory*, whatever pains or danger it cost me, I will venture all for *grace*, but not so for riches; they are not absolutely and *per se* good; and therefore not simply to be desired. We may not seek great things to our selves; they who have most need of them, may *not greatly multiply them to themselves*, *Deut.*17.17. *Cyrus* esteemed himself more rich in the hearts and love of his people, then in his Exchequer, as he told *Cræsus*. We may be *more rich* in a narrow estate, *with Gods Blessing*, then many wicked men are in the midest of their abundance, *Psa.*37.16. As a man may be rich *in bonds* who hath but little money *in hand*; so may a good man be rich *in promises*, who is but narrow *in possessions*, He forbids *Treasures of unrighteousness*, *Micah* 6.10. *Hab.*2.6,9. *Jer.*22.13. He forbids misplacing of *Treasures*, making *our hearts* the repositories of them, *Psal.* 62.12. But when *God* is pleased without the concurrence of our *sinful actions* and *afflictions* to give in abundance, we may with a good Conscience enjoy it, so long as it doth not draw away our delight from God, but enlarge our hearts to honor him therewith, and humble them the more to listen to his *charge*, and to be inquisitive after his *counsel*.

Xenophon. Cyropæd. l.8. Vide Greg. Tholos. de. Rep. l.3. c.9.

I shall not stand to inquire what measure of wealth it is which makes a man a rich man: We read of the vast riches of *Cræsus*, *Pallas*, *Narcissus Lentulus*, *Seneca*,* and others, and of the monstrous and portentous expences almost beyond

* Vide Budæum de Asse. l.2. fol.50. lib. 3.fol.83. l.4: fol 98,99,100. Lipsi.de Magnitud. Rom. l.2. c.15. Brierwood de Numis.cap. 9. Athenæus, l.12.

Arith

Arthmetical computation in the Luxury of Games, Feasts, Apparel and Buildings amongst the *Romanes*, and others. *Cleopatra* dissolved and drank in one draught of Wine, a Pearl of above Seventy eight thousand pounds in value. The Ornaments of *Lollia Paulina* amounted to above Three hundred thousand ponnds; and *P. Clodius* dwelt in an house which cost him aboue One hundred and fourteen thousand pounds. There is no standing quantity which makes the denomination of a rich man. In the *Apostles* accompt, he certainly is a *rich man* who hath plenty sufficient for his calling, his occasions, his train, family, posterity, for *necessary, decent*, and *liberal expences*: in one word, Whose estate is amply proportionable both to his *condition* and to his *minde*; for *copiosum viaticum* ἀυτάρκεια and *penury* doth not consist ἐν πλουσιότητι, but ἐν ἀπληστίᾳ, not in narrowness of wealth, ut in vastness of desire. So that which is suitable to a mans *minde*, and to his *train* or *estate*, makes him a *rich man*.

But yet still all this wealth is but ἐν τῷ νῦν αἰῶνι it inricheth a man but between this and his grave; *His glory will not descend after him*, In all points *as he came into the World, so he must go out*, naked in and naked out; *he brought nothing in, he can carry nothing out*; he passeth, but the Earth abides, an his house will know him no more, And this

Psal. 49. 17. Eccle. 5. 16. Job 1. 21. 1 Tim. 6. 7. Eccles. 1. 4. Job 7. 10.

ὅθ' ἵππον, ὅτ' ἀργυρῶν ἅμαξαν ἀχύρου πλέων. Ninus apud Athenæum, lib. 12. cap. 7.

ἐγω δ' ἐν ἀδῆν ὅτε χρυσὸν

shews the baſneſs of worldly wealth, First, That it is communicable to the *men of this World*, who have their portion onely here; *their Bellies may be filled with these Treasures*; they may *have more then heart could wish*, they may be mighty in power and spend their days in wealth, they may joyne house to house, and lay field to field; *No man can know love or hatred by these things*; a *Nabal*, and a *Doeg* may have them as well as an *Abraham*, or a *David*. *Jacobs* Ladder which conveyeth to Heaven, may have its foot in a smoaking Cottage, and there may be a trap-door in a ſtately Palace which may let down to Hell. Secondly, That it is of but a very narrow uſe, like a Candle, needful in the night, but abſurd in the day; like Braſs Tokens, fit to buy ſome ſmall trifles with, but not to purchaſe an Inheritance. All the difference which *riches* make amongſt men, are but, ἐν τῷ μεταξὺ in this little *Iſthmus* of Mortality. As in caſting accompts, one Counter ſtands for a thouſand pounds, another for a penny, as in ſetting Letters, the ſame Letter may one while be but into the name of a Prince, and the next time into the name of a Beggar; but when the Counters are put into the Bag, and the Letters into there Boxes, they are there all alike; no difference between the *duſt* of *Dives* and *Lazarus*. Come to *Ahab* and *Jezabel* when the Dogs have done with them, and their Vineyard, and their Paint is vaniſhed unto all eternity. A living Dog is better then a dead, Lion a dead Lion no better then a dead Dog.

Pſal. 17. 14. & 73. 7. Job 21. 13. Iſai 5. 8. Hab. 2. 5, 6. Eccle. 9. 1.

Eccleſ. 9. 4.

Our

Our wiſdom therefore it is to *labor* for that which *Solomon* calleth *Durable riches*; which is current in another World, which will follow a man when he dies; *his wealth* will not, his *works* will, *Revel.* 14. 13. To make *the feare of the Lord our Treaſure*, Iſai. 33. 6. To be *rich towards God*, Luke 12. 21. To *lay up treaſure in Heaven*, Luke 18. 22. To *buy of Chriſt Gold tried in the fire, that we may be rich*, *Revel.* 3. 18. As *Abrahams ſent Jewels of Silver and Gold and Rayments unto Rebecca*, the Wife of *Iſaac*, the *Son of Promiſe*, *Gen* 24, 53. So doth the *Lord* give *rich* and *pretious Ornaments* unto the *Church his Spouſe*, *Ezek.* 16. 10, 13. The *grace of the Spirit* are compared unto *Chains and Borders of Gold, and Studs of Silver*, *Cant.* 1. 10, 11. Theſe *riches* are returnable into Heaven, to be *rich in faith, in knowledge, in wiſdom*, will ſtand us in ſtead, when the World hath left us. Things which come from Heaven to us, while we are on the Earth, will go to Heaven with us when we leave the Earth. *Grace* are like the *Waggons* which *Joſeph* ſent to carry *Jacob* his father, *Gen.* 45. 21. They are the *Vehicula* like *Eliah's* Chariot of Fire, to tranſport the Souls of Believers unto Chhiſt. Men naturally deſire durabe things, ſtrong Houſes, clear Titles, laſting Garments, Jewels, and pretious Stones that will go every where. No *riches* are indeed durable, bnt thoſe that are heavenly, no Ruſt no Moth, no Theif can reach them: What the *Philoſopher* affirmeth of *Heavenly Bodies*, is certainly true of *Heavenly Graces*, they are *Incorruptible*.

There

There is a ſtrange contradiction between mens Profeſſions and their Practice. Ask a man which in his conſcience he thinks the beſt, *Riches* or *Grace*, and he will anſwer very truly, There is no compariſon, no more then between *God* and *Mammon*: *riches* not to be named the ſame day with *Grace*. But obſerve it, and you will finde no man ſit ſtill, and drowſily look when *riches* will drop into his mouth; but *he riſeth early, and goeth late to bed*, his worldly heart ſhakes and awakeneth him, *Surge, inquit Avaritia, ejah ſurge; negas? Inſtat, Surge inquit, non queo, ſurge.* He ſweats, he toils, he ſpends his time, his ſtudies, he ventures far and near,

Per mare pauperiem fugiens, per ſaxa, per ignes.

Iohn 6.27. But for *durable riches* of *Grace and Glory*, which our *Saviour* ſays, *Muſt be labored for*; which *Solomon* tell us, *Muſt be ſearched and digged for as for hidden treaſures, Prov.* 2.4. How few are there who evidence the truth of their profeſſion by the meaſure of their diligence? who are not far more ſupine in their purſuance of *holineſs* then of *wealth* Surely even in this ſence is that of Saint *Iames* Iam. 5.3. true, *Your Silver and your Gold ſhall riſe up in judgment againſt you*, and plead as *Cyprian* tell us, Satan will plead againſt wicked men by way of exprobation, I never died for them, I never made promiſes of *eternal life* unto them: So will your mony ſay, I was never able to cleanſe their Conſciences, to remove their guilt or fears, to pacifie

pacifie their hearts, to ſecure their *ſalvation*, to preſent them without *ſpot or wrinkle* to God; yet me they wooed, and worſhipped, and hunted after, and left *Grace* and *Mercy*, *Righteouſneſs* and *Peace*, *Chriſt* and *Salvation*, unſaluted, undeſired. O learne we to build our *Houſe upon a Rock*, to get a *Kingdom that cannot be ſhaken*, to have a *City which hath foundations*; Crownes may fall, Thrones may miſcarry: Such may the ſtorms be, as may ſubuert the Cedars of *Lebanon*, and the Okes of *Baſhan*, as may overturn Towers and Palaces. Treaſures of darkneſs, hidden riches of ſecret place may be ſearched out and taken away; but the righteous ſhall not be moved, he ſhall not be afraid of evil tidings. *The name of the Lord is a ſtrong Tower*, in the which he *ſhall be kept in perfect peace*, becauſe *in the Lord Jehovah is Everlaſting ſtrength.*

Iere. 13. 18. Dan. 2. 21. & 7. 9. Iſai. 2. 13, 16. Zech. 11. 2. Iſai. 45. 3. Obad. v. 6. Pſal. 112. 6, 7. Prov. 18. 10. Iſai. 16. 3 4.

Let us now proceed to the matter of the *Charge*, which is firſt *Negative*, and that double First, *That they be not high minded.* This notes that there is a ſecret malignity which *riches* meeting with *corruption*, have in them, to lift up mens mindes above their due Region. *Tyrus* edified her ſelf, becauſe of her wealth. *Thine heart is lifted up, becauſe of thy riches; and thou haſt ſet thine heart as the heart of God*, Ezek. 28. 5, 6. *According to there paſtures ſo were they filled, they were filled, and their hearts was exalted; therefore have they forgotten me*, *Hoſ.* 13. 5, 6. Whence that Caution which *Moſes* gives unto *Iſrael*, *Beware, leaſt when thou haſt eaten and are full, and haſt built goodly houſes*

houſes, and dwelt therein: And when thine Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplyed, and all that thou haſt is multiplied; then thine harte be lifted up, and thou forget the Lord thy God, &c. Deut. 8. 12, 13, 14. Men are like Larks, very ſilent and modeſt when the are low and on the ground; but in a warm and glorious Sunſhine they ſoar up, and are very clamorous. And though they be never a dram the holier, the nearer to Heaven, the ſafer from Hell by all their wealth, yet they think highly of themſelves, walk with more ſtate, look with more diſdain, breath more skorn, keep more diſtance, that you would not think ſuch an one a *richer* onely, but another man. Put mony into a Bag, and the Bag remaines Leather or canvas ſtill; but if it once get into the *heart* of a man, he is preſently changed, his thoughts of himſelf greater, and of others meaner then they were before.

This the *Apoſtle* ſaith ſhould not be ſo, for after all this, *It is but man ſtill, Eccleſ.*6.10. and the Word is as much above him, as before. A Hill is proued and overtops the Valley; but in compariſon of the Sun, they are eqnally diſtant, and that haply ſcorcheth the one when it reviveth the other; as the ſame Word it may be, comforte h a poor Believer, and ſcourgeth a rich Sinner. A *rich man* then ſhould not be high minded: For

1. *Riches* are not noble enough to raiſe the Minde, ot to put any ſolid value npon a man more then he had defore. *Righteouſneſs* indeed, becauſe

Prov. 14 34.

becauſe it comes from *Heaven*, can *exalt* and *lift* up thitherward: But things of a meer Earthly extraction, do rather depreſs then heighten the Soul, they beare no proportion unto it. The Heart is as improper a place for *riches*, as a mans Purſe or Barn is for *Grace*. The Minde is the ſeat of *wiſdome*, of *knowledge*, of *divine impreſſions*; where as Earthly things can *per ſe*, and in their own nature operate onely unto earthly effects, they may indeed be uſed by ſenſual luſts, as the Femes and Inſtruments of Pride and Luxury, and by *ſpecial wiſdom*, as the *vehicula* of *Charity* and *Mercy*; but of themſelves they adde nothing of real value to a man. A poore man may be *richer* by *one promiſe* of the *Goſpel*, by laying up but *one line* of the *Scripture* in his heart, then a *Doeg* or a *Nabal*, by the Cattel on a thouſand Mountains.

2. *Rich men* are at beſt but *Stewards*; *For the Earth is the Lords*, we are but Tenants, Depoſitaries, Treaſurers unto him. Now a *Steward* or *Princes Treaſurer* is the ſelf ſame man, no change of State, no ebb or flux of greatneſs, when he hath the cuſtody of Thouſands or of Tens: And ſurely God gives us our *riches* to honor him, and not our ſelves withal.

3. *Rich men* walk amongſt more *ſnares* and *temptations*; for *riches* are the materials which provoke, excite, foment luſt, call forth ſinful pleaſures, worldly love, ſelf-confidence, contempt of the World, endanger our Apoſtacy in times of perſecution, and our ſecurity in times of peace. And this is certain, That a *full Eſtate* is

like a *full Diet*; as this requires more ſtrength of nature, ſo that more wiſdome and grace to order and to digeſt it. Therefore a *rich man* ought to look downeward the oftner, to take care of his feet, and the higher the winde is to hoiſe up the fewer Sails, becauſe there are Rocks and Shelves round about, him.

4- In making men rich, and ſetting them in greate places God hath exalted them enough already, and they ought the rather to be more low in their own eyes. The higheſt bough in a Tree are the ſlendreſt, the more nature hath raiſed them, the ſmaller they are in themſelves, and by that meanes the leſs endangred by the tempeſts which they ſo eaſily yeild unto. And ſo it ſhould be with us, the more we are exalted by God, the leſs we ſhould be in our own eſteem; and the leſs we are in our own eſteem, the ſafer we ſhall be againſt any *temptations*. Humility is not onely an *ornament*, but a *protection*. We ſee the fruit grows upon the twigs and ſmaller branches of a Tree, not upon a Stock. Humility makes way to fruitfulneſs, and fruitfulneſs back a gaine to humility. The more weighty the Ears of Corn, the more they hang downeward towards the Ground. The richer things are, the more humble they are. *Ambition* was the ſin of the *Bramble*; the *Vine*, *Olive*, *Fig-tree*, were contented with there former dignity. Clouds, the fuller they are, are the more heavy; the Earth is the richeſt, and yet the loweſt Element. *Chriſt* had in him the Treaſures of *Wiſdom* and *Grace*, and yet in nothing more propoſed

poſed himſelf unto us as an example, then in meekneſs and humility, *Matth.*11.29. *John* 13. 13, 14. *Phil.*2.5, 6, 7. And what compariſon is there between *Chriſt* the Heir of all things, and the richeſt man on Earth? When the *Lord of glory, who thought it no robbery to be equal with God, humbled and emptied himſelf, and made himſelf of no reputation*; what is there in ſinful duſt and aſhes, that he ſhould be proud; We ſee in the Body one member hath more magnitude, nutriment, dignity, imployment then another; but none hath more humility then another. The Head will be as ready to ſtudy for the Hand, as the Hand to work for the Head, the Tongue as forward to ſpeak for the Foot, as the Foot to move for the Tongue. And all *Chriſtians* profeſs to be *Members* of the ſame *Body*, and therefore none ſhould be proud or diſdainful towards another.

5. Why ſhould a mans work and ſervice make him proud? Commonly *pride* and *idleneſs* go tother, *Ezek.*16.49. Now the more *riches God* gives a man, the more *work* he ſets him about. If we ſee a mans ſhop full of Wares, of Inſtruments, of Servants, Commodities continually imported, we conclude ſuch a man is ful of buſineſs; When the *Lord* doth multiply *mens eſtates*, he doth multiply their *employments*. And we ſee Tradeſmen, though upon Feſtival times, they will put on rich Apparel, yet upon working days they go in a more plaine and careleſs faſhion. Now of all other work, a *Chriſtians work* will not let him be proud.

Laſtly, Why ſhould I for a little difference in this one particular of worldly wealth; deſpiſe or diſdainfully over look my poor Brother? Doth a *Lawyer* deſpiſe a *Phyſician*, becauſe he hath not read the Code or the Pandect? Doth a *Phyſician* deſpiſe a *Lawyer*, becauſe he hath not read *Galen* or *Hyppocrates*? Doth the *Eye* deſpiſe the *Ear*, becauſe it cannot ſee; or the *Tongue* the *Hand*, becauſe it cannot ſpeak? Have we not all *one Lord*, *one Faith*, *one Hope*, *one Spirit*, *one Goſpel*, *one Common Salvation*? When ſo many and great things unite us, ſhall our wealth onely diſunite us? One *Sun* ſhines on both, one *Air* refreſheth both; one *Blood* bought both, one *Heaven* ſhall receive both, Onely he hath not ſo much of the Earth as I, and poſſibly much more of *Chriſt*. And why ſhould I diſdaine him on Earth, whom hapily the *Lord* will advance above me in Heaven Why ſtould I brow-bear, and proudly over look him, whom *Chriſt* hath adorned with his *grace* and honored with his preſence

We ſee a *rich man* hath no reaſon to be high-minded; but he that is ſo, will not ſtop there. He that makes an *idol* of his *riches*, will Worſhip and *truſt* in it, when he hath done; and therefore *Timothy* muſt give *rich men* a ſecond *charge*.

That they truſt not in uncertain Riches] By which, firſt, he giveth us a plaine intimation, That *rich men* are naturally apt and prone to truſt in their riches; as it is ſaide of *Doeg* that he did not make God his ſtrength, *but truſted in the multitude of his riches*, *Pſal.* 52.7, And *Solomon* telleth us, *That*

That the rich mans wealth is his ſtrong Tower, and an high Wall in his own conceit, *Pro.* 18. 11. As *Thraſylaus* by a melancholly fancy judged all the ſhips in the Harbor at *Athens* to be his; ſo a *rich man* judgeth all the ſafty and ſecurity, that the World can afford to be his own, becauſe he hath that *unum magnum* which will helpe it in the foreſt extremities. Euery man is conſcious to himſelf, both of his *wants* and of his *dangers*; what good he is *defective* in, what evil he is *expoſed* to: And therefore doth what he can for aſſiſtance to procure the good he wants, and to repell the evil he feares; and of all aſſiſtances, he looketh upon this as the ſureſt, becauſe *money anſwers unto all*. The *Fool in the Goſpel* promiſed himſelf, *Eaſe, long life many years, to eat, to drink, to be merry*, and all in the confidence of his *riches*, *Luke* 12. 19. How many men truſt their wealth to uphold their wickedneſs, and lean upon them while they fall from God? How many take a *liberty of violence, rapine, cruelty, oppreſſion, luxury, prophaneneſs*, becauſe they think their wealth will be an advocate and a varniſh unto all? How many, if *Chriſt* and *Mammon* ſhould come into competition, would ſay as *Amaziah* did, *What ſhall I do for the hundred Talents? Ardua res hæc eſt opibus non tradere mores.* So hard a thing is it not to give up our ſouls into captivity to our wealth. But

Athenæus, l. 12. c. ult.

Secondly, This ought not to be neither. For firſt, The *object* muſt be commenſurate and ſuteable to the affection, or elſe it is altogether unnatural and improper: But there is no ſuteableneſs between

between *hope* and *riches*: For *hope* and *truſt* is ever *de futuro poſſibili*, whereas *riches* are onely *preſent*, ἐν παρόντι. No man can know viciſſitudes of worldly things, *What a day may bring forth: Belliſarius* a great Commander one day, and a poor Beggar another. There muſt be permanency, ſtability and fixedneſs in that which a man caſts his Anchor upon, but *riches* take to them wings and flie a way.

Aquin 22. qu. 40. art. 1.

Secondly, The *true object* of *hope* and *truſt*, is *Bonum arduum*. I truſt in that which can help me in ſuch arduous and grand matters, wherein I cannot help my ſelf, in that which is adequate to all mine extremities; which hath *more good* in it, then any of mine evils can embitter, and *more ſtrength* in it, then the weight of any of my extremities can over-bear. But now *riches* are not at all ſutable to a mans greateſt extremities: When my Lungs are waſted, my Liver dried up, Stones in my Kidneys too big for the paſſages: If all the Stones in mine houſe were Diamonds, and I would give them all for the removal of theſe diſtempers, it could not be done. When Death comes, what Crowns or Empires can ranſome out of the hands of the King of Terror? When my *Conſcience* ſtings me, and the *Arrows* of *God* ſtick faſt in me, and I am ſummoned to his *Tribunal* to be there doomed. In ſuch caſes, *Neither treaſures, nor multitude of riches can deliver in the day of wrath*, *Prov.* 10. 2. 11. 4. *Riches* are but like the leaves of a Tree, beautiful for a ſeaſon; but when Winter and ſtorms ariſe, they fall off and are blown away

Vide Garsk. Cinnum. l. b. 1. c. 8.

3. The

3. The *Apoſtles* reaſon in the *Text, they are uncertain riches.*

Uncertain, 1. In their *abode*, ſubiect to a Moth a Ruſt, a Theif. Some thing precious, but ſo thin; that a *Moth* can eat them up. If more maſſie and ſolid, as *Gold* and *Silver*, *Ruſt* and *Canker*, ſome ſlow and lingring luſt can inſenſibly eat them out; but both the one and the other ſubject to a *Theif*, to ſome outward accident and miſcarriage, which may ſpoil us of them.

ὁ δ' ὄλβος ἀδίκοις χ' μιτὰ σταιῶν ξυνὼν ἐξέπρατ' ὄικων, σμικρὸν ἀνθήσας χρόνον Eurip. Electra.

2. In their *Promiſes* and *Pretences*; the fool promiſed himſelf long life, but was anſwered with an *hac nocte*. Many mens *riches* are like *Iſraels* Quails, promiſe *meat*, but bring a *curſe*; like *Ezekiels* Book, *Chap.*2.10. 3.3. Taſtes like *Honey*, but is written with *woes*. Like *Johns* Roll, *Sweet in the Mouth, but Bitter in the Belly*; like *Belſhazzers* Feaſt; Wine on the Table, and an Hand-writing on the Wall. Achans Wedg of Gold, *Gehazies* Talents, *Ahabs* Vineyard, *Jehoiakims*, wide Houſe, and large Chambers, were all but like the Queens Feaſt unto *Haman*, as poyſoned dainties, ſweet to the taſt, but attended with Death. Beds of Ivory, Lambs of the Flock, Calves of the Stall, Inſtruments of Muſick, Wine in Bowls, Precious Oyntments, all Comical Harbingers of a Tragical Cataſtrophe, *They ſhall go captive, with the firſt that go captive, Amos* 6.4,7. Little reaſon to put truſt in ſuch falſe and uncertain things, which do not onely lye and diſappoint, but like a *broken reed* run into the arm of thoſe that lean upon them, *Kept to the hurt of the*

Joſh. 7.21
2 Kings 5. 23.
1 King 21.15.
Jere. 22.14.

the owners of them, as the *Wiſe man* ſpeaks, *Eccles.* 5-13.

But great reaſon for rich and poor *to truſt in God,* who is a *God* able to repleniſh the Soul, to help it in greateſt extremities, true and faith ful in all his promiſes; and *truth* is the ground of *truſt*. No *attribute of God*, which the Soul may not reſt upon. His *eternity*, he will never fail me, in him there is everlaſting ſtrength: His *immenſity*, I have him ever with me: His *omniſcience*, I want nothing but he knows it: His *omnipotence*, I ſuffer nothing but he can rebuke it. His *wiſdom*, he can order every condition to my *Good*. If I do my duty in the uſe of meanes, I may comfortably venture on his bleſſing for an happy iſſue. He is a *living God*, he ever abides; is a *Fountain of Life* to his poor ſervants; all that is deſirable is compriſed in this one word *Life*: What ever we delight in as *good*, is in order to the ſupport, or to the comfort of life. Now *riches* can neither give life, nor preſerve it, nor reſtore it: A *mans life ſtands not in his abundance*, then there would be no poor man alive. It is not our bread, but *Gods Word of Bleſsing* which feeds us, and that Bleſſing he can give to pulſe, and withdraw from Quails. *Riches periſh*, but *God lives*; *Riches* ſometimes *make us to periſh*, but *God makes us live*. A theif can take away my *Gold*, but who can take away my *God?* what hath a *rich man* if he have not God? and what wants a poor man, if he have God? An Acre of Land, and a Shepherds Cottage in the South, with the warmth and benignity of the Sun,

Pſal. 36. 9.

Luke 12. 15.
Matth. 4. 4.
Dan. 1. 15.
Pſal. 78. 27. 31.

Sun, is better then Twenty thouſand Acres, and a ſtately Palace under the North Pole. Better be in a *Wilderneſs* with *God*, then in a *Canaan* without him. *If thy preſence go not with us ſaid* Moſes, *carry us not up hence*, *Exod.* 33.15.

He is a *Bountiful God*: he is *Good*, and he doth good; he is *Life*, and he gives *life*. to him alone it belongeth to ſupply all neceſſaries, all comforts of life unto us, we place *riches* in his throne, we *transfer his work and office* upon them, when we make them the *objects of our truſt*.

He *gives*, ſo do not *riches*; they *buy*, they do not give. I muſt part with ſo much of them, as I will proportionably have of other things: But when I have *God*, I need not exchange him away for other things; he brings them *eminently* in himſelf, he gives them *bountifully* with himſelf. The *Earth* is his, the *Silver* and the *Gold* his, the *power*, the *ſtrength*, the *wiſdom*, whereby we get *riches*, his; the *bleſſing* upon that *ſtrength* and *wiſdom*, his; we are not the getters, but he is the giver of them; And if, we boaſt of them, and truſt in them; he that gives, can take them away; they that receive, muſt not glory as if they had not received. And if he give firſt he may well charge us to give too, ſince he requireth of us but his own.

Pſal. 115. 16. Hag. 2. 8. Deut. 8. 16. Prov. 10. 22. Eccleſ. 9 11. 1 Cor. 4. 7. 1 Chro. 29. 14.

He gives *All things*: All the wealth in the World could not buy a mouthful of Air, or a drop of Light, if *God* ſubduct it. *Rich men* give nothing for *Sun*, and *Moon*, and *Stars*, and *breath*, and *health*, and *ſtrength*: God is the free *Giver of all*

The Earth he gives to the children of men. All things that pertain *to life and godliness*, 2 *Pet.*1.3. (two things which all the *riches* in the World cannot reach.) *All things* in the *promises*, *All are yours*, 1 Cor.3.23. *I have all, I abound, I am full*, *Phil.*4.18. as having nothing, and yet *possessing all things*, 2 *Cor.*6.10. All things *in measure*, in proportion to our capacity, to our ability, to our exigences, to our occasions. All things *necessary*, all things *suitable*; with-holds *no good thing*, nothing but that which would be a snare and a temptation unto us; we are not straightned in him, but in the Bowels of one another; our covetousness may defraude our Brethren, Gods bounty doth not.

All things *richly:* there is not the poorest man living who is able to number up all the *mercies* which he doth enjoy. The *light* which he sees is mercy, the *air* he breathes, *mercy*; the *ground* he walks on, *mercy*; the *bread* he eats, the *water* he drinks, the *rags* he wears, *mercy*; the bowels of those that pitty him, *mercy*? the *bounty* of those that relieve him, *mercy*; if *dogs* lick his sores, *mercy*; if a *potsherd* to scrape him, *mercy*; *rotten rags* to *Jeremiah* in a Dungeon, *mercy*; a *basket* to *Paul* in a Garison, *mercy*: But for the poor in this World to be *rich in faith, heirs of a Kingdom*, to have the same common *Christ*, the same *Hope*, and *Spirit*, and *Salvation*; for a poor *Lazarus* to have the bosome of a rich *Abraham* to rest in at the *last*: How can the poorest Saint in the World, deny unto God the praise of being *rich in mercy?* It is

not

not barely want, but *ignorance* of our deſervings, *ignorance* of our enjoyments, *unthankfulneſs* to *God*, *envy* againſt others, our murmuring, diſcontent, idleneſs, imprudence, improvidence which makes men poor: Were their hearts and mouths more enlarged towards God in praiſes, other mens bowels would be more enlarged to them in bounty and releif.

Laſtly, He gives all things *richly to enjoy*; and that is more then all the world can do. If it give the *poſſeſſion*, it cannot give the *fruition*, it cannot give an *healthy body*, it cannot give a *cheareful and contented minde*, it cannot free a man from diſquieting thoughts, from anxious fears, from diſcruciating cares, from wearisome labors, from continual ſollicitude; it cannot give either a *free*, or a *chearful*, or a *pure uſe* of the things which a man hath. As it is God that gives *the power to get riches*, *Deut.* 8.18. ſo it is he who giveth knowledg, skill, wiſdom, an *heart* ſeaſoned with his fear, and cheared with his favor, whereby we may with quiet contentment, and ſweet tranquillity, make uſe of thoſe bleſſings which are reached unto us by the *hand*, and ſanctified by the *Word*, and ſweetned by the ſence and comfort of the *love of God*. It is Gods bleſſing alone which maketh *rich without ſorrow*, *Prov.* 10.22. Which by his *fear*, taketh away the *trouble* of great treaſures, *Prov.* 15.16. Which maketh us enjoy *the fruit of our labours*, *Pſal.* 128.2. Which makes us *eat and drink before him with chearfulneſs*; eat the fat, and drinke the ſweet, becauſe *the joy of the Lord is our*

ſtrength, 1 *Chro.*29.22. *Nehe.* 8.10, 11, 12. This is the frequent Doctrine of *Solomon*, *Eccleſ.*2.24, 26. & 3.13. & 5.18, 19. & 6.2. So much for the firſt *Affirmative duty*, To truſt in God, who alone is the Fountain of our *life*, the Author of our *comforts*.

We proceed now unto the ſecond, which is to *imitate God* in theſe his works of *bounty*, ἀγαθεργεῖν, *To do good, to be rich in good works*; for God hath not given them to us onely to enjoy, but to do good with them too. He hath not given them for the fuel of our pride and luxury; but for the good of our Souls, and the comfort of our poor Brethren. We have our Waters not onely to drink our ſelves, but alſo to diſperſe abroad, *Prov.*5. 15, 16.

Good works are taken either in a more large ſence for all ſuch actions of *regenerate men*, as they do by the help of the *holy Spirit*, in conformity to the *Lawe of God*. As he that *doth good*, ὁ ἀγαθοποιῶν, is ſaid to be *of God*, 3 *John v.* 11. and Governors are ſaid to be *for the praiſe of thoſe that do well*, 1 *Pet.*2.14. or elſe more ſtrictly for works of *Bounty*, *Charity*, and *Beneficence*; as *Tabitha* is ſaid to have been *ful of good works and alms deeds*; where the latter clauſe is exegetical of the former, *Acts* 9.36. As elſwhere, *Do good and lend*, hoping for nothing again, *Luke* 6.35.

Now it being here reſtrained to ſuch *good works* as it is proper for *rich men*, as *rich men*, to exerciſe; and being after explained by the words εὐμεταδότους εἶναι, and κοινωνικούς, Iſhall take it here in the more

more contracted ſenſe for a Direction touching the right uſe of *riches*, which is, to make them *the material of good workes*, that we may be profitable unto men. As God hath made us not onely for our ſelves, but to glorifie him, and to ſerve our generation; ſo when he ſupplieth us with proviſions, wherewith we may act towards thoſe publick ends, he requireth that his *gifts* ſhould be uſed, not onely for our own *domeſtical intreſts*, but for his honor, and the good of others. *Rich men* have their wealth as the Sun hath light, or the Fire heat, to communicate unto others. And of all things, *riches* ſhould be ſo imployed, becauſe their whole uſe is in *motion*. Some things put forth their vertue moſt, when they reſt and ſtand ſtill. The Eearth keeps its place, and yet is fruitful. *Motion* debilitates the vertue of ſome agents, and hindreth the fixing of their impreſſions: But the whole good that *money* doth, all the efficacy that it hath, is while it is in *motion*, and paſſing from hand to hand. It is as inſignificant in a Wordlings Cheſt, as when it lies in the Bowels of the Earth. We call it *current money*, to note, that the uſe of it is while it is *in curſu*.

The *duty* then it is of *rich men* to make their wealth the materials of *good workes*: Money uſeth to have an *Image* and *Superſcription* upon it, *Matth.* 22.20. And the Prophet hath given us an Inſcription for ours, *Iſai.*23.18. *Her merchandiſe, and her hire ſhall be holineſs to the Lord*- and ſo *Zech.* 14.20,21. Hereby we ſtamp the Image of God upon them. *Homo homini Deus*, By doing good a

man is as it were a God to his Brother. *Be ye merciful, as your Father is merciful, Luke 6, 36.*

The Lord conld have inriched *all men*, but he hath ſaid, That we ſhall have the *poor always with us*; that ſo the *rich* may have matter to *imitate God*, and the poor to *praiſe him*; that the poor may have Chriſt for an example of *patience*, and the rich for an example of *goodneſs*, that the *rich mans* ſupplying the *poor mans* wants, may be a pledg, and an aſſurance of Gods ſupplying his wants. For rich and poor are relations amongſt men; but as we ſtand in relation to God, every man is poor, and muſt be alwayes in a begging poſture, *Luke* 18. 1. And as *Chriſt* hath taught us to pray, *Lord, I forgive others, do thou forgive me*; in like manner, we may pray, *Lord, my heart and hand is open to others, let thine be ſo to me. I that am evil,* am enabled by thee to give *good things* to others, and thou haſt given me aſſurance that thou wilt much more *give good things to thoſe that ask them.*

The *matter* out of which theſe good works are to be done, muſt be.

1. *Bona propria*, ἐκ τῶν ἰδίων, ἐνόντα, ὑπάρχοντα. Our own things, *Luke* 11. 41. *&* 21. 33. 2 *Cor.* 8. 11. We muſt not enable our ſelves to do good by doing evil firſt, *God hateth robbery for burnt-offering:* We muſt warme the poor *with the fleece of our own ſheep, Job.* 31. 20. Ill goten goods are matter of *reſtitution*, rather then of *diſtribution.*

2, *Bona ſuperflua*, We are to give out of our over-

overplus and abundance, *That your abundance may be a ſupply for their want*, 2 *Cor.* 8. 14. τὸ περισσεύμα, that which remains and is to ſpare after other neceſſary uſes, as *Mark* 8. 8. *Luke* 15. 17. (though ardent charity will ſometimes go *beyond its power*, *Mark* 12. 44. 2*Cor.* 8. 3.) To know what theſe *remaines* and *overplus* are, we muſt conſider what things are neceſſary, Things are neceſſary upon a double ground.

1. *Neceſſaria ſimpliciter*, without which a man cannot maintain himſelf and his charge at all.

2. *Neceſſaria ad decentiam ſtatus.* Neceſſary to the decency and quality of a mans condition; that which is abundant for a Tradeſeman, may be too little for a Nobleman.

Now in caſe of *extream neceſſity* of our Brother, we ought to relieve out of that which is neceſſary to our own decent condition. He that hath *two Coats to give to him that hath none*, rather then to ſee him periſh, *Luke* 3. 11. In caſes of *ordinary neceſſity* we are to give out of our *overplus and abundance*, providing for the decency of our own condition, which is to give *as we are able*, according to the bleſſing of God upon honeſt labors; ſo much the word εὐοδῶται importeth 1 *Cor.* 16. 2. which doth not hinder our endeavors to lay up and provide for our Families and Poſterity, which the Apoſtle requires, 1 *Tim.* 5. 8. 2 *Cor.* 12. 14.

Ezra 2. 69. Acts 11. 29.

The *Object* or *Matter Circa quam* of our *Good works*, are

First, *The worſhip of God*, and things ſubſervient

vient and conducent thereunto; as maintaining Poor Scholers in the *Nurseries* of the Miniſtry, and *Schools* of the Prophets; comforting and incouraging the able and faithful *Miniſters* of the *Goſpel*: For which, *Hezekiah* and *Nehemiah* are by God honored in the Records of *Scripture*, 2 *Chron.* 30. 22. & 31. 4, 11. *Nehe.* 13. 10, 14. *Let him that is taught in the Word, communicate unto him that teacheth in all good things*, Gal. 6. 6. *Honor the Lord with thy ſubſtance, Prov.* 3. 9. They who *ſow* unto you *ſpirituall things*, it is equal that you miniſter unto them *carnal things*, 1 *Cor.* 9. 11. *David* would not, when he might, offer unto the *Lord* of that *which ſhould coſt him nothing*, 2 *Sam.* 24. 24. Miniſters, that are faithful, dare not offer unto you that which coſts them nothing: It coſts them their time, their Studies, their ſtrength their Prayers, poſſibly their tears and ſorrows, to ſee their *work* fall as faſt as they ſet it up (as *Chryſoſtome* ſometimes complained) Nay, if you will have a *Learned Miniſtery*, it muſt coſt their purſes too; the Utenſils of a Miniſter are chargeable things. And therefore it is a worthy, honorable, and moſt beneficial work, to contribute unto publick Libraries for the ſervice of the Miniſtry in Univerſities, Cities, and publick places.

Secondly, *The neceſſities of men*; and here

1. Kinred, friends, acquaintance, *Thoſe of our own houſe*, 1 *Tim.* 5. 8. *Acts* 10. 24.

2. *Thoſe of the houſhold of Faith, who dwell before the Lord, Gal.* 6. 10. *Iſai.* 23. 18. Pour your ointment above all, upon the feet of *Chriſt*.

3. Strangers,

3. Strangers, 1 *Tim.*5.10.

4. Enemies themſelves, *If thine enemy hunger, feed him, Rom.*12.20,21.

In one word, All that are in miſery and diſtreſs amongſt them: Firſt, The moſt *helpleſs*, widows, fatherleſs, ſick, maimed, aged, exiles, captives. Secondly, The moſt *hopeful*, uſeful, and painful; as *pregnant wits* for learned education, or other neceſſary imployments.

For the *manner* how, the *Apoſtle* directeth us. Firſt, To do good workes *richly*: They who are *Divites opibus*, muſt, be *Divites operibus* too, their *fruit* muſt be plentiful, as well as their *eſtate*. There may be a narrow Heart, a ſtarved Charity, where there is a large eſtate, as in *Nabal*. And there may be a large and bountiful heart, where there is but a poor and narrow eſtate, as in the poor widow, who as our *Saviour* tells us, *Caſt in more then all others* into the Treaſury; more in *proportion*, *quia nemo ſibi minus reliquit*; more in *affection* ſhe caſt in her *bowels*, ſhe caſt in her *prayers* with her two *Mites*, *Marke* 12.43. So the *Apoſtle* teſtifieth of the *Macedonians*, That *their poverty was deep*, and yet *their liberality was rich and abundant*, 2 *Cor.*8 2. Though the could not draw much out of their *Purſe*, yet they drew out their very *Soul* to their Brethren, *Iſai.*58.10. As the *Apoſtle* ſaith, That he *imparted his own Soul* to the *Theſſalonians*, 1*Theſ.*2.1. But you that are rich in eſtate, may be rich in *good workes*, as well as in *good affections*, may be exerciſed to all bountifulneſs, 2 *Cor.*9.11. As there is a *decentia ſtatus*

for a mans expences on himself; so is there for his bounty to the poor. The Widows two Mites had been a mock and not an alms, if a rich man had cast them in.

Secondly, *To do them readily*, εὐμεταδότους εἶναι. To be easie, prompt, prone unto *good works*, not out of necessity, importunity, constraint, but willingly. This is a great mercy, when men are able to offer these Sacrifices *willingly*, 1 *Chro.*29.14. And hereunto are necessary such habits and principles as do facilitate good works, as

1. *Piety to God*, a desire to honor him with his own gifts, and to give him back again of his own, and thereby as to testifie our professed subjection to the *Gospel*, so to procure abundant thanksgiving unto God, 2 *Cor.*9.11,12,13.

2. *Love to Christ*, whose *doctrine* hereby we obey, *Luke* 11.41. whose *example* herein we imitate, *John* 13 29. whose *members* hereby we refresh, and so in his accompt do it unto himself, *Matth.* 25.40, and become his creditors. For he *that giveth to the poor, lendeth to the Lord*, *Pro.* 19.17.

3. *Love to our Neighbour*, which worketh *tender heartedness* towards him in his affliction, and *large heartedness* for his relief, *Prov.*31.30. God requireth the *doing of judgment*, which in some cases may be done with sorrow, as in the punishment of malefactors; but he requireth *The loving of mercy*: We must never go unwillingly about that, *Mic.*6.8. Our bounty must be in our eye, and so affect our hearts, *Prov.*22.9.

4. *Wis-*

4. *Wiſdom and ſkill* with prudent conſideration to do a good work to the beſt advantage. A man is never ready and dextrous in a buſineſs, which he is unskilful in; therefore the *Pſalmiſt* ſaith, *Bleſſed is he that conſidereth the poor*, *Pſal.*41.1. We read as I take it in *Senca* or *Plutarch*, of one who knowing the poverty and modeſty of his friend, was fain to ſteal a gift under his Pillow for him, who otherwiſe might have refuſed it.

5. *Chearfulneſs and ſpeed*, to do a good work without grudgiug or delay. *Say not to thy Brother, Go and come to morrow*, *Prov.*3.28. *Job* did not withhold the poor from their deſire, *Job* 31.16. He that ſheweth mercy, muſt do it *with cheareſulneſs*, *Rom.* 12.8. For *the Lord loveth a chearful giver*, 2 *Cor* 9.7. In many caſes *delays are denials*; a duty done in ſeaſon, is twice done.

Thirdly, *To do them diffuſively*, κοινωνικὸς εἶναι. We are not onely to do good, to do it copiouſly, to do it readily and chearfully, but to do it to *many*, to *community*; ſo to have the property in *our ſelves*, as that the *comfort* may be diffuſive, and redound to many others. And as here ἀγαθοεργεῖν and κοινωνικοὶ are put together, ſo elſwhere *Heb.* 13.16. εὐποιΐα and κοινωνία, doing good and communicating, are put together, and ſo it is uſed, *Phil.*4.15.

The word ſeemeth to import, firſt, To do good, ſo as *that many* may be the better for it, that it may be a *common* and a *publick good*: Such are the works of God; his Sun-ſhines, his Rain falls on good and bad, upon the barren Rocks, as well

as the fruitful Valleys. Such publick works are building and endowing of Schools, of Churches, of Lectures, of Work-houſes, of Hoſpitals, of Manufactures, furniſhing of Libraries, maintaining of publick Profeſſors, Legacies to the poor, repairing Way and Bridges, Loans to ſet up poor Tradeſmen, and other the like Benefactions which have a common and publick influence.

Secondly, To do it *as in communion*, as Members one of another, *communion Natural* upon principles of *humanity*, and *communion Sipirtual* upon principles of *Chriſtianity*. To remember them that are *in Bonds, as bound with them*, and them which ſuffer adverſity, *as being our ſelves in the body*, *Heb.* 13.3.

Thirdly, To do it *ſociably*, modeſtly, humanely, to be not onely bountiful, but to adorn both our wealth, and our good workes with ſuavity of converſation, with meekneſs, placidneſs, and facility of manners, with an amiable and communicative deportment towards all men. For a Mans very charity may be ſo moroſe and auſtere, that tender ſtomacks may nauſeate it; as Phyſick that is wholeſome, but bitter.

Give me leave to preſs this duty upon you, which the Apoſtle both by ſo many and emphatical expreſſions, with ſuch conſiderations as theſe.

1. From the example of *God himſelf*, who requireth us to imitate him in works of mercy, *Luke 6. 36. His mercy is in the Heavens*, Pſal 36.5. *The Earth is full of his goodneſs*, Pſal.35.5. *His bounty is over all his works*, Pſal 145.9 *He puniſheth*

eth unwillingly, Lam.3.33. *He watcheth to be gracious*, Iſai.38.18. He choſe *mercy* and *grace* as the choiſeſt things, to make his *name* known unto his people by, *Exod.*34.6,7.

He gave his Son, his Spirit, his Love, his Grace, his Glory, Himſelf unto us; and yet his *mercy is free*, he is not by any Law bound thereunto. *He ſheweth mercy to whom he will ſhew mercy*, *Rom.*9.18. Whereas we are but his *Stewards*, and have *riches* as the *Sun* hath light to diſperſe to others. We have the *cuſtody*, but the *comfort* belongeth unto others; it is called *another mans*, and not our own, *Luke* 16.12. If a Man were maſter of the light of the Sun, we ſhould eſteem him extreamly barbarous and inhumane; if he ſhould let it ſhine onely into his own houſe: Our Money, our Bread, our Clothing, is as neceſſary for our poor Brother, as the light of the Sun; and therefore the inhumanity as great to withhold the one, as it would be to monopolize the other.

Secondly, From the example of *Chriſt*. He was his Fathers Almoner, *Mercy* was his Office: It belonged unto him as *the ſon of David*, to ſhew mercy, *Matth.*9.27. *Mercy* was his *practiſe*, *He went about doing good*, *Acts* 10.38. All his *miracles* were in *workes of mercy*, feeding, healng, raiſing, comforting: and though he be now inglory, yet he reckoneth the bounty ſhewed to his members, as done to himſelf, *Math.*25.35,40. A *Sacrifice* was offered to *God*, though eaten by the Prieſt and the people; and our *Alms* are called *Sacrifices*, *Heb.*13.16. *Phil.*4.18. The poor onely

are

are benefited, but God is honored by them. And there is a *connexion* between his *mercy* and ours; we forfeit his, when we reſtrain our own, *Matth.* 5. 7. *Jam.* 2. 13. And the *Argument* is ſtrong from his to ours; his was to *enemies*, ours to *Brethren*; his to *debtors*, ours to *fellow-ſervants*. His *free grace* to me, mine *juſt debt* to my Brother, *Rom.* 13. 8. His for *ever* to me, mine but for a *moment* to my Brother; his in *Talents* to me, mine but in *Pence* to my Brother; his in Blood to me, mine but in *Bread* to my Brother; his *mercy inricheth* me, mine leaves my Brother *poor* ſtill. If then I live by the *mercy* which I do *enjoy*, and muſt be ſaved by the *mercy* which I do *expect*, ſhall ſo much *mercy* ſhine on me, and none reflect from me upon my poor Brother? ſhall all the *Waters of life* run from *Chriſt* unto me as thoſe of *Jordan*, into a Dead Sea, to be loſt and buried there? Wherefore doth the Sun ſhine, and the Rain fall on the Earth, but that it may be fruitful? The *mercies of God* ſhould be as Dew and heat, as manure and culture to the Souls of Men; that being thereby *inriched*, they may empty themſelves, and draw out themſelves into the Bowels of others. *Chriſt* is the *Fountain*, *Rich men* the *Conduit*, and *Poor men* the *Veſſels* which are there and thence ſupplied.

Thirdly, From reſpect *to ourſelves*. 1. Community of *nature*, we alſo are *in the fleſh*: We may want mercy from others, as others do now from us. Who would have thought that *David* ſhould have ſtood in need of the Bread of a Churl!

good

Good offices between men and men, are not *duties* onely, but *trade* and *merchandiſe*. I ſhew them to him now, and another time he may ſhew them to me; it is the *Apoſtles* argument, 2 Cor. 8. 14, 2. A *ſpecial honour*, when God makes us *inſtruments* for doing good; for it is *a more bleſſed thing to give, then to receive*, *Acts* 20-35. *Mercy* is the ſeed of *honor*, *Pſal.* 112.9. *Prov.* 21.21.

Fourthly, From *reſpect to our Neighbor*, to whom we owe this *debt of love*; For there is a *debt of Charity* as well as a *debt of Juſtice*: A debt whereby I owe him that which is truly his, and a debt whereby I owe him ſomething of that which is mine own. And this I do both unto *Gods Image* in him; for every one *that loveth him that begat, loveth him alſo that is begotten*, 1 John 5.1. and unto mine *own Image*, for *his fleſh is as mine own fleſh*, Nehe. 5.5. *He that made me in the Womb, made him* ſaith *Job*, Cap. 31. 15. *And when I hide my ſelf from him I hide from mine own fleſh*, Iſai. 58.7. *Homo ſum, humanum á me nihil alienum puto*

Fifthly, For the *credit of our Reformed Religion*, that the mouths of adverſaries may be ſtopped, who falſly charge us with preaching, and you with profeſſing a naked, empty, fruitleſs Faith; We preach St. *Pauls* Faith, a *Faith which workes by love; remembring your worke of Faith.* We preach St. *Peters* Faith, a *Faith* which hath *vertue* and *knowledge*, and *temperance*, and *patience*, and *godlineſs*, and *brotherly kindneſs*, and *charity* added unto it. And we tell you with him, That if theſe things be

Gal. 5.6. 1 Theſ. 1. 3.

2 Per. 1, 5, 7.

be lacking, you are blinde; and your knowledge is worth nothing, ſo long as it is barren and unfruitful. We preach St. *James* his Faith, a Faith w h hath *workes*, which may be *ſhewed*, which viſiteth the *Fatherleſs* and *Widows* in their afflictions; *Abrams* Faith that hath a boſome for poor *Lazarus*, *Rahabs* Faith which had an Harbor for endangered Strangers. We preache St. *Judes* Faith, a *moſt holy Faith*, a *Faith delivered to the Saints*; ſuch a Faith, as who indeed hath it, is not a Cloudwith out Water, nor a Tree without Fruit. We preach St. *Johns* Faith, *to believe on the Name of Christ*, and *to love one another*; and to ſhew this love by opening our *Bowels of Compaſſion* to our needy Brother, and loving him not in *Word* only, but in *Deed and Truth*. We tell you if you *truſt in the Lord*, you muſt *do good*: If you believe either *the truth*, or *the terrors*, or *the promiſes of God*, you muſt not withhold the poor from their deſire, nor cauſe the *eye of the Widow* to fail. This is the Faith we preach, this the Charge we give: We tell you without this, your Faith is *Hypocrital*, your Religion *vain*, your Hope *deluſion*, and all your Expectation but as a *Spiders Web*.

Jam. 2. 2, 14. 18. 21 25.

Jude v. 3. 12. 20.

1 John 3. 17, 18, 23.

Pſal. 37. 3. Job 31. 16, 23.

Sixthly, Let me preſs upon *London*, the example of *London*, an eaſie Argument, One would think, to deſire you to be like your ſelves. I might make a large recital of *great* and *publicke Works of Piety* done by this famous City: I might mention multitudes of ample Munificencies and Benefactions, by very many worthy Members thereof, ſince

ſince the *Reformation*, where by they have refuted the calumnies caſt upon our Religion by Papiſts, as if it made us careleſs of *Good works*. A large Catalogue hath been made of them to mine hand by a *Learned Writer*, Dr. *Andrew Willet*, to the honor of God, and credit of our Religion. I ſhall content my ſelf to give you a report of the *general ſum*, which upon computation, he telleth us, doth amount in the ſpace of Sixty years, unto above Six hundred thouſand poundes. So that by an equal diſtribution, through the whole time, this famous City did allow Ten thouſand pounds *per annum*, for Threeſcore years together unto *Works* of *Piety and Charity* (beſides all which was done in a private and unobſerved way.) An example, I believe, hardly to be parallel'd in any City under the *Roman* Juriſdiction. More then Forty Hoſpitals built, above Twenty Free Schools, beſides Granaries, Conduits, Waterworks, Loans to poor workmen, Exhibitions to poor Scholers, Churches, Munifcent gifts to the Univerſities and Colledges, there ſo that I may ſay unto you, as *Paul* to the *Theſſalonians*, touching *Brotherly love*, *You need not that I ſpeak unto you, for you have been taught of God*; only I beſeech, you *That you abound more and more*, 1 *Theſe.* 4.9,10. That you may receive the ſame honorable Teſtimony and Memorial from *Chriſt*, which the Church of *Thyatira* hath received, *I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works* (they are twice mentioned) *and the laſt to be more then the firſt*, Revel.2.19.

Synopſis Papiſmi. Edit. 5. P. 1223--1232

Be not weary of weldoing, in due time you ſhall reap, if you faint not, Gal. 6.9. *Loſe not the things which ye have wrought, but that ye receive a full reward*, 2 *John* v.8, And this leads me to the laſt conſideration, *viz.*

Seventhly, The *Reward which is ſet before you*, It is a *ſowing of Seed*, 2 *Cor.*9.6. A *ſcattering* which tendereth to *increaſe*, *Prov.* 11.24. There is no duty which hath more copious promiſes of reward, then this of *mercy* and *good works*. Rewarded with *plenty*, *Thy Soul ſhall be as a watered Garden*, *Iſai.*58.11. *For this thing, the Lord thy God ſhall bleſs thee in all thy works*, *Deut.*15.10. Rewarded with *honor*, *He hath diſperſed and given to the poor, his horne ſhall be exalted with honor*, *Pſal.*112 9. Rewarded with the bleſſings of the poor. *The bleſſing of him that was ready to periſh, came upon me*, *Job* 29.11,13. Rewarded with the *grace* of God, *God is able to make all grace abound towards you*, 2 *Cor.*9.8. Rewarded with a pure and *Comfortable uſe* of what we enjoy our ſelves. *Give almes of ſuch things as you have, and behold all things are clean unto you*, *Luke* 11.41. Rewarded with a lengthning of our preſent *tranquillity*, *Dan.*4.27. Rewarded with *Gods acceptation*, *Heb.* 13.16. with the *mercy* of God, *Matth.*5.7 with the *manſions* of God, *Luke.* 16.9. *Good works* are *Bills of Exchange* which return our eſtates into another Country.

This laying out is *laying up*; *Mercatura eſt amittere ut Lucreris*. It is like putting a Baſin of Water into a Pump which drawes out a great Veſſel full: It is a *Sacrifice*, and Sacrifices were offered for

for the benefit, not for the damage of the offerrers. A man ſcatters his Seed in the Furrow, but he lays up his Crop in the Barn; it is a ſcattering which ends in a laying up. The Backs of the Poor, the Bellies of the hungry, are the Bank of Heaven.

And it is a laying up *for our ſelves.* Men lay up uſually for others; their Children, their Heirs and Executors meet with it at the laſt; but *works of mercy* are all expended *upon a mass ſelf*, he hath the *comfort here*, and the *reward hereafter.* It is money lent to God, and he will repay it to our ſelves. In Law, he which *ſows* muſt *reap*; and ſo ſayth the Apoſtle, *He that ſoweth bountifully, ſhall reap bountifully.*

Quas dederis ſolas ſemper habebis opes.

And it is laying up a *Foundation*, a way to make our uncertain *riches* a ſure and ſtable, that whereas other riches take unto them *wings and flie away*, thoſe which are thus laid out, are laid up, as ſafe, as unmovable as the Stones of a *Foundation*, as the bottom of a *Rock.* A Foundation not by way of *merit* towards God, but by way of *evidence* in regard of our ſelves, as Teſtimonies of our *reconciliation* and *peace with God.* A Learned Writer *b* makes θεμέλιον καλὸν to anſwer to the *Hebrew* עיקר which is the *Bond* or *Inſtrument*, ſecuring to a Creditor the money which

a Si amicus tuus intraret in domum tuam & inveniret te in loco humido frumenta poſſe, —— daret tibi hujuſmodi conſilium di ens, Frater perdis, quod cum magno labore Colleginti; in loco humido poſuiſti, paucis diebus iſta putreſcent. Et quid facio, frater? Leva in Superiora. Audires amicum ſuggerentem, ut frumenta Levares de inferioribus ad ſuperiora, & non audis Chriſtum monentem ut theſaurum tuum Leves de terra ad Cælum? Aug. in Pſal. 148. *b* Sam. Periti. Var. Lect. l. 1. c. 11. v

he hath lent. ἀποθησαυρίζειν θεμέλιον καλὸν is *Bona nomina facere*; God becomes ſuety for the poor to repay us there, *where neither ruſt, nor moth, nor theif can enter.*

And it is a *Foundation*, εἰς τὸ μελλὸν for the time to come, for the life to come, when none of our glory will follow us. *Wealth* haith wings, it is here to day, it is gone to morrow; but *good works* are a Bank in Heaven, when all other mens wealth doth ſtay behinde them, and betake themſelves to other Maſters; A good Mans being turned into *good works*, doth follow him, and enrich him in a life to come.

And this life to come, a life which *may be held*, a life which can never be loſt, when the laſt general conflagration ſhall have conſumed and melted all the Treaſures of the world, our *good workes* will abide that trial; the inheritance unto which they follow us, *is incorruptible and unaefiled, and that fadeth not away, reſerved in the Heavens for us.*

And now *Right Honorable* and *Beloved*, to give you all in one view, You have heard the *Charge* of the God of Heaven, to the *Rich men* of the Earth: It is my Petition, it is his Command. I beſeech you, he injoyns you, *Not to be high minded*; not to let that which comes from the deep place of the Earth, exalt you, and make you forget that you are Earth; not to let the thick Clay make the thin Duſt proud. It cannot adde a cubit to your ſtature, let it not adde ſo great a ſin to your Souls: It is gift, it is not property;

Gods,

Gods, not yours; you are the fiduciaries, the depositaries onely; why should you *glory as if you had not received it?*

Let me adde this one word more, Let not your *riches*, make you low minded neither, to glew your hearts, to bend your affections to things below: Let them make you heavenly-minded, and then they will make you humbly-minded; the more of Heaven in any minde, the more of Humility.

Not to trust in riches, not to let his gifts be used to his own degrading: Who would trust in an *unstable* thing which he cannot keep! *Riches* are uncertain; in a *false thing* which he cannot credit? *Riches* are deceitfull; in a *nothing*, which is not? He that trusts in *Riches*, makes them an Idol, and *an Idol is nothing in this world.* Who would trust in a Dead Idol, that hath a *Living God* to trust in? who would trust in on useless *nothing*, who hath a *Bountiful God*, who gives *all things* to trust in? Prov. 23. 5. 1 Col. 8. 4.

You have another charge, *To do good, to be rich in good works*, to do them chearfully, to do them diffusively: And though God might stop at the *charge*, his soveraignty and dominion would bear him out, to *command* you only; yet being full of *love* and *mercy*; he is pleased to *encourage* as well as *command* you. He encourageth you *antecedenter*, by that which goes before your duty, his own *example*; he incourageth you *consequenter*, by that which follows after your duty, his great *reward*, his *example* you have; he *gives*, you do but

but lend; he gives, you do but render back to him of his own. He gives to you *all things*; the Earth empties in to your Coffers her Silver and her Gold; the Paſtures ſend you in Cattel, the Fields Corn, the Sea Fiſh, the Aire Fowl; one Country ſends you in Wine, and another Spices, one Silks, and another Furrs; one Delicates, another Ornaments: He gives you the light of the Sun, the influences of the Stars, the protection of Angels, the Righteouſneſs of his Son, the Grace of his Spirit, the Hope of hi Glory: He gives you Himſelf, and his own Alſufficiency for your portion. And now if Heaven and Earth be *all*, if Grace and Glory be *all*, if God and Chriſt be *all*; he hath given you *all things richly to injoy:* for many of theſe gifts bring their joy and fruition with them. So the *Example* far exceeds the *Imitation*; you *lend*, you do not *give*; you lend *ſome thing*, you do not *give all things*; you lend to the *neceſſities* of your Brother; you do not give to his *delights* and *repleniſhment*; you *cloath him*, you do not *adorn him*; you *feed him* you do not *fill him*, much leſſe pamper him. This is one encouragement, *A great Example.*

You have another encouragement, *A full Reward*, good meaſure, ſhaken together preſſed down, running over into your boſomes. You give money, God gives life; you things uncertain, which you could not keep, but by giving; God gives a Foundation, Manſions, a City which hath Foundations, *The ſure mercies of David.* You lay out to your Brother, God lays up for you;

you

you give perishing things to your Brother, God an abiding, an abounding life to you, you a Cottage, or a Coat to your Brother, God a Kingdom and a Crown to you; you such things to your Brother, which neither you nor he can keep; God such things to you, which when once lade hold on, you cannot lose.

So this double encouragement sets on the *duty* by a threefold *love*, If you *love God*, imitate his *Example*, be merciful as he is *merciful*: If you *love your Brother*, refresh his Bowels, make his Back and Belly your repositories. He can repay you with Prayers, and Prayers are as good as Gold. If you *love your selves*, do what the most covetous man would do, lay up, lay up for your selves, not onely for your heirs, your children; it may be for strangers, for enemies: lay up *surely*, that which you may lay hold on, that which will *stay* by you, a *Foundation*: Lay up for the *future*, that which Time, which Death, which Rust, Moth, Theif, cannot take away; for *life* which is more worth then wealth, for *eternal life* which is more durable then wealth, If you do not thus by your wealth, lay up a foundation unto *Eternal life*, your thick Clay will load you with many sorrows, and drown you in destruction and perdition. You have your wealth for this end, you have your life and salvation with this homage, and quit-rent upon it. If you do not give, you shall not live; If you do not do good, you shall not receive good; if you do not lay out, you shall not lay up. Here is your option, keep your money,

money, and periſh with it; return it unto Heaven, and be gainers by it. If you love God, or your Neighbor, or your ſelves, or your very riches themſelves; do good, be rich in good works, you do not only comfort your Brother, but you keep your God; you ſave your ſelves, you lengthen your lives, you preſerve your eſtates unto *all eternity*.

FINIS.

Gods fidelity,

THE

CHURCHES SAFETY:

Opened in a

SERMON

Preached before the Lord Major, Aldermen, and Common-Councel, at *Lawrence-Jury* Church, on wedneſday *Septem.* 15. 1658. Being a day of Humiliation by them appointed.

By EDWARD REYNOLDS, D. D.

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Ampliſſimis, Præſtantiſſimis,
Conſultiſſimis Viris
D. JOANNI IRETON
Honoratiſſimo Domino Præfecto,
MAGISTRATIBUS UNIVERSIS,
TOTIQUE SENATUI
Celeberrimæ Florentiſſimæque Civitatis
LONDINENSIS,
Concionem hanc coram ipſis habitam
Ipſorumque juſſu publici Juris factam,
In Honoris & debitæ obſervantiæ
TESTIMONIUM,
D. D.

E. R.



EZRA 9. 15.

O LORD GOD *of Iſrael, thou art righteous, for we remain yet eſcaped as it is this day: behold, we are before thee in our treſpaſſes, for we cannot ſtand before thee becauſe of this.*

IN the former part of this Book, we have a Narration of many great mercies of God to his people after their long and ſore captivity.

1. The Edict of *Cyrus* for return of the people, building the Temple, reſtoreing of the holy Veſſels, *Chap.* 1.

2. The purſuance of that Edict in the return of 49000 and upward, *Chap.* 2.

3. The beginning of the reſtitution of Gods worſhip, ſetting up the Altar, offering Sacrifices,

laying the Foundations of the Houſe, with Trumpets and joy, *Chap.* 3.

4. The ſpecial aſſiſtance and encouragement they received in the work by the Prophets, notwithſtanding the oppoſition of the adverſaries, *Chap.* 5. 1, 6, 14.

5. The gracious Decree of *Darius* for promoting the building, after it had been obſtructed, his Princely munificence thereunto, the command given to the Enemies to be ſerviceable to the work, the finiſhing and dedication of the Houſe, and keeping of the Paſſeover, *Chap.* 6.

6. The gracious commiſſion of *Artaxerxes* to *Ezra* for further promoting the worſhip of God at *Jeruſalem*, his indulgence to Prieſts and Levites, ordering of Magiſtrates and Judges, *Chap.* 7.

7. The expedition of *Ezra*, and divers others with this Commiſſion; The delivery of the Silver, Gold, and Veſſels which the King, his Counſellors, Lords, and all Iſrael, had offered to the houſe of the Lord into the hands of twelve ſelect men of the Prieſts: the gracious preſervation of *Ezra* and his company in their journey from the hands of thoſe that lay in wait for them, after they had ſolemnly ſought God by prayer and faſting, their ſafe arrival, delivery of the offering to the Houſe of the Lord, ſucceſs of the Commiſſion, *Cap.* 8.

Thus far things went comfortably on, and with good ſucceſs, notwithſtanding the oppoſition and obſtruction given to the work for a time by the Enemies thereof, of which we read, *Chap.* 4.

But in this ninth Chapter we meet with a farre more

more dangerous obſtruction then any had before been: an horrible ſinne committed by Prieſts, Levites, people, wherein the hands of the Princes and Rulers had been cheif, in mingling the holy ſeed in marriage with the people of thoſe Lands: contrary to an expreſs command, *Deut.* 7. 1. 3. *Thou ſhalt not make marriages with them, &c.* whereby the worſhip of God now newly reſtored, was in danger to be ſpeedily ſubverted again, *Deut.* 7. 4. *Exo.* 34. 15, 16. as we finde by the example of *Solomon*, 1 *Reg.* 11. 4, 8. Hereupon *Ezra* is affected with zeal, ſorrow, and aſtoniſhment, *ver.* 3, 4, 5. and *unto him were aſſembled every one that trembled at the word of the God of Iſrael, to humble* themſelves before God: and to *conſult* what in ſo deſperate a caſe was neceſſary to be done for diverting that wrath which they had provoked, *ver.* 3, 4. *Ezra* prepareth and compoſeth himſelf in a ſolemn manner to pray, rends his garments, falls on his knees, ſpreads forth his hands, ſtirs up his faith, takes the fitteſt ſeaſon, *the time of the Sacrifice*, when God might be minded by the blood of Attonement to recieve his prayer with favour *ver.* 5.

Vid. Serarium in Joſ. 6. quæſt. 50. *Pined. de Rebus Solom. lib. 7. cap. 4. & 6*

In the Prayer we have theſe particulars.

1. His abaſement of himſelf, his ſhame, and conſternation of ſpirit, a temper eſſential to true humiliation: *I will remember my Covenant* ſaith the Lord, and *thou ſhalt remember thy ways*, and be aſhamed, *Ezek.* 16. 60, 61. and again, *you ſhall loath your ſelves in your own ſight, for all your evils that ye have committed, Ezek.* 20. 43.

Jer. 3. 5. 31. 19. *Dan.* 9. 7, 8. *Luke* 18. 13.

2. A general confeſſion of their ſinnes, and the

ὡς δ' ὅτε χει-
μαῤῥοι ποταμοὶ
κατ' ὄρεσφι
ῥέοντες,
ἐς μισγάγκειαν συμβάλλετον
ὄβριμον ὕδωρ.
Homer. Iliad. 4.

sinnes of their Fathers, as *Nehem.* 9. 34. *Dan.* 9.8. the greatnes, the growth, the continuance of them, *Our iniquities are increased over our heads*, as *Psal.* 38.4. A Metaphor from the swelling of waters, *Psal.* 124.4,5. our Trespasses are *grown up to Heaven*, a further and stronger expression of the atrocity of them, as 2 *Chron.* 28.9.

3. An acknowledgement of the justice of God in the punishment of their iniquities, on Kings, Priests, and people, in captivity, poverty, and contempt, *ver.* 7. as *Psal.* 44. 9-14. 79. 1-4.

4. A thankful acknowledgement of restored mercies out of free and rich grace, unto a *small remnant* of distressed Bondmen whom God *had not forsaken in their Bondage*, but extended mercy unto, who were, 1. escaped out of their captivity. 2. Setled in their own land, *as a naile in a sure place*, as *Isa.* 22. 23. 3. Comforted after their darkness and sorrow, *by lightning their eyes*, who had been long in *Babylon* as in a *Dungeon*, *Zach.* 9. 11. by *reviving* and giving them a resurrection, who had lien in Captivity as *dry bones in a grave*, *Ezek.* 37. 12. 4. Aided and assisted by the special favour of the King of *Persia*, to set up the House of God, and *repair the desolations thereof*, *ver.* 9. 5. Compassed about with his protection, as with *a wall*, from the violence of Enemies, *ver.* 8,9. as *Isa.* 26. 1. *Zach.* 2. 5. by all which considerations, the greatnes of their sinnes was exceedingly aggravated.

5. A particular confession of the present sin under the guilt whereof they did now lye.

Wherein are considerable. 1. A patheticall acknow-

acknowledgement that they are wholly without excuſe put to ſilence, for guilt ſtops the mouth, *Mat.*22.12. *Rom.* 3. 19. *ver.* 10.

2. A full aggravation of it by ſeverall conſiderations. 1. It was againſt a ſevere *Law* provided in that very caſe, *Deut.*7.3,4. 2. Againſt the *Equity* of that Law, the *people were unclean, abominable.* 3. Againſt the *Promiſe* annexed to the Law, *to eat the good of the Land.* 4. Againſt the *Chaſtening* hand of God which had been upon them. 5. Againſt the *Meaſure* of thoſe Chaſtiſements, they were puniſhed *leſſe then their iniquities deſerved.* 6. Againſt the great and notable *Deliverance* which God had wrought for them beyond their thoughts or hopes, *ver.* 11,12,13.

6. An implicite owning of the wrath of God, which might in this caſe juſtly conſume and make an end of them, and leave them no *remnant*, *ver.* 14.

7. An acknowledgement of Gods gracious fidelity in not conſuming them, but patiently bearing with them, and letting them *remain eſcaped*, *ver.* 15.

Laſtly, the concluſion of the Prayer, the ſame with the introduction into it, *ſhame* and *confeſſion* of guilt, *ver.* 15.

O Lord God of Iſrael] who art in *Covenant* with them, and owneſt them for thy people, *Deut.*26.18. and art *afflicted in their afflictions*, in whoſe ſufferings thy great name is concerned, in whoſe proſperity thy ſole grace is magnified. *Thou art righteous*] Juſt in thy *Judgements* in all that is come upon

on us, *Nehem*, 9.33. faithfull in thy *Covenant* in all that thou haſt ſaid unto us. And hereof thou haſt given us aſſurance, *for we remain yet eſcaped*,] According to thy promiſe, that after *ſeventy years* ſhould be accompliſhed in *Babylon*, thou wouldſt viſit thy people, and perform thy good word towards them, in cauſing them to return to their own Land again, *Jer.* 29.10. 2 *Chron.* 36.21. we have deſerved by our Provocations, to be *cut off* from being a People, but for thy Promiſe ſake we *yet remain*, for thou haſt ſaid, that the *Scepter ſhall not depart from* Judah, *nor a Law-giver from between his feet, untill* Shilo *come*, *Gen.*49.10. that *Immanuel* was to come of the houſe of *David*, before the Jews ſhould ceaſe to be a Nation, or ſhould have their politie utterly diſſolved, *Iſa.* 7.14. *Iſa.* 8.9, 10. *Iſai.* 10.24-27. We have deſerved to have been kept *Captives* in *Babylon* ſtill, but for thy Promiſe ſake we remain *yet eſcaped*, becauſe thou haſt ſaid, that thou wouldeſt cauſe us *to come up out of our graves*, *and bring us into the Land of Iſrael*, *Ezek.*37.12,13,14. It is *by the blood of the Covenant* alone that thon haſt *ſent forth thy priſoners out of the pit*, *Zach.*9.11.

The words are the cloſe of a Penitential Prayer, wherein there is obſervable, 1. A Comfortable addreſs to God as the *God of Iſrael*. 2. A Penitent acknowledgement of *his righteouſneſſe* in the evils which they ſuffered. 3. A grateful acknowledgement of his *fidelity* in the Mercies which they enjoyed. 4. A demonſtration of this great Mercy. 1. *We remain*, we are not conſumed. 2. We re-

remain *an eſcape*, we are not detained in captiuity. 3. *As it is this day*, not only eſcaped, but favoured, encouraged, aſſiſted, to build Gods Houſe, to reſtore his Worſhip, though to this day we have had ſo great provocations.

O Lord God of Iſrael, Thou art *righteous*, we have ſinned as a perfidious people againſt *a God in covenant*, thou haſt afflicted us in meaſure, as *a God in covenant*.

Afflictions are ſweetned, Mercies are magnified ſinnes are aggravated, ſinners are humbled and melted by no conſideration more, then by the grace of the *Covenant*, that we have to doe with a God who is pleaſed to be called ours; when he *ſmites* us, this is our Comfort, the rod is in the hand of a Father, he may viſit with ſtripes, but he *will not break his Covenant*, *Pſal.*89. 32-34. when he loadeth us with *mercies*, this is our joy, that they are all appendices to *Chriſt*, and rayes, and Emanations of the *Covenant*, *Rom.*8.32. *Jer.*32.41. If he *hear* us, if he *anſwer* us, if he be gracious unto us, *we ſhall weep no more, though he give us bread of adverſity, and water of affliction*, *Iſai.*30.18-20. when we *review our ſinnes*, and ſet our ſelves ſeriouſly to turn to God, this makes us loath our ſelves, this fills our faces with ſhame, and our hearts with ſorrow, that we have done it *againſt a God in Covenant*, who is *pacified* towards us, *Ezek.*16.62, 63. It is great preſumption for *aliens* and *ſtrangers* to deſpiſe Gods *authority*, or abuſe his *bounty*, but for an *adopted* people, whom he hath ſelected in a peculiar manner to be his own, and *ſet apart for himſelf*, for whom he reſerveth the choiſeſt of his mercies,

cies, to whom he revealeth the ſecrets of his love, for theſe to ſinne, not only againſt *Precepts* and *Benefits*, but againſt the *Bowels* of a Father, the *blood* of a Saviour, the *grace* of a Comforter, the *Covenant* of life, the Charter of Salvation, this is that which ſhould greatly abaſe us in our own eyes, that we ſhould *thus requite a Father, Deut.* 32. 6. The Lord calls Heaven and Earth to be amazed at it, *Hear O Heaven, and give ear O Earth, for the Lord hath ſpoken, for I have nouriſhed and brought up children,* adopted them into my family, brought them into my Land, advanced them unto my favour, vouchſafed my preſence with them, ſet up my Name and glory among them, and yet *they have rebelled againſt me,* Iſa. 1. 2. *Be aſtoniſhed O ye heavens,* and be ye horribly afraid, be very deſolate, for my people who have heard my voice out of Heaven, whom I have taken from the midſt of another Nation, by temptations, by ſigns, by wonders, by war, by a mighty hand, by a ſtretched-out arm, and by great terrors, who have been the Fountain of all their bleſſings, and the glory in the midſt of them, *have changed their glory* for vanity, and their *Fountain* for *broken ciſterns, Jer.* 2 11, 12, 13. This is matter of great preſſure unto him, *Amos* 2. 9, 13. and ſhould much more be ſo unto us.

Many aggravations there are in the ſins of Gods people, which may greatly tend to their humbling, and abaſement. They are committed,

1. Againſt more glorious *light*, and more ſpiritual convictions, *after they have known God, and are known*

known of God, *Gal.*4.9. after he hath taught them his ways,&ſhewed his covenant,&imparted unto them the ſecrets of his ſalvation, *Pſ.*25.9,14.after he had *opened* their ears,and *ſealed* their inſtruction to withdraw them from ſinful purpoſes,*Job* 33.16,17.after he had cauſed them to hear a *word behind them*,ſaying, this is the way, *Iſai.* 30. 21. and had *ſhewed them the ſalvation of God*, *Pſal.*50. 23. and had been as it were *transfigured* in their preſence. The more the beauties of holineſs are diſcovered to the ſoul, the greater is the unkindneſs and diſingenuity of that ſoul, in giving entertainment to any ſinful luſt again.

2. Againſt ſpeciall and more tender *love*,which love ofChriſt *paſſeth knowledge*,and therefore ſhould *conſtrain us* to love him,that loved us,& died for us, 2 *Cor.*5.14. *David* had been highly honoured by God, *Solomon* was the *beloved of God*, and this made their ſins both more ſtrange, and more atrocious, 2 *Sam.* 12.7,8, 9. *Nehem.* 13. 26. *you only have I known of all the Families of the Earth, therefore I will puniſh you for your iniquities*,*Amos* 3.2. *Jer.*2.21,22.

3. Againſt the breathings of the *Spirit of Grace*, whoſe motions being *quenched*, whoſe operations being *reſiſted*, whoſe ſweet and gracious pulſations at the door of the ſoul being neglected, he is exceedingly *grieved* in the hearts of his people, and provoked to withdraw himſelf and his Comforts from them, *Ephe.* 4. 30. *Cant.* 5, 6. and they put to cry hard for recovery of him again, whom they had by their unkind uſage grieved away, and cauſed to hide his preſence from them, *Pſa.*51. 10,11,12.

4. Againſt the *peace of God* which ſhould *keep our hearts and mindes* in Chriſt, from yeilding to temptations, *Phil.*4.7. when the Lord ſpeaks peace to the ſouls of his people, and lifts up the light of his Countenance upon them, and ſheds abroad the love of his Son into them, this ſhould fortifie and garriſon the heart againſt the aſſaults of ſinne, the *joy of the Lord* ſhould be the *ſtrength* of his people, *Nehem* 8. 10. and the more comfort they have in being acquainted with him, the more fearfull they ſhould be of being eſtranged from him, the greater the *ſweetneſſe* of the *peace of God*, the greater the *bitterneſſe* of thoſe ſinnes whereby we forfeit it, and hide it from our ſelves.

5. Againſt that *ſpirituall wiſdom and underſtanding*, which the Lord hath given us for this end, that we might *walk worthy of him unto all pleaſing*, *Col.* 1.9, 10. True wiſdom is the knowledge of the moſt honourable and moſt excellent things whereby we diſcern things which differ, ſuggeſteth the ſupreme and moſt neceſſary ends, and the moſt proper and pertinent *means* conducing thereunto. Setteth a man to conſider how he may live to the great uſes for which he was made, is a *wiſdom unto ſalvation*, 2 *Tim.*3.15. makes him look to *the way of life* how he may depart from Hell, *Prov.* 15. 24. 14,8,15. teacheth him *to walk circumſpectly*, and warily amidſt the many ſnares and temptations which are ready to ſeduce and miſlead him, *Eph.*5. 15. makes him have his *eyes in his head*, *Eccle.*2.14. that he may underſtand every good path, *Prov.* 2. 9. makes him ſtudy the will of God to the end that he

ἐπ σήμη τῦ τεμιωτάτυ. *Ariſt.*

he may keep it, *Prov.* 28.7. puts the *heart* and the *right hand* together, *Eccle.* 10. 2. gives a ſpiritual evidence and taſte of the beauties and ſweetneſs of holineſs: ſhews it ſelf in *a good converſation*, and in doing the Commandements, *Jam.* 3.13. *Pſal.* 111. 10. It is more improper for a holy man to yeeld up himſelf unto any way or work of wickedneſs, then for a Counſellor of State, or a great Philoſopher to play with Straws or Cherry-ſtones, to give up himſelf to Boyiſh and Ludicrous vanities: and therefore holy men confeſs their ſinnes in Scripture by the name of *folly*, 2 *Sam.* 24. 10. *Pſalm* 73. 22.

6. Againſt the *hope of ſalvation*, which teacheth us *to purifie* our ſelves as Chriſt is pure, 1 *Joh.* 3. 3. our ſalvation will be to be *like unto Chriſt*, that grace which makes us ſuſpire after a likeneſs unto him in *glory*, will kindle in our hearts a deſire to be like unto him in *grace*, for grace is glory Inchoate, as glory is grace Conſummate, ſo much as we neglect *duty*, ſo much we ſhake the *hope of glory*, Lord, ſaith the Pſalmiſt, *I have hoped for thy ſalvation, I have done thy commandements*, *Pſal.* 119. 166. though obedience be not a *foundation* upon which to build our hope (for our hope muſt be in Gods word, not in our own works, *Pſal.* 119. 42. 49. 74.) Yet it is a *fruit*, and conſequently an *Evidence* and argument *a poſteriori* to demonſtrate it.

The ſalvation we hope for is *to ſee God*, and hereunto is required *purity* of heart, *Matth.* 5. 8. as the object ſeen doth make its own image in the eye which ſeeth it; ſo when the ſoul *ſees* God in

glory, it is perfectly fashioned unto his *likenesse*, and therefore *without holinesse no man can see God*, *Heb.*12.14. So much as we blemish our *holiness*, we do obscure and fully our *hope*.

7. Against the *honour of Religion* which is thereby exceedingly wounded and reproached, 2 *Sam.* 12. 14. the Apostle frequently exhorteth us to walk *worthy of our high calling*, so as *becometh the Gospel*, that we may *adorn the doctrine* of our Lord Jesus, and *put to silence the ignorance* of foolish men, that they may be ashamed who falsly accuse our good conversation, *ut nemo de nobis male loqui sine mendacio possit*: to be tender of the *name of God* and *his Doctrine*, that these may not be blaspheмed, see *Ephes.* 4. 1. *Phil.* 1. 27. 1 *Thes.* 2. 12. *Tit.* 2. 10. 1 *Tim.*6.1. 2 *Cor.*6.3. 1 *Pet.*2.15.3.16. for though it be most illogicall and absurd to charge an holy Doctrine with the blame of those sins, which the professors thereof, contrary to the rules of their own profession, and in obedience only to their own lusts, do commit; Yet so much ignorance and malice there is in wicked men, as to blaspheme God for the sinnes of his people, and to reproach the rectitude of the rule for the obliquity of their lives, who swarve and vary from it. And by how much the greater ingratitude it is to be honoured by God as his servants are, and yet to dishonour him, by so much the more hainous are those sinnes, whereby we neither sanctifie God in our own hearts, and open the mouths of others to poure contempt upon him.

8. Against the *souls* of our brethren, which are thereby

Qui sibi male viventi licentiam indulgent, totidem sunt Christianismi probra et mala. Calv. Opusc. de Scandalis. Magna insania est Evangelio non credere, cujus veritatem sanguis Martyrũ clamat, prodigia probant, ratio confirmat, mundus testatur, Elementa loquuntur, dæmones confitentur. Sed longè major Insania, Si de Evangelii veritate non dubitas, vivere tamen quasi de ejus falsitate non dubitares, Jo. Picus mirandula Epist.

thereby greatly ſcandalized, for as there is *joy in Heaven*, and conſequently among the Saints on Earth (whoſe affections and converſations are heavenly) for the converſion of a ſinner, and great mutual comfort in the communion of Saints, inſomuch that the joy of one is *the joy of all* the reſt, 1 *Cor.*15.31.2 *Cor.*2.3. So when a converted perſon relapſeth into any ſinne, it muſt needs ſadden and offend the ſouls of all who rejoyced in his ſtanding, and poſſibly become a ſtumbling block, and an occaſion of falling unto them, as the Apoſtle ſheweth, *Rom.*15-21. 1 *Cor.*8.10-13.

9. Againſt the *ſouls* of the *wicked*, who are thereby hardened and encouraged. *Ezek.* 16. 54. when wicked men, who poſſibly had ſome conflict and regret in their Conſciences againſt thoſe ſinnes which their hearts hanker after, obſerve holy men overtaken with them, and indulge unto them, like *Benhadads* ſervants, they haſtily catch at ſuch an advantage, and are emboldened by their example unto ſin, whoſe holy lives they neither love nor imitate. Therefore of all people, they who are called by Gods name, and have him for their God, ſhould in ſpecial manner humble themſelves before him for their ſinnes, as ſins whereby he is in ſpecial manner grieved and diſhonoured, ſhould above all others take heed of playing the wantons with divine grace; for though God be a tender and a loving Father: yet he may be an angry Father, and who *knoweth the power of his anger? Pſal.* 90.11. though thou be a Son, and an Heir of ſalvation, yet thou mayeſt be *Filius ſub ira*, a ſon under

der diſpleaſure, and when thou art ſo, thou wilt finde by ſad experience, that *one frown* of his Brow, one ſtroke of his Rod, hath infinitely more bitterneſs in it, then there is ſweetneſs in the pleaſures of a thouſand ſinnes. And ſince Gods own people do by their ſins contribute unto publick Judgments, they ſhould be the more carefull to ſtand in the breach, and to improve their intereſts in him for the procuring of renewed mercies, to minde him of his gracious Covenant, and of his Fatherly relation unto them, as the Church doth, *Pſal.* 74. 20. forget not the Congregation of the poor, *have reſpect unto thy Covenant*, Thou, O Lord, art our Father, *we are thine*, *Iſai.* 63.16-19. Be not wroth very ſore, neither remember iniquity for ever, behold, ſee we beſeech thee, *we are all thy people*, *Iſa.* 64.9.

Thou art righteous] 1. In thy *Judgements* and chaſtiſements which thou haſt inflicted upon us, we cannot blame thy ſeverity, thou didſt warne us before thou didſt puniſh us, thy *Trumpet* did ſound before thy *Rod* did ſmite us.

1. Thou art a *Righteous Judge*, when thou *condemneſt wicked men*, their mouth ſhall be ſtopped, thou wilt overcome when thou judgeſt, *Pſal.* 51. 4. *Rom.* 3.19. thou doſt not wrong them, for they ſhall receive *according to their works.*

2. Thou art a *Righteous Father*, when thou *chaſtiſeſt* holy men, thou doſt not wrong them, thou meaſureſt and proportioneſt thy ſtripes not unto their *ſinnes*, but unto their *ſtrength*, dealeſt with them tenderly, and ſuitably to their caſes and conditions:

ditions: To *purge* them, not to conſume them: thou haſt a *Rod* for the *Cummin*, and a *Staffe* for the *Fitches*, and a *wheele* for the *Bread Corn*, *Iſa.* 28. 27,28. thy Rod is *Virga Hominum*, a Rod fitted to the condition of weak men, 2 *Sam.* 7. 14. and the Temptations wherewith thou ſuffereſt thy Children to be tempted, is πειρασμὸς ἀνθρώπινος, proportioned to the infirmities of man, 1 *Cor.* 10. 13. thou knoweſt our *frame*, thou remembreſt that we are *duſt*, *Pſal.* 103. 14. that our ſtrength is not the ſtrength of *ſtones*, nor our fleſh of *braſſe*, that we dwell in houſes of *Clay* which are *cruſhed before the Moth*, *Job* 4. 19. 6. 12. and accordingly thou doſt in very faithfulneſs afflict, *to refine*, not to *conſume* us.

3. Yea when thy judgements are *ſecret*, yet they are *righteous*, when wicked men proſper, and good men ſuffer, when wicked men are the Fanne, and good men the Corn, when the Weeds flouriſh, and the Corn is overtopped, when the wicked devoureth the man that is more righteous than he, when the affairs of the world ſeem to be out of courſe, and every man out of his place; All this while the Lord makes way for the *revelation of his righteous judgements*: his work will be *beautifull in its time*: all things will *work together* for good, as Materials in a Building, Ingredients in a Cordial, Colours in a Table, *Rom.* 8. 28. The *proſperity* of the wicked will work to his *ruine*, *Prov.* 1. 3. the *affliction* of the righteous will work to his *glory*, 2 *Cor.* 4. 17. Thus *righteous in thy judgements*, neither thine Enemies, nor thy Children ſhall

ever

ever haue cauſe juſtly to complaine againſt thee.

Thou art righteous] 2. In thy *Covenant* and promiſes: If thou ſhouldeſt have dealt with us according to our provocations, we had been conſumed, *Lam.* 3. 22. *Jer.* 10. 24. but thou haſt remembred thy gracious *promiſe* to our fathers, and therefore we are preſerved: Though our ſins have forfeited mercy, yet thy truth and faithfulneſs hath fulfilled it: we owe not our *remaining*, that we are a *people*, we owe not our *eſcaping* that we are a *free people*, unto any goodneſs of our own, but unto the grace of the Covenant alone.

Gods truth and fidelity to his people that are in Covenant with him, is *the true ground of all their ſafety*, he doth not *change*, therefore we do not *periſh*, who otherwiſe from the dayes of our Fathers are gone aſtray, *Mal.* 3. 6, 7. his mercies are *from everlaſting to everlaſting*, *Pſal.* 103. 17. from everlaſting in *predeſtination*, to everlaſting in *Glorification*; he *gave grace*, and *promiſed eternal life before the world began*, 2 *Tim.* 1. 9. *Tit.* 1. 2. before they were extant, or had any being, (further then in the purpoſe of God,) on whom the grace was beſtowed, to whom the life was promiſed. And what he did from eternity purpoſe, he will not in time revoke, for his *gifts are without repentance*, *Rom.* 11. 29. he doth by his *faith* and fear preſerve his people through his *power*, unto that mercy which he hath from eternity given them, *Jer.* 32. 40. 1 *Pet.* 1. 5. of themſelves they fall dangerouſly and frequently from their own ſtedfaſtneſs, and then

Ab æterno per prædeſtinationem, in æternum per glorificationem. Bernard Serm. 2. in Aſcentione.

Ante mundi conſtitutionem vidit nos, fecit nos, Emendavit nos, miſit ad nos, Redemit nos. Hoc ejus conſilium manet in æternum. Aug. Ser. 2. in Pſal. 32.

then the Lord doth chaſtiſe their wantonneſs with the Rod of a Father, but doth not utterly take away his loving kindneſs, *Pſal.* 89.28-35.

1. The Covenant and grace thereof is free and *abſolute*, not conditional and ſuſpended upon the unſtable will of man: *It is not of him that willeth, or runneth, but of God that ſheweth mercy*, and ſheweth it on whom he will, *Rom.*9.15-18. Between God the Father indeed, and Chriſt as a ſecond *Adam*, the Tranſaction of the Covenant was wholly *conditional*, he was to take from his Father a Commiſſion in our nature, *to lay down his life, and to take it up again, to fulfill all righteouſneſs*, to be made *ſinne for us*, to have our iniquities and the *Chaſtiſement of our peace laid upon him*, before he could ſee of the *travel of his ſoul*, Yea he undertook not only for his *own* work, but for *ours*, By the precioufneſs of his blood he *purchaſed*, and out of the plenitude of his Spirit he *ſupplyeth* unto us what ever grace is requiſite unto our ſalvation. But I ſay as to us, the grace of the Covenant is thus farre free and abſolute, that no duties are required of us, which are not as branches of the ſame Covenant beſtowed upon us: he hath promiſed to give a *new heart*, and to put a *new Spirit* within us, to take away the *ſtony heart* out of our fleſh, and to give us *an heart of fleſh*, and to *put his Spirit* within us, and to cauſe us to walk in his Statutes, to ſave us from all our uncleanneſs, to cleanſe us from all our iniquities, *Ezek.*36.25,26,27, 29,33. and though he there tell us, that he will be *enquired of* by the houſe of Iſrael to doe theſe things for them, *ver.*37. yet we

know it is he onely who poureth out the Spirit of Grace and Supplication, whereby we make this inquiry of him, *Zach.* 12.10. *Gal.*4.6. *Rom.*8.26. True indeed it is, that when we believe, it is we only that believe, and when we work, it is we that work, but our working is not the cauſe of his grace, but his grace the cauſe of our working: *Certum eſt nos velle & facere cum volumus cum facimus ſed ille facit ut velimus ut faciamus*: And therefore the Apoſtle ſaith *I laboured* more abundantly they they all, to note, that the *labour* was his, yet *not I, but the grace of God* which was with me, to note, that the *principle* was God, 1 *Cor.*15.10. *Thou haſt wrought all our works in us* ſaith the Prophet, *Iſai.* 26.12. The *works* are ours, the *ſtrength* is thine: ours the *heart* and the *hand* that act, thine the *Spirit* and *grace* whereby we act: he doth not with-hold his love till our wills prevent him, and move him to extend it, but he doth out of his own free love frame our hearts unto the love of him, and work the will in us, which he requireth of us, *Phil.*2, 12, 13. we repent becauſe he turns us: he doth not turn to us, becauſe we firſt turn to him: his love prevents ours and doth not ſtay for it, 1 *John* 4. 19. *Ezek.*36.32. *Iſai.*48.9,11. *Inſpirat charitatem ut quæ diſcendo novimus diligendo faciamus.*

Aug. de Grat. & Lib. Arbit. cap.16.

Dyſ. Anchor, ipſe Remunerator operis, ipſe Remuneratio tota. Bernard in Pſal.91.Ser.9.

Ille facit ut nos faciamus quæ præcepit, nos non facimus ut ille faciat quæ promiſit Aug. Ep 143.

Vid. Bradward. de cauſa Dei lib.1.cap.23.24 25.

2. The Covenant and the grace thereof is *immutable*, and therefore changeth not with the unſtable will of man: *God is not a man that he ſhould lie, neither the Son of man that he ſhould repent, hath he ſaid, and ſhall he not doe it? hath he ſpoken, and ſhall he not make it good?* *Numb.*23.19. his Covenant of grace

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is confirmed by an *oath*, to ſhew the *immutability* of it. *This is as the waters of Noah unto me, ſaith the Lord, for I have ſworn that the waters of Noah ſhould no more go over the earth: ſo have I ſworn that I will not be wroth with thee nor rebuke thee.* For the Mountains ſhall depart, and the hills be removed: but my kindneſs ſhall not depart from thee: *Neither ſhall the Covenant of my peace be removed*, ſaith the Lord that hath mercy on thee, *Iſai.* 54. 9, 10. A Covenant thus founded upon meer *mercy*, and ſealed by an *Oath*, is more unmoveable then hills, or Mountains, the ſtrong foundations of the Earth ſhall be ſooner ſhaken then the *Oath* of God miſcarry: The oath of God is the ſtrongeſt demonſtration of the immutability of his Counſel that can poſſibly be uſed, *Heb.* 6. 17. for where he ſwears he doth not repent, *Pſal.* 110. 4. Every work of mercy which he begins, he carries on to a conſummation, *Phil.* 1. 6. the foundation of God remaineth ſure, cannot be infringed, ſhaken or undermined by the levity or inconſtancy of the will of man, 2 *Tim.* 2. 19. what ever are the fluctuations of the heart of man, the Counſel of the Lord ſhall ſtand, *Prov.* 19. 21. *Pſal.* 33. 10, 11.

Juratione Dei firmata promiſſio. Aug. de Civ. dei. lib. 16. *cap.* 32.

3. The Covenant and grace thereof is moſt *powerfull* and *efficacious*: Therefore his Mercies are ſure, his *promiſes yea and Amen*, becauſe his word is ſetled in Heaven, ſeconded with his power, which will finde means to effect what ever he hath ſpoken, *God hath ſpoken once* ſaith the Pſalmiſt, *twice have* I *heard this*, It is a word conſtant and ſtable, a word doubled to note the certainty of it (as *Joſeph*

ſaid unto *Pharaoh*, *Gen.*41.32.) That power and mercy belong to God, *Pſal.*62.11,12. every promiſe which *mercy* makes, *power* performs, if *mercy* promiſe an heart of fleſh, and to put his fear into us, God hath *power* enough to make it good, hee may as ſoon be an impotent, as an unfaithfull God. *Abraham* conſidered not the impotency of his own body, but the *power of God* to make good his promiſe, and therefore *ſtaggered not through unbelief*, *Rom.*4.19,20,21. and ſo the Apoſtle argues touching the converſion of the Jews, *Rom.*11.23. If they abide not ſtill in unbelief, they ſhall be graffed in, for *God is able to graffe them in*, *Rom.*11.23.

4. The Covenant and grace thereof is *invincible* by any adverſe aſſaults, nothing can alter or overrule the will of God, or cauſe him to recede from his own purpoſes of ſhewing mercy. If any thing could, *ſinne* could: But he hath aſſured us that that ſhall not. *If his children forſake my Law, and walk not in my Judgements, if they break my Statutes, and keep not my Commandements, then will I viſit their tranſgreſſions with a rod, and their iniquity with ſtripes; Nevertheleſs my loving kindneſſe will I not utterly take from him, nor ſuffer my faithfulneſſe to fail, my Covenant will I not break, &c. Pſal.*89.30.--34. though he puniſh, it ſhall be in *meaſure*; not unto rejection but unto emendation, *Iſai.*27.8,9. As to the *guilt* of ſinne, and damnation due unto it, he will pardon it, *I will forgive their iniquity, and remember their ſinne no more*, *Jer.*31.34. As to the *dominion* thereof, he will ſubdue it, and purge it away, *Micah* 7.19,20. *Pſal.*65.3. As to the particular *prevalency*

valency of any luſt, he will awaken us to repent. Make us by ſome word, or affliction, or mercy, or example, or providence, to ſearch and conſider our wayes and return from all our evill doings, ſo he did *David* by the Miniſtery of *Nathan*, 2 *Sam.* 12.13. ſo *Peter* by the look of *Chriſt*, *Luke* 22. 61. ſo *Joſephs* brethren by his ſpeaking roughly unto them, *Gen.*42. 21. As to the *Remainders* of it, he will daily mortifie and deſtroy them, *Rom.*6.6. ſinne then ſhall not break out ſo far as to annull and to evacuate the Covenant: For who then ſhould be ſaved? ſeeing in many things we offend all, and by the grace of the Covenant alone are preſerved from offending more. Nay the Lord is ſo gracious to his people, that their very *ſins*, which of themſelves do only defile and endanger them, are by Gods goodneſs ordered unto their benefit. The Lord could keep his ſervants from falling, *Jude ver.* 24. and preſerve them blameleſs. 1 *Theſ.*5.23. but he is pleaſed ſometimes to leave them, that they may know themſelves, and their own weakneſs, as he did *Hezekiah*, 2 *Chron.*32.31. that they may *lemoan* their own miſery, and loath themſelves in their own eyes, *Jer.*31.18, 19. *Ezek.*20.43. that they may be driven to *live upon free grace* and pardoning mercy, *Pſal.* 51.1. that they may ſet the *higher price* upon the *Lord Jeſus*, who is a Sanctuary for the chief of ſinners to fly unto, *Iſai.*8.14. 1 *Tim.*1.15. that they may be the more *watchfull* over their looſe and deceitfull hearts, having once, yea twice been betrayed by them, *Job* 40.5. 34.32. that they may *pray more earneſtly* for the ſubduing and mortifying of prevalent

Adeo Juſtis omnia Cooperantur in Bonum ut etiam ſi qui eorum deviant & exorbitant etiam hoc ipſum eis faciat proficere in bonum, quia Humiliores redeunt atque doctiores. Aug. de Corrept. & Grat. cap. 6. vid. de nat. & Grat. 28. An vero ei peccata ipſa non Cooperantur in Bonum qui ex eis humilior, ferventior, ſolicitior, timoratior & Cautior invenitur? Bern. Ser. 1. de diverſis.

prevalent corruptions, *Pſal.* 51.7-10. *Rom.* 7.23. theſe and other the like ways, the Lord hath to order the very ſins of his people unto their good. And if ſinne ſhall not prevaile againſt the covenant, we are ſure nothing elſe ſhall: he that pardoneth ſin rebuketh Satan, conquereth the world, his love is above the reach of any thing to ſeparate us from it. *Rom.*8.33-39. none ſhall be able to take us out of Chriſts or his Fathers hands, *Joh.*10.28-30.

5. The Covenant and grace thereof is *founded* in the *blood of Chriſt* and ratified by it: as he hath by his blood purchaſed his people, *Tit.*2.14. ſo hath he by the ſame procured for them *all good things* ſpecified in the Covenant, *Rom.*8.32. the blood of Chriſt can as well be vacated, as any branch of the the Covenant be unfulfilled to believers, for whom they were all bought with ſo precious a price.

6. His purchaſe is ſeconded by his *Interceſſion*, Interceſſion is the petition of his blood, and therefore ſhall undoubtedly be granted, his Father *heareth him alwayes*, *John* 11.41,42. and he prayeth to his Father that his people may be ſo *kept*, as that they may be with him, and *behold his glory*, *Joh.*17.11. 15. 24. therefore accordingly they ſhall be kept.

Vid. Camero. de Eccleſ. pag. 120.-126. in 4to.

7. Chriſts Interceſſion is ſeconded with his *Fathers love* to his people, I ſay not that I will pray the Father for you, for *the Father himſelf loveth you*, ſaith Chriſt, *John* 16.26,27. and therefore muſt needs be exceeding acceptable, becauſe Gods own heart

heart is towards them, and his love upon them, as the woman of *Tekoa* her petition for *Abſolom* was eaſily granted by *David*, becauſe his heart was towards him before, 2 *Sam.* 13. 39. and 14. 1, 2.

Laſtly, the Lord hath promiſed his holy Spirit of Fear, Love, Grace, Adoption unto his people, by the help of which they are preſerved from the dangers whereunto of themſelves they are expoſed, *Ezek.* 36. 27. *Iſai.* 59. 21. upon theſe and ſuch like grounds it appeareth; That becauſe God is *righteous* and *faithfull* in his Covenant, therefore we *remain eſcaped.*

And if it be here objected that the Promiſes are uſually ſet forth as conditionall, *The Lord is with you while ye be with him*, and *if ye ſeek him he will be found of you, but if ye forſake him, he will forſake you*, 2 *Chron.* 15. 2. *If ye be willing and obedient, ye ſhall eat the good of the Land*, *Iſai.* 1. 19. *He that believeth ſhall be ſaved*, *Mark* 16. 16. *Joh.* 3. 16. *except ye repent ye ſhall periſh*, *Luke* 13. 3.

We anſwer, 1. Promiſes are in ſome places made *abſolutely*, which in others are *conditionally* expreſſed; as *Heb.* 13. *I will not leave thee nor forſake thee*, *Ier.* 32. 39. *I will give them one heart and one way*, that they may fear me for ever, *I will give them an heart to know me, they ſhall be my people, I will be their God, they ſhall return unto me with their whole heart*, *Ier.* 24. 7. If ye will obey my voice and keep my Covenant, is a *Condition* in one place, *Exod.* 19. 5. a *free promiſe* in another, *ye ſhall keep my judgements and doe them*, *Ezek.* 36. 27. *The mercy of the Lord is towards them that fear him*, *Pſal.* 103. 11. There the

the fear of God is a condition. I will give them one heart and one way *that they may fear me*, *Jer.* 32. 39. there it is *a free promiſe*.

2. The Lord doth not only give us good things under a condition, but doth *give the condition* it ſelf to his people, compare *Iſai.* 1.19. with *Phil.* 2.12. *Acts* 10.43. with *Phil.* 1.29. *Epheſ.* 2.8.

3. Precepts and Conditions are uſed as the *vehicula* of the grace promiſed. Of our ſelves we can do nothing of thoſe duties unto which *Promiſes* are annexed, for *all our ſufficiency is of God*, who *worketh all our works for us*, 2 *Cor.* 3. 5. But the Precepts of the Word are the uſual Inſtruments, by which he worketh thoſe things in us, which he requireth of us, *Rom.* 10. 17.

4 Conditionall Propoſitions do not imply that our performances work upon God to do what he had ſaid, as if the performance of *duty* were only ours, and then the performance of *promiſe* alone his: But they intimate *the order* and *connexion* which the Lord hath ſet amongſt his own gifts, ſome whereof he hath appointed to be *antecedent diſpoſitions* and preparations towards others conſequent upon them: *He that believeth ſhall be ſaved*, this is a *conditional promiſe*, Faith the condition, Salvation the Promiſe; But we may not ſo underſtand it as if Faith were only ours, and Salvation alone his. But *Faith* is one Gift of God, Antecedent to *Salvation* which is another Gift of God.

Uſe 1. Now then ſince the Lord is righteous in all the wayes of his Judgements and ſecret providences, we

we muſt for ever lay our Hand on our Mouth, and put our Mouthes in the Duſt, and beware of Murmuring and Repining againſt him, as if his wayes were not equall towards us: Behold *he taketh away, who can hinder him? who will ſay unto him, what doſt thou?* *Iob* 9. 12. we may in our Prayers *plead* with God about his Judgements as Holy men have, Jer. 12. 1. *Habak.* 1. 2-4-13. But we may not *quarrell* at them nor *murmure* againſt them.

2. When the Lord doth ſtrangely vary his Providences towards a people, and worketh unuſuall changes and alterations among them: ſtirreth up ſome helpes, and then layeth them by, calleth forth others and quickly revokerh them, fitteth men for great actions, and in the midſt of thoſe actions cutteth them off; Our work here is not to cenſure either the Agent, or the Inſtruments, to charge the dealings of God either as unrighteous or as unreaſonable; but to reflect upon our ſelves, and learn our *unſtedfaſtneſſe* in Gods Covenant, by his *diverſifying of Providences* towards us: 1. Sometimes we over dote upon Inſtruments, and deifie them, as if God had no way to help us but one. And then God breaks that Staffe when we lean too hard upon it, to force us to *leane upon his Name* again. 2. Sometimes we undervalue them, and will not underſtand that God is doing us good by them, (as it is ſaid of *Moſes*, *Acts* 7. 25.) and then God ſuſpendeth his work which he was about to doe. 3. Sometimes the hearts of the people are unprepared for mercies, and then God

doth not honour his Inſtruments with ſetling them. *Jehoſhapbat* was a good King, yet he did not work a perfect Reformation, the high places were not taken away, and this the reaſon, *the people had not as yet prepared their hearts unto the God of their Fathers*, 2 *Chron.*20,32,33. 4. Sometimes the guilt of old ſinnes do remain uncleanſed away, as it is ſaid of the iniquity of *Baal-Peor*, *Ioſh*,22.17. and in this caſe Inſtruments are too weak to divert wrath, 2 *Reg.*23.25,26. Never ſuch a Reformation as *Ioſiah* made about the eighteenth year of his reign, and yet becauſe the people returned *but fainedly*, *Ier.*3.10. within a few years after they were carried into Captivity. Our Saviour was very near his *Sufferings* when they cryed *Hoſanna* before him. The Sun often ſhews biggeſt, and ſhines brighteſt, when it is ready to ſet; The Candle blazeth moſt when it is in the Socket; Many times dying men, and it may be ſo with dying Churches, have a lightning before death.

I ſpeak not this to bode ill unto the Land of my nativity. If any ſay it ſhal not be ſo, but we ſhall ſtill have Peace, and Truth, and Holineſs flouriſh, I will chearfully ſay as the Prophet did, *Ier.*28.6. Amen: the Lord do ſo for this Land: But withall, happy is the man that feareth always, *Prov.* 28. 14. The ſins of the people may weaken the hands of the beſt Inſtruments, and make them unable to help us. It is noted as a cauſe of wickedneſs that men have *no changes*, *Pſal.*55.19. *Ier.*48.11. But to be toſſed and emptied, and exerciſed with frequent alterations, and our ſent to abide in us ſtill, wanton

ton under Mercies, ſullen under Judgements, after all our Phiſick to relapſe, after all that is come upon us, *again to break the Commandements*, this is a ſad Symptome, a great aggravation of our ſin, and juſtification of Gods Righteouſneſs in all his dealings with us.

Again, ſince the Lord is the God of his people, and righteous to them in a way of mercy and fidelity, We learn to acknowledge it a great Mercy, and to glorifie God for it, that we *Remaine yet eſcaped:* that we may ſet up an *Eben-Ezer*, and ſay thus far hath the Lord holpen us.

Many Conſiderations may ſet on the ſenſe of this Mercy upon our hearts. 1. The many ſinnes which remain amongſt us, even in the Iſrael of God: ſad diviſions, ſharp animoſities, perverſe Opinions, vanity, luxury; ſevere cenſurings, looſe walking, worldly mindedneſs, &c. 2. The many *ſhakings*, and univerſal ſufferings, whereby the Lord hath made it appear that his quarrel was againſt all orders of men, that the diſeaſe was all over, *Iſai.* 1.6. *Ier.* 5.1-5. ſo that none can blame others, but every one acknowledge *the plague of his own heart*, and ſay as *David* did, *I confeſs my ſinne, and the ſin of my people*, *Dan.* 9. 20. Now various ſhakings and concuſſions in a Nation uſe to be ſore preſages of greater Judgements, as we may ſee in Gods dealing with the ten Tribes before their diſſolution. What ſhakings have been amongſt us, we need not *recount*, by changes at home, by differences abroad, ſhakings on the Land, and ſhakings on the Sea, ſhakings at hand, and ſhaking afar off,

ſhakings by War, and ſhakings by ſickneſſes, ſhakings in our mindes by divided Opinions, ſhakings in our hearts by divided affections, ſhaking in our eſtates by divided intereſts. And whether theſe ſhakings have a tendency to diſſolution we know not, (we are not ignorant of the rage which hath been upon many of our Proteſtant Brethren in other parts of Chriſtendom) But ſurely this conſideration may lead us both to glorifie God that we *Remain yet eſcaped*, and to humble our ſelves under the feare of his further wrath.

3. The powerful *Preaching* which hath been in the Land which where it doth not kindly work, where it is not honourably entertained, doth exceedingly ripen Judgements, and make white for the ſickle. It is compared to the ſhining of the Sun, 2 *Cor.* 4. 6. 2 *Pet.* 1. 19. and to ſhowers of rain, *Deut.* 32. which are intended for the bringing forth of Salvation, and ſpringing up of Righteouſneſs, *Iſai.* 45. 8. But if they fall upon ſins, doe haſten their maturity, and make them *nigh unto curſing*, *Heb.* 6. 7, 8. the ſins of the *Church* are *Summer Fruits*, they ripen faſter then the ſinnes of the *world*, the ſins of the *Amorites* were four hundred years a ripening, *Gen.* 15. 16. the ſins of Iſrael in the Wilderneſs fourty years, *Pſal.* 95. 10. Gods patience towards the ten Tribes after their revolt was but two hundred and ſixty years; from the ſins of *Manaſſeh* to the Captivity brought upon Judah for thoſe ſins, little more then one hundred years. As at Jerico the ſounding of the Trumpet ſeven times did lead in the falling of the wall, ſo the

the long ſounding of the Word in the ears of diſobedient people, is a ſhrewd preſage of enſuing ruine.

Theſe conſiderations laid together, as ſhould they juſtly awaken us to Humiliation, ſo are they Evidences of Gods goodneſs towards us, in that ſuch a people *Remain yet eſcaped.* Eſcaped from the bondage of Popery, from the flames of perſecution, from the *Spaniſh Armado*, from the vault of Powder, from rigour in the Church, from troubles in the State, from the terrour of a bloudy War, from renewed attempts of trouble and danger, eſcaped from a Vote, extinguiſhing and aboliſhing the whole maintenance of the Miniſtery, the conſequences whereof could not but have been unutterably miſerable. Any one of theſe evils God might have ſharpned into a deſtruction. And yet after all this, *Righteous art thou, O Lord, for we remain yet eſcaped.*

2. It reproveth our unbelief, in conſulting with fleſh and blood, betaking our ſelves to carnall ſhifts in time of danger, having a *faithfull Covenant*, and a *righteous God* to lay hold upon, whoſe alone fidelity is the ground of his peoples ſafety, *who knoweth how to deliver the godly out of temptation*, 2 *Pet.* 2. 9. this was the ſin of *Ahaz* in ſending to the Aſſyrian to help him, when God offered him a ſign to confirm his truſt in him, *Iſai.* 7. 11, 12. 2 *Chron* 28. 19. The Chriſtians in the Church of *Corinth*, being afraid to diſpleaſe their Heathen friends, and endanger themſelves, would ſit with them at the Idols Table, and eat at their Tables meat offered

to

to Idols: The Apoſtle diſwadeth them from uſing this Carnal ſhift to decline danger, bids them *flee from Idolatry*, leſt that which they in carnal wiſdom might judge the means of their ſtanding, ſhould prove the occaſion of their fall, and directeth them to truſt for ſafety in a faithfull God, who would not ſuffer them to be tempted above that they were able, but would with the temptation make a way to eſcape, that they might be able to bear it, 1 *Cor.*10.13,14.

3. In fears therefore and dangers we ſhould be incouraged by theſe two Arguments; 1. The *Righteouſneſs of God.* 2. Our own preſent *remaining eſcaped*, *Faith* in, and *experience* of the fidelity of God to help us, to truſt in him at all times: not to fear the wrath of man, but to ſecure the love of God, he ſometimes purpoſely bringeth his ſervants to difficulties, that they may make tryal of ſuch a friend, who in ſix and ſeven troubles is at hand to deliver them. Faith is a *venturous* grace, it honours God and laies hold on his ſtrength, *Rom.* 4.20. *Iſai.*27.5. It is a *victorious* grace, and riſes up above difficulties, 1 *Joh.*5.4. all things are poſſible to it: Therefore in times of danger let us plead Gods Covenant, and our own experience, Lord wilt thou now deſtroy us ſeeing we *remain*, *yet eſcaped*, and are Monuments of thy Mercy? haſt thou wrought ſo great deliverances, and done ſo many wonders, and ſnatcht us as brands out of the fire, to deſtroy us at the laſt? thou haſt delivered, and doſt deliver, wilt thou not give us leave to truſt in thee for deliverance ſtill? Though the Lord

Lord had broken us in the place of Dragons, and had caſt us off and put us to ſhame; yet even ſo we may lean upon his Name, and plead his Covenant, *Pſal.*44.17,19. *Pſal.*74.1-20. *Iſai.*64.8-12. *Hab.* 3.17, 18. how much more comfortably may we plead it, when by the alone mercy thereof, *we remain eſcaped?* When we may ſay as the people of *Joſeph* did, *Joſh.*17.14. we are a great people, and the *Lord hath hitherto bleſſed us?* and may ſet up a Monument as *Samuel* did, 1 *Sam.*7.12. and ſay, *thus far hath the Lord holpen us?* This is one chief Argument which Gods ſervants uſe in Prayer, to mind him of his Word and Covenant, wherein he had cauſed them to hope, ſo *Jacob*, I am not worthy of the leaſt mercy, *but thou ſaidſt, I will doe thee good*, *Gen.*32.9-12. ſo *Moſes*, we remain yet eſcaped out of the Land of *Egypt*, *thou haſt brought us out thence*, *turn from thy fierce wrath; Remember Abraham, Iſaac, and Iſrael thy ſervants*, to whom thou ſwareeſt, &c. *Exod.*32.11-13. and again, let the power of my Lord be great, *according as thou haſt ſpoken*, pardon the iniquity of thy people, as thou haſt forgiven them from *Egypt* untill now; As they remain yet eſcaped, ſo ſave them ſtill; the ſame Mercy and Power can do it now which did it before, *Numb.*14.17,19. ſo *David*, *Thou haſt ſpoken of thy ſervants houſe, for thy words ſake* haſt thou done theſe great things: and *now O Lord eſtabliſh thy word, do as thou haſt ſaid*, 2 *Sam.*7.19,21,25,27,29. So *Solomon*, *Let thy word be verified* which thou ſpakeſt unto thy ſervant *David*, 1 *Reg.*8.26. So *Aſa*, O Lord we reſt in thee, *thou art our God*, 2 *Chron.*14.11. ſo *Ieſhaphat.*

shaphat, Thou art God--our eyes are upon thee, 2 *Chr.* 20.6-12. no such plea in Prayer as the free grace, the Word, the Truth, the Fidelity, the Righteousness of God.

Ut totum Deo detur, Hominis voluntatem bonam & præparat adjuvandam & adjuvat præparatam. Aug Enchirid. cap, 32. Si Deus misereatur etiam volumus ad eandem quippe Gratiam pertinet ut velimus Ad Simplicium Qu. 2. & Epist. 106.

4. This may comfort us against all the mutability of our own wills, whereby we are apt to start aside like a deceitfull Bow; In as much as our safety dependeth not upon our own performances, but upon the Covenant of God, who is righteous and faithfull, and will not suffer our weakness to annul his promise, *Rom.9.16.*

5. This Caution notwithstanding we must take in, That we beware of playing the wantons with the grace of Gods Covenant, because thereby we remain escaped; for the Lord will not pass by the petulancy and lasciviency of any of his Children, though he doth not totally cast them off, yet he hath sharp rods wherewith he can chastise them. If they fly from his service, he can send a Whale to swallow them, and can bring all his Waves and Billows upon them; if they keep not to his Commission, he can send a Lion to tear them, he can make them feel the weight of his *Frown*, though they do not of his *Fury*, and it may be, cause them to walk in darkness, drooping, and disconsolate all their days, complaining of *broken Bones*, and of a *wounded Spirit*, with strong cryes, imploring the comforts of that Spirit, which they had so unkindly greived and resisted.

As it is this day] escaped, escaped *this day* in which we lie under so sore and heavy a guilt. This is a marvellous heightning of Gods *Mercy*,

That

That we may remain eſcaped in *this day*, a day of ſo great ſin: and alſo a marvellous aggravation of the ſin, that it hath been committed in *this day*, a day of ſo great Mercy, wherein we *remain yet eſcaped*. *Sinne* committed *in a day of mercy*, is the more exceeding *hainous*: *mercy* extended *in a day of ſin*, is the more exceeding *glorious*. That we ſhould ſo greatly provoke the Lord, *this day*, wherein we *remain eſcaped*: O how prodigious and preſumptuous the wickedneſs? That we ſhould remain eſcaped *this day*, wherein we have ſo greatly provoked the Lord, O how admirable and unſearchable the goodneſs?

1. Sinne in a day of great *Mercy* is exceedingly the more hainous. It is a great aggravation of ſinne, when it withſtandeth *Judgements*, when the Lord changeth the corrections, and men ſtill hold faſt their ſins, *Amos* 4.6-12. and *turn not unto him that ſmiteth them*, *Iſai.* 9.13. It is a brand upon *Ahaz* that *in the day of his diſtreſſe he ſinned more*, 2 *Chron.* 28.22. How much more hainous is it to abuſe *Mercy* and Loving kindneſs? It is the character of a wicked man, that *though favour be ſhewed him, yet he will not learn righteouſneſs*, *Iſai.* 26.10. The Angell ſpared *Balaam*, and yet he ran greedily after the *wages of iniquity*, *Numb.* 22.35. This is an unkindneſs the Lord often upbraideth his people with, *Deut.* 32.13-15. *Jer.* 22.21. *Hoſ.* 13.5. *Amos* 2.9-13. This made *Solomons* ſin the greater, that he turned from the God of Iſrael, who *had appeared to him twice*, 1 *King.* 11.9. This adds diſingenuity, unthankfulneſs, unkindneſs unto diſobedi-

ence, when men neither fear, nor love the Lord for his goodneſs: No ſurfets more dangerous then thoſe which are upon ſweet things: no diſeaſes more deſperate, then thoſe which reject Cordials; no Fruits ripen faſter, then thoſe on which the Sun continually ſhineth: as the Apoſtle ſaith of grace, where ſin abounded, grace did much more abound, ſo we may by an inverſion ſay of ſin, where grace aboundeth, there the guilt of ſin is the more abundant.

2. *Mercy* extended *in a day of ſinne*, is the more exceeding glorious, when the Lord is pleaſed to proclaim mercy to a divorced people, *Jer.* 3.12-15. in the midſt of provoked *wrath to remember mercy*, *Hab.* 3.2. and when men *go on frowardly* in their own ways, then *to heal them*, to reſtore comfort to them, to create peace, *Iſai.* 57.17-19. *to heal a backſliding people*, and to love them freely, *Hoſ.* 14.14. To look back upon a denying *Peter*, *Luke* 22.61. To ſend a pardon to an adulterous *David*, 2 *Sam.* 12. 13. To call from Heaven to a perſecuting *Saul*, *Acts* 9.4. This is that which maketh Mercy the more radiant, which magnifieth the freeneſs, fulneſs, and ſuperabundance of it, that it rejoyceth againſt judgment, *Jam.* 2.13.

Theſe conſiderations tend much to *humble a people* which *remain yet eſcaped*, as we do this day.

The ſad conjunctions of our ſins with the Lords goodneſs, when the Lord ſaith, *I will remember my Covenant*, and *thou ſhalt remember thy wayes*, Then he ſaith, *thou ſhalt be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified*

ciſied towards thee, Ezek. 16,60-63. When we compare his Mercy with our corrupt doings, then is a time to loath our ſelves in our own ſight, *Ezek.* 20.42-44. 36.25-32. Sin *puniſhed*, doth many times haraen a ſinner in pride, as we ſee in *Pharaoh*. But ſin *pardoned*, and ſubdued with Mercy, ſhould melt the ſoul into a godly ſorrow, holy revenge, and ſelf diſpliceney for it: They ſhall *ſhall fear the Lord and his goodneſs* in the latter dayes.

O let us learn to bewail our wickedneſs, in that we have ventured on it in a day of Mercy, as if we had been delivered to commit abominations, *Jer.*7. 10. as if priviledges were a protection to profaneneſs. Certainly if mercies be aggravations of ſin, no Nation in the world is leſs excuſable then we. What Nation in the Earth hath God ſo honoured with a long poſſeſſion of his Oracles, and glorious light of his Word? In ſo much that other Nations ſtudy the *Engliſh* Tongue to read our Books; What Nation hath ever had ſuch manifold, ſuch miraculous deliverances? What Nation hath the Lord Crowned with a greater abundance of all good things? What means could be uſed to work upon a people which the Lord hath not made uſe of amongſt us? If teaching would work upon us, we have had his *Word*; If Chaſtiſements would amend us, we have had his *Sword*. If *Lounty* would perſwade us, we have been fed, and cloathed, and healed, and crowned, and compaſſed with mercies more then we can recount. If ſtrange and unparalleld *Providences* would awaken us, this Nation hath never had for many hundred years ſuch a

proſpects of Gods works, ſuch interwoven mixtures of Mercies, of Judgements, of Wonders, of Terrors. Great Inſtruments raiſed up, and taken away again, Wars raging, and again ceaſing, Seas roaring, and again calmed. And certainly the Works of the Lord ſhould be ſought out of his people, *Pſal*, 111. 2. and improved to their own accompt. Felt Judgements ſhould mak them out of love with ſin: Renewed mercies ſhould make them in love with God. That which humbleth ſhould heal them, that which comforts ſhould cure them, that which amazeth, ſhould amend them.

2. This is a ſtrong Argument in Prayer for penitent ſinners to uſe, that God hath mercy in ſtore even in a day of ſin for his people: that though we have treſpaſſed againſt God, yet *there is hope in Iſrael concerning this thing*, *Ezra* 10.2. That though ſin do ever *forfeit* mercy, yet it doth not ever *remove* it; though it do always *provoke* wrath, yet it doth not always *procure* it; how will mercy triumph in a day of repentance, when ſo great provocations have not hitherto extinguiſhed it? how will fire break forth in dry wood, when it hath prevailed againſt the green? needs muſt that Jewel be glorious in the Sun, which gliſters in the Night. This ſhould exceedingly encourage us unto Repentance. Doth the Lord invite backſliding Iſrael, doth he wait to be gracious to a ſecure people, doth he pitty us in our blood, and are his bowels kindled towards us, when we compaſs him about with lies and deceit? doth he look back with pitty upon a a denying *Peter*? doth he ſpeak pardon from Heaven

ven unto a perſecuting *Paul*? doth he ſhew mercy on a *Manaſſeh*, filling *Jeruſalem* with blood and Idols? doth he appear firſt unto *Mary Magdalen*, out of whom he he had caſt ſeven Devils? O who would not be encouraged by ſuch examples, to fly for ſanctuary from the wrath to come, unto that mercy which hath ſnatched theſe as brands out of the fire? The Lord keeps as open houſe for us as for them, *Iſa.* 55.1. *Rev.*22.17. his mercy as abundant for any other penitents as for them, *Iſa.* 55. 6, 7,8. his call and invitation the ſame to us as to them, *Joh.*7.37,38. The blood of Chriſt as effectuall for us as for them, 1 *Ioh.*2.2. They were ſet forth *as examples to all that ſhould after believe in him unto eternal life*, 1 *Tim.*1.16.

Only let us beware of profaning this comfort by perſiſting in our ſins: But follow the example of theſe penitents here, though their ſin had not removed Gods mercy, yet Gods mercy did remove their ſin. They entred into a *Covenant*, *ſware* to the Lord, gave their *hands* that they would *put away their ſtrange wives*, and *ſeparate themſelves from the people of the Land*, *Ezra* 10. 3, 11, 12, 19. This is a Genuine work of true *hope* in mercy, when it makes us *purifie our ſelves* 1 *Ioh.*3. 3. no man can hope for glory, who is an enemy to Grace, for glory is grace perfected, and we can hope for nothing which we hate, he that hates Grace, doth not love Glory.

3. We note that in ſolemn Humiliations there is a great Emphaſis in theſe words, *As it is this day*, It is a circumſtance greatly conſiderable, The *time* wherein we have ſinned and eſcaped, *Time* greatly

greatly aggravates *ſin*, *Exod.* 8. 32. *Luke* 19. 42. *Time* greatly commends *Mercy*, that God kept touch with his people to a very day, *Exod.* 12. 41, 42. Therefore we ſhould learn wiſdome to improve *time* unto duty, as it is ſaid of the Children of *Iſſachar*, that *they had underſtanding of the times to know what Iſrael ought to do*, 1 *Chron.* 12. 32. Who knoweth ſaid *Mordecai* to *Eſther*, whether thou be come to the Kingdom *for ſuch a time as this*, *Eſther* 4. 14. Let us therefore wiſely conſider the condition of the times which God hath brought upon us. Times of great and univerſal ſickneſs and infirmity, after he had not many moneths ſince upon Prayer, removed ſuch diſtempers in good part: ſurely his anger is not turned away, his hand is ſtretched out ſtill, becauſe we have not unfeignedly turned unto him that ſmiteth us.

2. Times of wonderfull changes and unſetledneſs, many preparations and attempts to heal the breaches amongſt us, and many abortions and miſcarriages in thoſe attempts, Honourable perſons raiſed up by God to ſerve the Intereſts of the Nations, and by his Providence laid down again. And when the Lord had by his providence raiſed up this eminent Inſtrument, now gone to him, by whoſe great Wiſdom, accurate intelligence, indefatigable vigilancy, and ſpecial care, we might probably have ſuppoſed that by degrees things would have wrought unto a compoſedneſs, and ſettlement in the midſt of great Actions and great Succeſſes, he likewiſe is ſuddenly taken away. It is good to ſtudy the meaning of God in theſe things. 1. That we

we ſnould bewail our *carnall confidence*, and learn to look up and to truſt more in Him, and leſs in man. 2. To labour for *hearts eſtalliſhed by his grace*, that we may the more comfortably look for an outward eſtabliſhment in order and peace, for our ſettlement muſt begin in our hearts, ſo long as our hearts are unſteadfaſt with God, his dealings may be ſtill in fluctuation and uncertainty towards us. 3. To acknowledge notwithſtanding theſe ſad changes and concuſſions, this great Mercy, *That we remain yet eſcaped*, that the Lord hath not yet ſaid unto us that he would caſt us off, hath not expoſed us to thoſe flames and commotions which our ſins have deſerved, but that yet we ſit under our Vines and Fig-trees, and none make us afraid.

Laſtly, to caſt Anchor on the Rock of Ages, and keep cloſe to the Throne of Gace, to ſecure his love and care of us, his preſence and Throne amongſt us, who never dies, in whom there is *everlaſting ſtrength*, to get firm holdfaſt of thoſe Comforts which have nothing of Mortality, nothing of Lubricity in them, which will ſtay with us while we remain here to ſweeten all the paſſages of our Pilgrimage, and accompany us unto the preſence of the Lord, in whoſe preſence there is fulneſſe of Joy, and at whoſe Right Hand there are pleaſures for ever more.

FINIS.

TWENTY FIVE

SERMONS

Preached upon ſeveral

OCCASIONS.

By the Right Reverend Father in God EDWARD, *now Lord Biſhop of* NORWICH.

The Titles whereof appear in the following Pages.

The ſecond Volume.



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De Controverſiis inter fratres Componendis

Sedandiſque unam:

De Fraternâ Αὐτοφρονήσει *&* ὁμονοίᾳ

Alteram

In ſummi honoris Debitique obſequii

Teſtimonium.

D. D. C.

E. R.

The second Volume.

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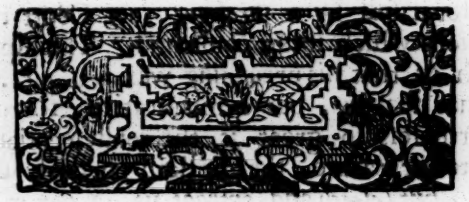
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Phil. 2. 1, 2.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any Bowels and mercies.
Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one minde.

IT was the saying of a Wise man, *nihil mihi videtur frigidius quàm lex cum prologo*, that he did not in any wise approve a Law with a Preface. And we finde it enjoyned to the Orators at *Athens*, That they should not in their pleadings παροιμιάζεσθαι ἢ διηγεῖσθαι, or as *Quintillian* expresseth it, they were forbidden *movere affectus*, to stirre by their Artifices the affections of anger or pity in the Judges, least thereby the rule of judgement should be

Senec. ep. 94

Athenæus l. 13. c. 6. Aristot. Rhet l. 1. c. 1

Quintil. Orat. Instit. l. 2. c. 16. and l. 6. c. 1.

wried and made crooked. And one would think that of Laws a *Divine Law*, ſhould not make way for it ſelf by a *Prologue*, nor Court thoſe affections which it can command. The Apoſtle telleth us that his preaching was ἐν ἀποδείξει. It was not ſuaſory, but demonſtrative, 1*Cor.*2.4. Nevertheleſs ſo great is the condeſcention of God to our frailtie, that he doth not onely command, but *beſeech* and entreat us, 2 *Cor.* 5. 20. doth not onely binde our conſciences, but excite our affections, and win our conſents to the duties which he teacheth.

And certainly, if wiſe and able ſpeakers do ever proportion their importunities to the greatneſſe and conſequence of the matter which they ſpeak unto, and do not ſpend an high στόμφος upon a low argument, we may from the vehement *Preface*, and moſt *pathetical obteſtation* which the Apoſtle here uſeth, ſafely infer the very great urgencie and neceſſitie of the duties ſo inforced. For I am perſwaded that there is ſcarce in all the Scripture to be found an exhortation wherein the duties required are ſet on with more vehement and *invincible obſecration*, with more *melting and conquering perſwaſion*, then in the words of the Text.

It may ſeem that the *Philippians* were aſſaulted with *falſe Teachers*, who ſought to bring them under the bondage of *carnal* and *legal Ordinances*, by whoſe impoſtures they were in danger to be broken aſunder into *diſcords* and ſeditions, and thereby to have a door opened unto all wicked and

and impure doctrines. And therefore as he doth enter a caveat and muniment against the ſorceries of thoſe men, *chap.*3.2. So he doth once and again preſſe upon the *Philippians* the duty of ſpiritual conſtancy and *unity* in the faith of the Goſpel, and that they ſhould not by the feare of *perſecution* be perſwaded to entertain the doctrine of *circumciſion* (which for that reaſon the falſe Apoſtles did preach, *Gal.* 6. 12.) but ſhould remember that God doth give unto Beleevers abilitie to *ſuffer in behalfe of Chriſt*, ch. 1. 27, 29.

Neither doth the Apoſtle ſatisfie himſelf with a ſimple and naked propoſing of this duty: But in the words of the Text he doth urge it again with a moſt elegant, and moſt prevalent *obteſtation* as it were charming and *adjuring* them by whatſoever was dear and precious in their eyes, as they had any *ſenſe*, or did ſet any *value* upon the moſt high and heavenly priviledges of Chriſtianity, to be *like-minded, to have the ſame love, to be of one accord and of one mind.*

How lowdly the condition of the times wherein we live, the miſerably ſhattered and divided mindes and hearts of the people, crumbled into atomes of opinions, engaged upon contrary intereſts, inflamed with jealouſies and animoſities, diſpleaſed with what is, inhiating & lingring after new things, like ſick men, who nauſeate what is ſet before them, & deſire things which themſelves fancy; variety of conceits, ſpinning & weaving themſelves into various contextures of doctrine & policy: How lowdly, I ſay, the conditions of theſe times,

and the dangers inevitably waiting upon ſuch diviſions, do call upon *All* of us, to bemoan our ſelves hitherto in the words of the Prophet, *Why haſt thou ſmitten us, and there is no healing for us? we looked for peace and there is no good, and for the time of healing and behold trouble: we acknowledge Lord our wickedneſſe, and the iniquity of our fathers, for we have ſinned againſt thee*, Jer. 14. 19, 20. How loudly they call upon you, whoſe office it is to be *Healers* of the people, *Iſa.* 3. 7. to be of *one minde, and of one heart* in your conſultations, I need not ſtand to demonſtrate unto you. *Res ipſa clamat*, and he muſt needs be deſtitute of eyes and ſenſe, who is not apprehenſive of it. For which purpoſe I have pitched upon this moſt Emphatical exhortation to open a little unto you this moſt neceſſary duty.

In the words there is very little difficulty, and therefore I ſhall not detain you with any unneceſſary Explication, which we ſhall ſufficiently do in handling the particular parts of them.

In the whole context then we have three general parts. 1. The *matter* of the duties variouſly propoſed, *verſ.* 2. 2. The *manner* of preſſing them, very earneſt and pathetical, *v.* 1. 3. The *meanes* of procuring them, being all of them ſo many further duties, *verſ.* 3, 4, 5.

I. The maine duties are two, Αυτοφρονειν, and Αυταγαπαν. If I may take liberty to coine the words. To *minde* the ſame things, and to *love* the

the ſame things. The one importing conſent of *judgement* in the ſame doctrines: And the other conſent of *wills and affections* in the ſame care one of another, & bearing on with another in thoſe unwilling differences which we cannot preſently conquer.

Either of theſe duties ſeems to have a *baſis* and foundation joyned unto it for the more ſure and eaſie raiſing of it, for I would not willingly admit a tautology in the Text. The Baſis of the former is ἑνοποίησις, or τὸ ἓν φρονεῖν, to have an *unity* wherein we all agree, one foundation upon which we al build. For the *fundamentals* in Religion being firmly held, there is a ſure preparation towards agreement in the other Doctrines, which have a naturall deduction from them.

The *Baſis* of the latter is συμψυχία, to have the *ſame ſoul*, to be animated and enlivened by the ſame *Holy Spirit*, whereby we are made *members* of one body, and ſo as Members cannot but have a natural love and care one towards another.

II. The *manner* of preſſing theſe duties ſeemeth to have a threefold efficacy in it. 1. By way of moſt prevalent and pathetical *inſinuation*, as you prize your deareſt joys be *like-minded*. 2. By way of moſt rational *argumentation*. *Becauſe there are conſolations in Chriſt, comfort of love, fellowſhip of the Spirit, bowels and mercy, therefore be like-minded.* 3. By way of moſt comfortable *conſecution*, *Be like-minded*, for this is the way to impreſſe and diffuſe the Conſolations of Chriſt, &c. upon you.

3. The

III. The *means* to procure and promote theſe duties are of two ſorts, *viz.*

1. Negative, by way of *Caution*, where he warneth them to take heed of three dangerous evils and obſtructions. 1. Strife and contention. 2. Vain-glory, and ambition. 3. Self-love, or ſelf-ſeeking.

2. Affirmative, by way of poſitive *direction* unto ſuch good things as will help and ſet forward theſe duties, and they are, 1. *Lowlineſſe* of mind. 2. An honourable *eſteem of others*. 3. *Publick heartedneſſe*, to look every man on the things of others. 4. The holy *Example of Chriſt*. Let the ſame minde be in you which was alſo in Chriſt Jeſus.

The firſt duty is τὸ αὐτὸ φρονεῖν, *to be like-minded*, or to minde the ſame thing. The word φρονεῖν being of a general comprehenſion, extending to the actions both of the *underſtanding* and of the *will*, rendred ſometimes *thinking* or judging, *Phil.* 1.7. ſometimes ſavouring or reliſhing, *Matth.* 16.23. ſometimes *ſetting our affections* upon, or looking towards, and aiming at a thing, *Col.* 3.2. ſeemes to import theſe three things. 1. An act of the *judgement*, a conſent in the ſame *Truths*. 2. A *ſpiritual ſenſe*, taſting, ſavouring, reliſhing, diſcerning ſome ſweetneſſe and *goodneſſe in thoſe truths*. 3. A directing our *aimes and deſires* mutually unto the ſame common end.

1. The Apoſtle exhorteth and adviſeth, τὸ ὁμόψυχοι ἔις τὼ πίστιν, as the Greek Scholiaſt hath it; to be of the *ſame judgement* in the faith; to

to be *perfectly joyned together in the ſame minde*, and in the ſame ſentence or judgement, as it is 1 *Cor.*1.10.

And this firſt is *ſimply neceſſary in the vitals and eſſentials* of Chriſtian doctrine, for Chriſts ſheep hear his voice, and have a ſpiritual judgement to know it from the voice of ſtrangers, *Joh.* 10. 4, 5. *If any man will do his will, he ſhall know of the doctrine whether it be of God*, John 7.17. whatever knowledge is *abſolutely requiſite* unto ſalvation (as ſome certainly is, *For this is eternal life to know the only true God, and Jeſus Chriſt*, Joh. 17. 3. *How ſhall they beleeve in him, of whom they have not heard*, Rom.10.14. *Ye have not ſo learned Chriſt, If ſo be that you have heard him, and have been taught by him as the truth is in Jeſus*, Epheſ. 4.20,21.) I ſay all ſuch knowledge is undoubtedly afforded firſt or laſt unto as many as ſhall be ſaved.

Secondly, it is very greatly to be deſired in all other things, as a fulfilling of thoſe gracious promiſes, that the *Envy of Ephraim ſhall paſs away*, Iſa.11.13. that *Ephraim and Judah ſhall be no more two, nor divided any more*, Ezek. 37. 22. *That the earth ſhall be full of the knowledge of the Lord*, Iſa.11.9, *That they ſhall all know him from the leaſt to the greateſt* Jer.31.34.

1. By ſuch joynt conſent of judgement, holineſſe would greatly be advanced, when our chief buſineſſe would be to *provoke one another unto love and good works*, according to the doctrines wherein we ſhould all agree. As in your Houſe here, ſo in Gods

Gods Houſe, much buſineſs of weight and moment might be diſpatched in that time which is ſpent in examinations about differences touching thoſe who claime to be Members.

2. Hereby wickedneſs would be more put to ſhame, when all that fear God, having *no flames* of their own to quench, would be at liberty to joyne hearts and hands to the pulling down of Satans Kingdome.

3. Hereby a ſmoother way would be prepared for the prevalency and *progreſs of the Goſpel* into all parts of the world, when the general beauty and univerſal conſent of the Churches of God, would be an allurement and provocation unto other people to joyne themſelves unto them, becauſe they ſee that God is with them, *Zach.* 8. 23.

4. The truth is, By the ſad diviſions and diſſentions in the Church of Chriſt very ſore and doleful conſequences do enſue.

1. Through the prevalency of corruption, the *affections* of good men ſo diſſenting are many times *alienated* and eſtranged one from another. Thoſe who have been *Martyres deſignati*, as *Tertullian* calls them, Confeſſors in bonds for the name of Chriſt, have in the ſame priſon ſeparated from one another, and ſet up a veile between one another, as *Epiphanius* tells us in the caſe of *Petrus Alexandrinus* and *Meletius*. And ſo hot were the contentions between *Epiphanius* and *Chryſoſtom*, that they mutually did *tantum non* curſe one another, and foretell evils to befall one another, which

Epiph. Hær. 68.

Nicephor. l. 13. *c.* 13.

which God for their humiliation did bring upon them both, as the Hiſtorian telleth thus. We find upon how ſmall a controverſie, *viz.* the time of keeping *Eaſter*, *Victor Biſhop of Rome* took upon him to excommunicate the Eaſtern Biſhops that diſſented from him. Nay, the *paſſion* between *Paul and Barnabas* about *Mark*, was ſo hot, that they were fain to part companies, as we read, *Act.* 15.39.

Euſebius. Hiſt. Eccleſ. l. 5. c. 25.

2. Hereby occaſionally the ſeeds of *Atheiſme* are cheriſhed in the mindes of prophane men, who ſeeing thoſe that profeſſe Religion warring and digladiating amongſt themſelves in controverſies concerning the ſame, wretchedly conclude that there is no ſuch thing as Religion at all, when the greateſt ſervants that it hath cannot agree amongſt themſelves about it: For ſuch *mockers* who are *willingly ignorant* of the things which they dare not know, becauſe the knowledge thereof doth endanger their quiet, and bring torment upon them, do wilfully turn away their thoughts from the many and great truths of Religion wherein all agree, that they may under the pretence of ſmaller differences palliate their own ſcepticiſme and profaneſſe. Of which kinde of men, however their conſciences may ſlumber, yet the Apoſtle aſſureth us that their damnation ſlumbereth not, 2 *Pet.* 2. 3.

With our contentions their irreligious humour is much ſtrengthned; nothing pleaſeth them better then theſe manifold oppoſitions about the matter of Religion, as well for that they have here by the more opportunity to learn on one ſide how another may be oppugned, and ſo to weaken the credit of all unto themſelves; as alſo becauſe by the hot purſuit of lower controverſies amongſt men profeſſing Religion, they conceive hope, that about the higher principles themſelves, time will cauſe altercation to grow. Hooker Eccleſ. Policy, lib 5. ſect. 2. *p.* 189.

3. Hereby the *practice of holineſſe* is much weakned, when much of the time which ſhould be ſpent in the life and power of godlineſſe is taken up in uncomfortable and unedifying altecations.

4. Hereby the *converſion* of *Jews* and *Gentiles* is much hindred, the diſſentions which are amongſt Chriſtians, being as ſo many *ſtumbling blocks* in their way, and producing ſuch ſcandals and prejudices in their mindes as cannot eaſily be removed. And therefore it is noted of *Julian* the Emperour, that he did purpoſely cheriſh the diviſions between the Catholicks and the Donatiſts, when the Church before had enjoyed a glorious peace, as well knowing how much they would obſtruct the progreſs of the Goſpel. And *Ammianus Marcellinus* telleth us of the ſame *Julian*, if I rightly apprehend his ſenſe, that as he did foment the diſſentions of Chriſtians, ſo he would ſay that *no ſavage* beaſt was more cruel to men, then Chriſtians were to one another; thus through their diviſions was their holy profeſſion expoſed to the ſcorn and reproach of enemies: So *Euſebius* reporteth that upon that huge breach which the *Arian* controverſie made in the Church of God, the ſacred myſteries of Chriſtian religion were upon the Stages of the Pagans expoſed unto open ſcorn and reproach.

5. Hereby very often *Truth* is *on both ſides endangered*, when in the heat of Diſputation, either ſide thinks that the further he leaveth his Adverſary, the nearer he cometh unto the truth. As

Baſil

Optat. l. 2. *poſt medium* p. 54. Edit par. 1631.

Ammian. Marcellin. l. 22.

De vita Conſtant. l. 2. c. 6. Greg. Naz. Orat. 1. p. 35. A. B.

Difficile eſt dum perverſe homines vitia deviſant, non in eorum contraria perniciter currant. Aug. de Gen. ad lit. l. 9. cap. 8.

Basil the great hath observed of *Dionysius of Alexandria*, that out of his zeal in opposing the heresie of *Sabellius*, he did first sowe the seeds of the *Arian* heresie, which afterwards did so much prevail in the Church. And *Sulpicius Severus* noteth of *Ithasius*, that he so hated *Priscillian*, that the very habit which good men used if it were such as *Priscillian* had used, made him hate them also.

Basil 10. 2. Epist. 41.

Suspic. sever. l. 2.

6. Hereby many times through heat and contention the foundations and *grounds of Religion are shaken*, and things before fixed and indubitate, are rendred the subjects for proud wits to exercise their profane curiosity upon, as the *Socinians* in this last century of the Church have done, reviving many of those prodigious errours with which the restless and proud wits of *Arius*, *Sabellius*, *Photinus*, *Samosatenus*, *Pelagius* and others did infest and trouble the Church of Christ.

ὁπὶ τύτοις γελῶσιν, οἱ ἀπισοι σαλδουνται οἱ ὀλιγόπισοι, ἀμφίβολ& ἡ πίσις, &c. *Basil. epist. 69.*

Lastly, hereby the *enemies* of the truth are exceedingly *hardned* against the Professors thereof, and there is scarce any thing which the *Papists* do with more vociferation object against the Reformed Churches, then the many divisions and dissentions which are amongst them, though they doe it with many false aggravations.

Fevardent. dial. 1. p. 1. 16. Stanislaus, Reschius in miniſtromachia.

For these and other such like evills have good men ever greatly *bewailed* the dissentions which have been in the Christian Churches. How doth the *Apostle complaine* of it amongst the *Corinthians*, as a fruit of the flesh, 1 *Cor.* 3. 3. and *warn* the

Vid. Basil de Spir. Sanct. c. 30 Epist. 48. 51, 61, 69. Greg. Naz. Orat. 1, 12, 14, 28. Cyprian. ep. 8.

Romans to take heed of it, *Rom.* 16. 17. Holy *Cyprian* in his time looked on it as one great cause of that sore persecution which God then sent upon the Church. Had unanimity and peace, saith he, been amongst the brethren, we had long ago *obtained our petitions* from Divine mercy, neither had we been thus long *tossed* with those tempests which endanger our faith and salvation. *Imo vero nec venissent fratribus hæc mala si in unum fraternitas fuisset animata.*

Therefore it greatly concerneth us in our several places and stations, to endeavour so far as may be an *healing* of all the breaches and divisions which are amongst us.

1. All of us by imploring divine grace, that he who is one, and his name one, would make us likewise one in him, in his Sonne, and towards each other, that he would poure out upon us a spirit of light to discern truth, and a spirit of love to embrace it; that he would give us one heart, and one way; that we may hear a voice behinde us continually saying, *This is the way, walk in it, when we are turning aside to the right hand or to the left*; that he would say to our confusions, Peace, be still, that the windes may cease, and there may be a calm.

2. The *people* by *following* after those things which make for peace; by *laying aside heart-burnings* and animosities, not every one *declaiming* against the miscarriages of others, nor *putting hard* and unbrotherly constructions upon the actions of one another, but every one to descend into

into his own heart, and by the conſcience of his own failings, to be deterred from inſulting over the Errours or failings of his brethren.

3. The Miniſters of the Goſpel of peace, by preaching the *peace* of the Goſpel, by holding forth the wholſome *forme of ſound words*, by laying the *foundations of faith and love*, by forbearing affectation of novel and uncouth expreſſions, of dividing and unneceſſary notions, healing and not fomenting the differences amongſt brethren.

Laſtly, you that are Magiſtrates, 1. By countenancing, owning, *protecting*, promoting, eſtabliſhing ſound, wholeſome, and *ſaving Truths*, thoſe eſpecially wherein there is a ſweet harmony and conſent among the Reformed Churches. The King of *Iſrael* was to have a *Copy of the Law* before him, *Deut.* 17. 18. to intimate unto him his duty which was to be *Cuſtos & conſervator Legis.*

2. By comforting and encouraging a godly, learned, able, ſober, and peaceable *Miniſtry*, as *Hezekiah* did, 2 *Chron.* 30. 22. not *ſuffering* them to be *diſturbed*, or *diſheartned* by the reproaches of vaine and unquiet ſpirits. I heard *hiſce auribus* out of my ſtudy window, one ſtanding above the confluence of people which were gathered about him uſe theſe words, The Prieſts and the Lawyers are bloody men, give them blood to drink. And though ſuch reproaches may ſeem contemptible and ridiculous from ſuch inconſiderable perſons, yet who knows in combuſti-

buſtible matter, and in dubious and diſcontented times, how great a flame a few ſuch ſparks may kindle.

3. By preſerving and vindicating *Schools of Learning*, from the Artifices of avarice and rapine, and by keeping thoſe fountaines pure from the *leaven* of errour and profaneſſe. It would be a ſad time with the Church of Chriſt, when it ſhould *want the pens* of champions, and have nothing left but the *blood of Martyrs* to defend the truth: When *Davids Captains*, and his Bucklers, and Shields, and Armory ſhould be taken downe, and *neither ſword nor ſpear*, nor Smith found throughout all the Land of *Iſrael*.

4. By diſcouraging and preventing *dangerous and pernicious* doctrines, *Subverſive* to faith and godlineſſe. Certainly it is an exceſſe of liberty, when *Socinian* Catechiſms are taught to ſpeak Engliſh, and to flie from Preſſes to the Cloſets of unſtable perſons.

5. By providing for all the dark and ignorant places of the Land an *able* and *reſident Miniſtry*, who may teach the people the good knowledge of the Lord. For notwithſtanding all the means which may have hitherto been uſed to that purpoſe, yet there are many barren and deſolate parts of the Nations, which either for want of a ſettled maintenance, or through ſome other miſcarriages, do cry aloud unto you, as the man of *Macedonia* did in a Viſion unto *Paul*, *Come and help us*.

But

But after all this care is uſed to prevent pernicious dangers, poſſibly there *may ſtill be diviſions* amongſt *good men*, what courſe is to be taken in that caſe.

Truly while we are here *we know but in part*, and therefore it is no wonder, if where there is a *mixture of ignorance*, there be found a *difference of judgements*, in the *dark* very loving friends may runne one againſt another.

ἐν γυκτομαχίᾳ μηδεμία φίλων ἢ πολεμίων διάκρισις. *Baſil epiſt. 52. & Greg. Naz. Orat. 1. p. 34.4*

In this caſe, firſt, if *undue paſſions* and exaſperations happen, the Chriſtian Magiſtrate, may interpoſe by his authority (if neceſſity require) to forbid and moderate them.

2. He may if at any time he finde the *peace of the Church diſquieted* by them, call Conventions and Colloquies, wherein there may be a fraternal and amicable debate and compoſure of them.

3. And if after all this, differences be not perfectly healed and accorded: Brethren muſt *mutually bear* with one another, and *pray* for one another, and *love* one another, *whereunto they have already* attained, they muſt *walk by the ſame rule*, and minde the ſame things, and wherein they yet differ, wait humbly upon God to reveal his will unto them; where one and the *ſame ſtrait road* to heaven is kept, a *ſmall difference of paths* doth not hinder travellers from coming to the ſame Inne at night. *Gracious* was the carriage of *Cyprian* in the Controverſie of Rebaptization in this point, and greatly commended by Saint *Auſtine*, Let us, ſaith he (ſpeaking in a Council at *Car-*

Supereſt ut de hac ipſa re quid ſinguli

Carthage) deliver every man his judgement in the caſe, judging no man, removing no man from his right of communion, if he be otherwiſe minded. For none of us can make himſelf a Biſhop of Biſhops, or by any tyrannical terrour compel his Collegues unto a neceſſity of obedience. But every one hath the freedom of his own liberty and power, and can as little be judged by any other, as he himſelf can judge another. Therefore let us all wait for the Judgement of the Lord Jeſus, who only hath power both to promote us in the government of the Church, and to judge of the Act which we ſhall here paſs.

ſentiamus proferamus, neminem judicantes, aut a jure communionis aliquem ſi diverſum ſenſerit, amoventes. Neque enim quiſquam noſtrum Epiſcopum ſe eſſe Epiſcoporum conſtituit, aut tyrannico terrore ad obſequendi neceſſitatem Collegas ſuos adigit: Quando habeat omnis epiſcopus pro licentia libertatis & poteſtatis ſuæ Arbitrium proprium, tamque judicari ab alio non poſſit, quam nec ipſe poteſt alterum judicare, ſed expectemus univerſi judicium Domini noſtri Jeſu Chriſti qui unus & ſolus habet poteſtatem & præponendi nos in eccleſia ſuæ gubernatione, & de Actu noſtro judicandi. Cyprian. apud Auguſt. *de Baptiſmo contra Donatiſtas.* l. 2. c. 3.

And this we ſhall the more readily do, if we take along with us the two other acceptions of the word αἰσθάνειν. 1. If we have a *ſpiritual ſenſe to ſavour* and reliſh the divine truth. As the Lord hath furniſhed the natural man with *outward ſenſes* for the ſervice and comfort of natural life, ſo hath he the ſpiritual man with *ſpiritual ſenſes*, for the uſe and benefit of the life of grace. We read of ſuch, *Phil.* 1. 9. *Heb.* 5. 14. Holy men *taſte and ſee* how gracious the Lord is, *Pſal.* 34. 8. they *heare* and diſtinguiſh the voice of Chriſt from ſtrangers, *John* 10. 4. 5. His name is unto them as the *ſmell* of an ointment poured forth.

All

All his garments *ſmell* of Myrrh, Aloes, and Caſſia, *Cant.* 1. 3. *Pſal.* 45. 8. where theſe ſpiritual ſenſes are, there is the *minde of Chriſt*, 1 *Cor.* 2. 16. And ſo far forth as we have the minde of Chriſt, we are apt to be of one minde among our ſelves, becauſe Chriſt is one and not divided.

2. Again, If we agree in the *ſame end*, and do ſincerely aime, and direct all our deſignes and purpoſes unto one and the ſame *ultimate iſſue*, we are thereby in a very apt preparation, amicably to treat of, and willingly to conſent in all ſuch ſubordinate things as are requiſite and dirigible unto the attainment of thoſe ends; They are *divided ends and intereſts*, when one man is for his will and luſt, and another for his, that are the ball of contention amongſt them, and kindle the flames of Warre, *Jam.* 4. 1. It is too uſuall for mens *opinions* to be proportioned to their *Intereſts*. *His quæ volumus doctrinam Coaptamus*, as *Hilary* ſpeaks; men many times ſuit their doctrines to their wills, their perverſe diſputings, and corrupt mindes grow from hence; that they ſuppoſe gain is godlineſſe, 1 *Tim.* 6. 5. Avarice, ambition, pride of Wit, a ſpirit of Contention, a corrupt Conſcience; and carnal Ends have uſually been the originals of thoſe Hereſies which have from time to time annoyed the Church of God. The Apoſtle gives us a large Catalogue of carnal luſts, as the harbingers of enmity againſt the truth, and corruption of minde, 2 *Tim.* 3. 1.----8. When men put away a good conſcience

Hilar. de Trin. lib. 10. *Mater omnium Hæreticorum ſuperbia. Aug. de Geneſ. cont. manich. l.* 2. *c.* 8. *Bern. in Cant. Ser.* 65.

ſcience they will make ſhipwrack of the faith, 1 *Tim.* 1. 19. ſo it hath been obſerved of *Arius*, *Valentinus*, *Marcion*, *Montanus*, *Novatus*, and others, that ambition and impatience of repulſe was the ground of their revolting from the truth. When men cannot bring their lives to the truth, they will wreſt Doctrine, and bring that down to the proportion of their luſts. He that doth evil hateth the light, *John* 3. 20. They that love wine and ſtrong drink would have their Teachers propheſie of ſuch things unto them, *Micah* 2. 11. As *Hierom* ſaid unto *Iovinian*, noble men, and rich men, that are given to Luxury and imtemperance, honour and eſteem thee, for till thou cameſt, drunkards and gluttons could not enter into Paradiſe. Thoſe that agree in the ſame wicked luſts, will eaſily agree in ſuch wicked opinions as do countenance thoſe luſts. The *Devils*, (though it is impoſſible they ſhould love one another, for love is an heavenly thing, and no heavenly thing is to be found in hell) yet having *all the ſame end*, to oppoſe, God, and Chriſt, and the ſalvation of men, and having all *large underſtandings* to diſcern the moſt effectual means to carry on that end, therefore they alwayes agree; they are never divided in judgement and practice one from another. If Chriſt and his glory; if the ſervice and ſalvation of his people be our end: If we minde the ſame *common ſalvation*, as the Apoſtle calleth it, the differences which after remain amongſt us, ariſe purely from a narrowneſſe and defect of judgement, diſabling us clearly to diſcern the moſt

Ærod. Decret. l. 1. tit. 6. ſ. 12. Tertul. cont. Valentin. c. 4. Ambroſ. l. 1. de pœnit. c. 15. Niceph. l. 4. c. 22.

Hieron. ad Jovinianum, l. 2.

moſt natural expedients unto that end, and not from any other root of malignancy or hoſtility: And conſequently the way to agreement is more open and facile.

Now in the next place (as I told you before) the *Baſis* and foundation of ἀυτοφύησις, *is* ἀνοφύησις, to have a *unity* wherein All do agree. For as the ultimate reſolution of *all Beings*, is into *one prime entity*, ſo the ultimate reſolution of *all Truths*, is into one prime *verity*. Let us therefore agree in the *one firſt Truth*, and that will be a Seminary and matrix of all other conſequent concluſions which are deducible therefrom. The Apoſtle tells us what this unity is, The *Truth in Jeſus*, Eph. 4. 21. The *onely foundation*, *Jeſus Chriſt*, 1 Cor. 3. 11. The *unity of the faith*, *and of the knowledge of the Sonne of God*, Eph. 4. 13. *Holding the Head*, Col. 2. 19. *In him*, it is that *the body* is *joyned and compacted*, and knit together. Whatever our other doctrines are, they are all to bear conformity unto this. If any man propheſie, it muſt be κατ' ἀναλογίαν πίστεως, according to the proportion of faith, *Rom.* 12. 6. This is the *Rule* according unto which as as many as walk, peace and mercy ſhall be upon them, *Gal.* 6. 16. From this *one Head* all the Nerves and Ligaments, which faſten the parts of the body together, are derived; In this *one Root* and ſtock are all the branches faſtened; By this *one Soul* are all the members animated; On this *one Foundation* is all the ſuperſtructure reared. Cut off the Head, take away the Soul, remove the Foundation, all the

ὡδὲν ὕτως ἰσχυσὶν εἰς ὁμόνοιαν τοῖς γνησίοις τὰ πρὸς τὸν θεὸν ὡς ἡ πρὸς θεὸν συμφωνία. *Greg. Nazian. Orat.* 12.

body, all the building presently tends to dissolution and ruine. This is the great foundation of consent amongst Christians, τὸ ἓν φρονεῖν, to mind one thing, to agree in a unity, that that may make way to agreement in other things. To hold the *unity of faith*, the knowledge of the Sonne of God, and of the truth as it is in him. *I determined to know nothing among you, save Jesus Christ, and him crucified. God forbid that I should glory, save in the crosse of our Lord Iesus Christ. There is not salvation in any other, no other name under heaven whereby we can be saved.* To hold an *unity of worship*, *Thou shalt worship the Lord thy God, and him onely shalt thou serve*, Matth. 4. 10. *God is a Spirit, and they that worship, must worship in Spirit and truth*, John 4. 24. To hold an *unity of obedience*, *As we have received Christ, so to walk in him, to walk as he walked, because without holinesse no man can see the Lord*, Col. 2. 6. 1 Joh. 2. 6. Heb. 12. 14. *Primum in unoquoque genere est regula cæterorum.* All our *knowledge* must be measured *by an unity*, the unity of *faith*: All *our worship* by an unity, unity of *Spirit*: All our *obedience* by an unity, unity of *love*, and of *uprightnesse*, called by the Apostle *singlenesse of heart*, Eph. 6. 5. Without this unity of Faith, of Spirit, of Love, of Sincerity, neither our knowleege, nor our worship, nor our obedience is at all salvifical. These are the cement and ligaments of concord in the Church of Christ.

1 Corinth. 2. 2 Gal. 6. 14.

Acts 4. 12.

And if we consider it, we shall finde that the great breaches and divisions which have beene caused

cauſed in the Church of God, have ariſen by adding *pluralities* unto theſe *unities*. See it in the Roman Church. We hold *one Scripture*, they adde their *Traditions*. We hold *one Judge* of Controverſies, the Word of God; they adde their papal *Infallibility*. We hold one *Mediator* between God and man, the man Chriſt Jeſus. They adde many Mediators of interceſſion, *Saints and Angels*. We hold *one ſatisfaction* by the blood of Chriſt, they adde *Penances and Purgatory* of their own. We worſhip *one God* in Spirit and truth, they adde *Angels, and Saints* of their own making. We obey God according to his *Precepts*, they adde Evangelical *counſels*. We teach juſtification by the *righteouſneſs of Chriſt alone*, they adde the *righteauſneſs of our own works*. And yet they accuſe us of ſchiſme and diviſion in the Church, who hold cloſe to that Primitive unity which was firſt delivered to the Saints, and cannot admit thoſe humane ſuper-additions which carnal intereſt hath introduced.

I would willingly here have added *one thing more*, as a needfull expedient unto conſent in judgement, out of the Apoſtle, 1 Cor. 1. 10. which is τὸ αὐτὸ λέγειν: To ſpeak the ſame things: To hold *the forme of ſound words*, 2 Tim. 1. 13. For many times the uſe of new phraſes and expreſſions (a curioſity too much affected in this age) doth make way for the introducing of *new doctrines*. *Euſebius* tells us of ſome in his dayes, who to winne upon the mindes of men, did amuze them with new words. Whereas thoſe who were

Euſeb. Hiſt. l. 4. c. 7. & c. 11.

were Orthodox and zealous defenders of the truth in thoſe primitive times, would not change a letter nor ſyllable in their formes of ſpeech to the prejudice of the truth. *Gregorie Nazianzen*, an holy and a grave Writer, is bold to compare this curioſity and novelty of ſpeech in the things of God unto laſcivious dancing, and the arts of Juglers whereby they deceive the ſenſes of thoſe that look on, and telleth us that the τὸ ἁπλοῦν τὲ καὶ ἐυγενὲς τῆ λόγυ δι'σίβεια ἐνομίζετο, that ſimple, proper, genuine language was in holy things wont to be eſteemed godlineſſe. It was good counſel which *Auſtin* gave unto him that intended the truth, but uſed an incommodious expreſſion, *Sententiam teneat, linguam corrigat.*

οἱ τοῖς θείοις λόγοις ἐντεθεαμμένοι σφόδρα μὲν τῶν θείων δογμάτων ἁδὲ μίσει ἀγθόντες συλλαβῆς. *Baſil. apud Theodor. l. 4. c. 17. & lib. de ſpir. ſanc. cap. 1. Greg. Naz. Orat. 21. Vid. Vedelium. de prudentia veteris eccleſ. l. 3. c. 3. & 4.*

Hitherto I have ſpoken of the firſt duty in a *ſpiritual relation*, as you are *Chriſtians*. It is very neceſſary for you to extend it it further, as you are *patriots and Citizens*, eſpecially in ſuch a time as this is, wherein your diſcords and diviſions may endanger the welfare of three Nations. I beſeech you conſider the *great depoſitum* which you are entruſted withal, the *liberties*, the *properties*, the *ſafety*, the *dignity* of three great Chriſtian Proteſtant Nations. This you cannot but agree in, that the preſervation of theſe is one of your principal duties; ſo you have an ἔνορμον to build upon. Look ſtrait forward unto theſe great and honourable ends; look ſtill upward unto the father of lights for wiſdom to direct you to unanimous expedients for promoting of theſe ends. Be you faithful to his intereſts, and he will be careful of yours.

yours. It would be arrogance in me to counſel ſo wiſe a body in matters political. I ſhall make it my buſineſſe to beg help and counſel from God for you. And ſhut up this firſt duty with minding you of that famous example of the *two* States-men in *Plutarch*, who being joyntly ſent abroad upon publick ſervice, laid down all their private differences at the City gate, and went with united reſolutions to proſecute the miniſtry entruſted with them.

Now followeth the ſecond duty, τὴν αὐτὴν ἀγάπην ἔχοντες, *Having the ſame love.*

1. The *ſame in Object*, to love the ſame things, for the love of different objects doth naturally divide the mindes of men into diverſe ſtudies and judgements.

2. The *ſame in Truth*, love unfeigned, 1 *Pet.* 1. 22. without diſſimulation, *Rom.* 12. 9. Of all affections, love is the moſt naked and open hearted.

3. The *ſame in Meaſure*, to love, *ad ultimum virium*; for love is ſtrong as fire. *Amor meus pondus meum*; It is the weight, the wing of the ſoule, which carries it ſwiftly to its proper object.

Now this duty of love is very naturally ſubjoyned unto that of minding the ſame things; for it ſerves both to *limit it*, and to *ſtrengthen* it, and to *excite* it.

περὶ τῆς ἑαυτῶν ἃ τε αὐτὰ φίλοι τὲ ὄντες καὶ μὴ γινώσκομεν. *Greg. Naz. Orat.* 14.

1. It *limits* it: for *Turks* conſent in the ſame impure Religion; *Devills* are of one minde in the

the ſame curſed deſignes. But the *object* of our conſent muſt be *Res per ſe diligibilis*, that which is in it ſelf amiable and lovely; Such is *Chriſt* to beleevers, precious, their hope, their deſire, their love, as *Ignatius* call'd him, the *chiefeſt of ten thouſand, Altogether lovely.* Such the *Word of Chriſt*, unſearchable riches. Such the *Church of Chriſt*, beautiful as Tirzah, fair as the Moone, clear as the Sunne, terrible as an army with Banners, *Cant.* 6. 4, 10. Such are *Countrey, Law, Liberty, Property, Dignity, Safety* to true Patriots, they looke on theſe as moſt deſirable things.

2. It *ſtrengthneth* our unity. For though things may be put cloſe together, and joyned one to another, yet if there be not *a bond* to faſten them, they will eaſily fall aſſunder. And this *bond is love*, ſo the Apoſtle calleth it, *Col.* 3. 14. It is as the *morter* which faſteneth the ſtones of the building to one another. Apoſtacie from the truth proceedeth from want of love unto it, as the Apoſtle ſaith of ſuch, that *they received not the love of the truth that they might be ſaved*, 2 Theſ. 2. 10. for when God himſelf doth inwardly teach by his Spirit thoſe who are called according unto purpoſe, he doth it with ineffable ſweetneſſe, *ita ut non oſtendat tantummodo veritatem, verum etiam impertiat charitatem.*

3. It *exciteth* and acteth it. Love is a *working* and *painful* grace; *laborious* to remove difficulties, *victorious* to conquer them, of an *healing* nature to cloſe up breaches, of an *uniting* nature to endear

ωνδεὶς ὅτι ἐγὼ μι λέγειν, ὅτι πάσαν εἰρήνην ἀγαπητέον, οἶδα γὸ ὥσερ σὰσιν τινὰ βελτίσλω ὄυλω χὴ βλαβερωτάτλω ὁμόνοιαν, &c. *Greg. Naz. Orat.* 12.

1 Pet. 2. 7. Col. 1. 27. Hag. 2. 7. Cant. 5. 10, 16. Eph. 3. 8.

Aug. de Grat. Chriſti. l. 1. *cap.* 13.

endear the hearts of men unto one another.

And here is added the Basis and foundation of this love, and that is ὁμοψυχία, to have the *same soul*, to be animated by the *same Spirit of Christ*, as it is said of Beleevers, that they were *of one heart, and of one soul*, Acts 4.32. This the Apostle calls *Christ living in us*, Gal. 2. 20. For *by one Spirit* we are all baptised into one body, 1 Cor. 12. 13. This is the *ground of that love* which is in Believers one to another; (the Heathen took notice of it, *vide ut se diligunt Christiani*) because they *are all members* of that body which is actuated by the same common spirit; so that they *weep together*, and *rejoyce* together, and have the same care one of another. As some Philosophers have affirmed an *universal intellect*; and a general soul which actuateth the whole frame of nature, *Totamque infusa per artus mens agitat molem, & magno se corpore miscet.* So in the *universal Church* it is most certaine, that the *Head* in heaven, and the *members* on earth are all animated and enlivened by the same spirit, *Eph.* 4. 16.

γίνεται ἀμφότερα ἐν ἡμῖν ἵνα χεῖσον, ὅταν τὰ αὐτὰ συναρμολογούμενα καὶ συντιθέμενα πάσχωμεν. *Greg. Naz. Orat.* 26.

You see the great duties of the Text, unanimity and love. I shall but name the *manner* of the Apostles pressing them, and that is marvellous, earnest and pathetical. I told you it had a threefold efficacy.

1. By way of *prevalent insinuation*, and most Rhetorical obtestation. As if he should have said, O ye *Philippians*, I your Apostle, your father that begat you unto Christ, who am willing to abide in the flesh, to continue in bonds, for *your furtherance and*

joy, that your rejoycing may abound, I adjure you by the choiceſt of all your endearments, If you have ever had any ſenſe of the *conſolations of Chriſt*; If you have ever felt ſweetneſſe in his love to you, or in yours to him, If you have ever been raviſhed with the *communion of Saints*, and with the glorious joys of the Spirit of grace: If you have any *mercy* and *bowels* for a poor priſoner in bonds, who could with joy be offered upon the ſacrifice and ſervice of your faith; If you *would miniſter any joy to your Father* in Chriſt, to revive and comfort him in the midſt of his afflictions: This, this is the way to expreſſe it all, By your being *like-minded*, *having the ſame love*, *being of one accord*, *of one minde*. He might by his Apoſtolical authoritie have *commanded and charged* them, but he rather *beſeecheth and obteſteth* them. The duty is a duty of *Love*, and therefore he uſeth no expedients but thoſe of *love and ſweetneſs* to move them unto it. As he ſaid unto *Philemon*, *I might enjoyn thee*, *yet for loves ſake I rather beſeech thee*, *being ſuch an one as* Paul *the aged*, *and now alſo a priſoner of Jeſus Chriſt*, *I beſeech thee*, Phil. 8. 9, 10. ſo to the *Romans*, chap. 16. 17. So to the *Corinthians* in the preſent caſe, I beſeech you by the name of our Lord Jeſus Chriſt, 1 *Cor.* 1. 10. The Apoſtle doth, as it were, *melt his heart into theirs*, that theirs may be ſoddered and united together. O the *tenderneſs*, and *gentleneſs*, and *meekneſs* of ſoul which ſhould be in *ſpiritual Paſtors* towards their people, to win them, and prevaile with them unto the love of peace and truth. *Mutato nomine*, you may look on all this as ſpoken unto you.

2. By

2. By way of *rational argumentation.* He takes principles which their own hearts could not chooſe but grant, having taſted the truth of them; and from them he infers the duty.

1. Εἴ τις παράκλησις ἐν χριστῷ. If any *exhortation*, ſo *Ambroſe* and others render it. If you have any regard to the advice and counſel of Chriſt, He commands you, as you would be eſteemed his Diſciples, to love one another. And he prays for you that you may be one, *John* 13. 35. *Joh.* 17. 21.

If any conſolation. O where have we any conſolation, but in and by Chriſt? He is called the *conſolation of Iſrael*, Luk. 2. 25. And wherein is this conſolation in Chriſt? ſurelie in this, That he is *our great peace-maker.* 1. He hath made peace and an accord between God and us. A ſad thing it is for a weak and ſinful creature to be expoſed to the wrath and diſpleaſure of a righteous God, who is a conſuming fire, and into whoſe hands it is a fearful thing to fall. And therefore it muſt needs be an abundant comfort, to be by Chriſt reconciled unto his favour, and adopted into his family. *Behold what manner of love the Father hath ſhewed unto us, that we ſhould be called the Sons of God.* 2. He hath made peace *between us and our ſelves.* A ſad thing it is for a man who can never be out of his own company, to be, as the Prophet *Jeremy* ſaid unto *Paſhur*, a terror to himſelf; And therefore it muſt needs be a great comfort to have the conſcience ſo calmed, the love of Chriſt ſo ſhed abroad into the heart, and the joys of ſalvation, and peace of God ſo fill the ſoul with ſweetneſſe and ſpiritual

pleaſures, as that it can with unſpeakable delight retire into ſelfe, and rejoyce in no company more then in the companie of God and it ſelf. 3. He hath made peace *between man and man*. It is a ſad thing for men to be like thorns and briars one unto another, hateful and haters of one another, as naturallie we are, *Tit.* 3. 3, 4. And therefore it muſt needs be a great comfort to have this enmity removed, or at leaſt reſtrained; for when a mans wayes pleaſe the Lord, his very enemies are at peace with him. He maketh a Covenant for them with men and beaſts. Herein is one principal branch of the Conſolation of Chriſt, in reconciling our hearts to God, and to one another. Therefore ſaith the Apoſtle, *Be alike-minded, have the ſame love*, or elſe you deprive your ſelves of a very great part of the conſolation of Chriſt. How can you expect comforts from him, when you miniſter diſcomforts unto one another?

If any comfort of love.] If you ever received comfort by my love to you, if you deſire to return any comfort back by your love to me; If you have ever found ſweetneſs in the love of God, in the love of Chriſt, in brotherly love, ſhew the power of that *Love* which is to *unite the* mindes, hearts, ſoules, Judgements, affections of brethren one unto another. When you are *divided* and broken one from another, you deprive your ſelves of one of the ſweeteſt comforts of Chriſtianitie, that light and eaſie yoke of love.

If any fellowſhip of the Spirit. The Spirit of God is *vinculum* and *vehiculum* of that *holy communion* which

which the members have with God the *Father*, with *Christ* their Head, and with *one another*. Communion with one another, in the *same duties* to edifie one another; Communion in the *same Ends*, to further one another; communion in the *same priviledges* to enjoy one another. They are acted by the same principles, animated by the same soul, minde the same interests, promote the same ends. By this communion of Saints it is, that we have *All one Father*, one *Head*, one *Hope*, one *common salvation*. And communion is ever found in a preceding *union* of the members to the Head, and to one another. Discords amongst brethren do quench the communion of Saints.

If any bowels and mercies. In *Christ towards you*; If his tender heart have been wide open to refresh you. *In you towards me*, if you have any sympathie with a suffering Apostle, with a father in bonds. *In me towards you*, if you have ever found in me the compassions of a Father. *In you towards your brethren*, if you will not be like *Judas* a Disciple without bowels, whose bowels gushed out; a brother without natural affections, shew this tender-heartedness in being like minded one to another. The bowels are wrapped round as it were in one another; and so should the hearts and affections of beleevers be.

Fulfill ye my joy.] Afflictions I have enough already, you need not by your dissentions add more. A prisoner in bonds, expecting the sentence of death, the sword of persecution, but these things trouble me not, I can rejoyce in Dungeons, in Bonds, in

in deaths; if it go well with the Church of Christ. I prefer *Jerusalem* above libertie, and life, and my chiefest joys. This would cumulate and compleat my afflictions, this would be heavier then my chain, darker then my prison, sharper then my sword, worse then a *Nero* unto me, if you my children should wound my soul with your dissentions. God hath used me as a means of much joy to you, the consolations of Christ, the comforts of love, the communion of the Spirit, the bowels of Christianity, if there be any joy in the Gospel of salvation (and surely that is unspeakable and glorious) these hands have administred it from Christ unto you. And God hath used you as a means of much joy to me. Your *fellowship in the Gospel, my joy*, chap. 1.4,5. Your faith in Christ, your readiness to suffer for his name, my joy. Your care of me, and supplying of my wants once and again, my joy, *chap.*4.10,16. These things are the *beginnings* of joy. Would ye *compleat* it, would ye make my soul run over with comfort? would ye crown me with glorie and joy? O then mind the same things have the same love, and then *I have all*, *I abound*, *I am full*. There is no greater joy to a Minister of the Gospel, then to hear that his children *walk in the truth*, 3 Joh. 4.

3. By way of most comfortable *consecution*. This is the readie means to impresse and diffuse the consolations of Christ, the comforts of brotherlie love, the joys of the communion of Saints into your own souls, when you minde, and judge, and savor, and seek the same things.

And

And now *Honourable and Beloved*, what can I ſay more unto you then the Apoſtle hath here ſaid unto his *Philippians*? what think you if *Paul* were here in our place to ſpeak unto you, would he not minde you of the ſame things? Do not all the good Miniſters, all the good people in three Nations pray for your Agreement? Are not the wives in your boſoms the children of your bodies, your families, your eſtates, your poſterities, the ſafetie of three Nations concerned in your *unanimity*? would it not be a ſad thing for thouſands, ten thouſands of prayers, to be by your diviſions diſappointed? would it not be a ſad thing, for thouſands and millions of people, who have put their comforts and intereſts into your hands, to be by your diſſentions endangered? O therefore *fulfil you the joys of the people* of the Land, by minding the ſame things. Let it be ſaid of you, This was a wiſe and underſtanding Houſe, that had God nigh unto them in all that they called upon him for: Theſe were *Counſellors of value*, healers indeed, repairers of breaches, preparers of paths to dwell in. Away with *ſtrife* and contention, they are the children of *pride*. Away with *ſelf-ſeeking*, domeſtical intereſts, your own fiſh-ponds as the Orator ſpeaks, they are the children *of baſeneſſe*. You have at one end of the Text the *obteſtation of an Apoſtle*, you have at the other end the *example of a Saviour*. He emptied, and denied himſelf for your good, do you ſo for the good of thoſe who have entruſted you. He was a *peace-maker for you*, be you ſo for them. True *Mordicays*, accepted of your brethren, ſeeking their wealth, and ſpeaking peace unto them.

I conclude all with this one Enthymeme, There is conſolation in Chriſt, comfort in love, fellowſhip of the Spirit, bowels and mercies. There are prayers to be ſealed, the joy of thouſands to be fulfilled, three great Nations to be comforted and eſtabliſhed, dangers to be removed, flames to be prevented, ruine to be repelled, enemies to be diſappointed, a dear Saviours example to be imitated, Goſpel to be advanced, name to be glorified, therefore it is neceſſary, ſimply neceſſarie for this noble convention to minde the ſame things, to have the ſame love, to be of one accord, of one minde, to do nothing through ſtrife, or vain-glory, to be lowly minded; to look every man not on his own things, but on the things of others; to let the ſame mind be in them which was alſo in Chriſt Jeſus. That we may enjoy ſo great a bleſſing, that you may be ſo great a bleſſing unto the people, Let us call upon God.

FINIS.

THE BRAND Pluck'd out of the FIRE.

A Sermon

Preached before the Lord Major, Aldermen, and Companies of *London*, On *Novemb.* 5. at *Pauls*, 1659.

By EDWARD REYNOLDS, D. D.

LONDON,
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Ampliſſimis, Præſtantiſſimis,
Conſultiſſimis Viris
D. THO. ALEYN
Honoratiſſimo Domino Præfecto,
MAGISTRATIBUS UNIVERSIS,
TOTIQUE SENATUI
Celeberrimæ Florentiſſimæq; Civitatis
LONDINENSIS,
Concionem hanc coram ipſis habitam
Ipſorumque juſſu publici Juris factam,
In Honoris & debitæ obſervantiæ
TESTIMONIUM,

D. D.

E. R.

PHIL. 3. 15, 16.

Let us therefore as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveale even this unto you.

Neverthelesſ, whereto we have already attained, Let us walk by the ſame rule, let us minde the ſame thing.

THe [a] Head and the Members, Chriſt and his People make up but one Chriſt, and one Church; and this Church like *Jeruſalem* a [b] *City compacted* within it ſelf, wanting neither *Comlineſſe* to allure the love of thoſe that behold it, nor *Strength* to ſubdue the power of thoſe that reſiſt it.

And in this building by how much the *more curious* the compacture is, by ſo much the greater is the *deformity* and danger of any breach therein, whether by *Hereſie*, which untieth the bond of

[a] Caput & corpus unus eſt Chriſtus, Aug. de Civ. dei l. 17. cap. 18. & 83. quæſt. 69. & de unitat. Eccleſ. c. 4.

[b] Pſal. 122. 3. Epheſ. 4. 16. 1 Cor. 12. 12.

Faith, or by *Schiſme* which breaketh the bond of love. Chriſt is [c] a *Prince of peace*, and his Church a *Kingdom of peace*. When he [d] came into the world he brought *peace* with him, and when he departed, he [e] left it behind him: there is [f] nothing more *contrary* to the *nature* of the Church, nothing more *advantagious* to the enemies of it, nothing doth more tempt *Hypocrites* to forſake it, or *Strangers* to deſpiſe it, then the *diſtractions* and differences which are fomented within it.

What ſad *breaches* are crept into the Church of God in theſe Nations, no man but he that is a ſtranger in *Iſrael*, that dwelleth at the Antipodes can be ignorant of. *What great reaſon* there is to have *ſad* and mournfull thoughts of heart for the *diviſions of Reuben*, for the differences and diſtractions which are amongſt us, every good man doth eaſily apprehend; How much it is *incumbent* upon thoſe whom the Prophet calleth *healers*, Iſa. 3. 7. to put to their *helping hand* to prevent further ruines, and *to cloſe* up the breaches of *Sion* again, It is needleſs for me to prove. Since therefore ſo *long as we know but in part*, and propheſie but in part, it cannot be but that there will be *variety of judgements* in the Church, I have deemed it not incongruous or unbeſeeming this preſent ſervice, to open unto you out of theſe words of the Apoſtle, ſuch an heavenly way of *calming* and pacifying differences, as that no common Adverſarie of our Religion or proſperitie may make any uſe of them againſt us.

The

c Iſa. 9. 6. Heb. 7. 2.
d Luk. 2. 14.
e Joh. 14. 27.
f Δεδοικα μὴ ὁ Αντίχριστος χαιρὸν λάβῃ τῆς ἑαυτοῦ δυναστείας τὰ ἡμέτερα παίσματα τὰ ἀρρωστήματα---καινωνία δὲ τοῖς ἐχθροῖς ἡ ἐμὴ πραγωδία. Greg. Naz. orat. 14.

The Apoſtle having *ver.* 3. *warned* the *Philippians* to take heed *of Dogs*, and *evill workers*, who endeavoured to corrupt the Doctrine of the Goſpel by mingling Circumciſion and other Legall Obſervances therewith, ſhewing that though he had as many *Legall Priviledges* to rejoyce in as any of them, yet he caſt them all away, and eſteemed them *Loſſe and dung*, for the *excellency of the knowledge of Chriſt*, and his intereſt in him and his righteouſneſs; & the communion he had with him in his death and Reſurrection; He then proceedeth to exhort the Church to imitate his example, to prefer Chriſt above all, to *preſſe* forward unto more holineſs and perfection, and in caſe of *differences* of judgment, to wait in the uſe of means upon God by his Word and Spirit to reveale his counſel further unto them, and by their *holy lives*, *loving affections*, and *united ends* to prevent the danger, which otherwiſe their different opinions might expoſe them unto.

ὅσοι οὖν τέλειοι *As many as be perfect*] There is a double perfection, *perfectio viæ*, and *perfectio patriæ*, perfection attainable in *our way* to Heaven, and perfection expected in our *heavenly country* it ſelf, oppoſed unto the other as the whole to the part. When that which is perfect is come, then that which is in part ſhall be done away, 1 *Cor.* 13. 10. Perfection *in the way* is two fold, 1. *Created* perfection, that habit of *Originall juſtice* whereby *Adam* was enabled exactly to perform that obedience which in the Law written in his heart God required of him, and thus no man, Chriſt only excepted

Perfectio quæ noſtræ competit fragilitati. Hieron. contra pelag. l. 1.

excepted, hath ſince the fall been a perfect man, *Eccleſ.* 7.29. 2. Reſtored and *Evangelicall perfection.* And this again is twofold, perfection of *Integrity* and ſincerity, perfection of *parts*, as the childe hath all the parts of the Parent, and the believer as ſoon as regenerated hath all the members of the new man, *grace for grace* wrought in him. And perfection of *maturity or proficiency*, perfection of *degrees*, as *Beza* here rendreth the word by *Adulti*, men grown up unto a greater meaſure of ſpirituall knowledge and grace. As many then as are *ſincere*, upright, and humble hearted, *how great a progreſſe ſoever* they have made in the grace and knowledge of God, muſt yet all of them be *thus minded*. It is not a precept belonging unto babes onely, but Apoſtles and Prophets, and the *holieſt* of ſaints muſt be thus minded, muſt *renounce all carnall* confidence, all ſelf performances, muſt *ſuffer the loſſe* of all, and eſteeme himſelf a great gainer by the bargaine, to win Chriſt, muſt acknowledge his *own imperfection*, and be ſtill *contending* unto more holineſs.

καὶ εἴ τι ἑτέρως φρονεῖτε] If any of you be *ſo carnall*, as through the *cunning* of falſe Teachers, and through *ignorance* and unacquaintance with our ſelves, or with Chriſt, are ſeduced to think otherwiſe, I doubt not but he who hath already called you, will reſcue you out of the hand of ſo *dangerous an Errour*, If by Faith and prayer you attend upon the word of truth, and yeild up your ſelves to be taught thereby.

πλὴν εἰς ὃ ἐφθάσαμεν] Nevertheleſs, whereunto we have

have already attained, let us walk, or, we ought to walk, &c. ſo the words are an *Exhortation* grounded on *the condition*, whereby the former promiſe is limited. If we be carefull to walk in obedience and love, according to the light which already we have received, the Lord will reveale more of his will unto us, *uſing* the light we have, will be a very ready means for the obtaining of more.

τῷ αὐτῷ στοιχεῖν κανόνι.] To walk by the ſame Rule, there ſeemeth to be a *double Metaphoricall Alluſion* in the Originall words, the one to a *Military march*, wherein a Souldier keeps his proper *rank* and ſtation, and obeying the Order and Rule which his Commander gives. The other to an *agoniſticall* or athleicall *Rule*, wherein was drawn a *white line* by which the running of the horſes was to be guided, as the learned Civilian *Petrus Faber* in the ſecond Book of his Agoniſticon hath obſerved. This *Line* or Rule in our Chriſtian race is the *word of God*, the Rule of Faith, Love, and a Chriſtian life, called walking *in the Spirit*, Gal. 5. 16. walking according to *Rule*, Gal. 6. 16.

Ordines militum in exercitu. Homerus paſſim vocat στίχας ἀνδρῶν.

Phil. 3. 2.

Pet. Fa. Agoniſtic. l. 2. cap 7.

τὸ αὐτὸ φρονεῖν] The ſame with being σύμψυχοι, *like minded*, of one accord, of one judgement. Let not the *perfect* deſpiſe the weak, Let not the *weake* judge the perfect, but εἰς ὃ ἐφθάσαμεν, in theſe fundamentall articles wherein we all agree in that *common ſalvation* unto which we all contend, let the *piety* of our lives in walking by the ſame *rule* of Faith and love, the *unity* of our judgment, the *concord*

cord of our affections, the *concurrence* of our *ends*, our conſent and delight in the ſame truth (all which are intimated in the words τὸ αὐτὸ φρονεῖν) Let all this declare to the Church of God and to our own Conſciences, that in our differences, Chriſt notwithſtanding *is not divided*, but that amidſt the variety of our Opinions, the purity, piety, and peace of the Church is ſtill preſerved, and let theſe things likewiſe prediſpoſe and qualifie our hearts to admit of the *revelation* of further truth out of the word, and ſo make way to the reconciling of thoſe differences which are yet amongſt us. This I take in brief to be the ſcope and meaning of the text.

Wherein we have 1. The difference *inter Adultos & ſeductos* in the Church between *perfect* Chriſtians, and Chriſtians ſeduced. 2. The *variety of judgements* and opinions, which by reaſon of that difference may grow. 3. The right way of *reconciling* thoſe differences. And that is

1. An humble ſubmiſſion of judgement, and willing attendance in the uſe of means upon divine teaching, *God ſhall reveale even this unto you*. He wil lead his people into *all neceſſary truth*, and give them all things requiſite to life and godlineſs.

2. To have an εἰς ὃ ἐφθάσαμεν, ſome main *fundamentall* Doctrines wherein the diſſenting parties doe all agree, which may be the *meaſure* and touch-ſtone of all other Doctrines, to hold nothing which is either inconſiſtent with the *truth*, or

or unbeſeeming the *Majeſty* of that foundation.

3. τῷ αὐτῷ στοιχεῖν κανόνι. To walk exactly and in *order* according to the things wherein we agree, not to break our *rank*, or deſert our ſtation, contrary to the Rules which we have received. So that two things are herein implyed. 1. *Piety* of life, to live anſwerably to the truths we know. 2. *Sobriety*, moderation and prudence of Spirit, to ſerve God in the place and condition wherein he hath ſet us, and *according to the meaſure of the Rule* which God hath diſtributed to us, 2 *Cor.* 10. 13. That neither by an unſuitable converſation we bely the truths we hold, nor under any pretence of ſervice we breake forth to attempt any thing in the Church beyond the place and ſtation wherein God hath ſet us.

4. To hold the *truths* wherein we agree *in love*, unity, and conſtancy, for why ſhould not the *many truths* wherein we agree, teach us to joyn in *love*, which is a *Chriſtian duty*, rather then the *few opinions* wherein we diſagree, cauſe breach in affection, which at beſt is an *humane infirmity*? The word here uſed φρονεῖν in the uſe of Scripture uſually noteth not a bare *rationall* and intellectuall act of the minde, but *judicium practicum*, ſuch a judgement as hath an order unto practice, which is the ſame with *Sapere*, to have *a ſavoury reliſh* of truth, and ſo to apply the minde unto it, as *Matth.* 16. 23. οὐ φρονεῖς τὰ τοῦ θεοῦ. Thou ſavoureſt not the things that be of God, *Rom.* 8. 5, 6. τὰ τῆς σαρκὸς φρονοῦσιν, &c. They that are after the

the flesh, doe mind the things of the flesh; and they that are after the Spirit, the things of the Spirit; for to be carnally minded is death, but to be Spiritually minded is life and peace, *Col.* 3. 2. If ye be risen with Christ τὰ ἄνω φρονεῖτε, set your affections, have your mindes upon things above, *Phil.* 3. 19. τὰ ἐπίγεια φρονοῦντες, who minde earthly things, whose hearts, studies, inclinations, affections are earthly and brutish. We are not therefore barely to *think* the same things whereunto we have already attaind, *to affirm* them: but in the main, to agree with one another in the same *Ends* and designs, that is, when we hold the same generall truths, in so holding τὸ αὐτὸ φρονεῖν, to have the same purposes, to pursue the same intentions, to carry on the same designs of glorifying God, edifying the Church, and saving one another thereby. These are the four excellent ways which the Apostle in this Text prescribeth to reconcile Controversies, to close up Divisions, to reduce calmness and serenity upon the face of a distracted and dilacerated Church.

We have briefly opened and analysed the Words, Let us now take a short review of them again for our further instruction and benefit.

I. We may observe *a difference* which the Apostle makes amongst the Members of the Church: some *strong*, some *weak*, some *perfect*, some *seduced*, some listning to *Paul*, and others to the *Concision*. As on the same foundation, some parts of the building may be Marble and Cedar, other parts Lath

Lath and Tearing, ſome ſtrong, and others ruinous. As in the *Heavens*, ſo in the *Houſe* of God, *ſome Stars differ from other Stars in glory*, 1 Cor. 15. 41. He who hath the *fulneſs* of the Spirit, and a reſidue to give ſtill unto him that lacketh, doth yet blow by his Spirit *where he liſteth*, Joh. 3. 8. and *divideth to every one ſeverally as he will*, 1 Cor. 12. 11. yet alwayes κατὰ μέτρον, a meaſure only of knowledge, of faith, of grace, of every needfull gift, *Rom.* 12. 3. which the Apoſtle calleth the *meaſure of the gift of Chriſt*, and the *meaſure of every part*, Epheſ. 4. 7, 16. *unto which meaſure* there will ever, while here we are, be *ſomething lacking*, 1 Theſ. 3. 10. they who have moſt, have not a *fulneſſe*, except *comparatively*, and reſpectively to ſome ſpecial ſervice, as *Zachary*, *Elizabeth*, *Stephen*, *Barnabas* and others are ſaid to have been *full of Faith* and of the Holy Ghoſt. Otherwiſe the beſt muſt ſay, as our Apoſtle here doth, *not as though I had already attained, or were already perfect, but I follow after*, and *reach forth*, and *preſſe forward*. Some have need of *milk*, others of *ſtrong* meat, ſome *babes*, others of *fuller age*, ſome *unskilfull* in the Word of Righteouſneſs, others *ſenſes exerciſed* to diſcern good and evill, *Heb.* 5. 12, 13, 14. Some *Fitches*, ſome *Cummin*, ſome *Bread-corn*, Iſa. 28. 27, 28. ſome have *knowledge*, and others *weak conſciences*, 1 Cor. 8. 7. ſome are *firſt born*, and they have five talents, a *double portion* of the Spirit, as *Eliſha* had, 2 *Reg.* 2. 9. *Matth.* 25. 15. others are yonger Children and have lower abilities, who therefore have not ſo large a ſtock, nor ſo noble

Luk. 1. 15, 41, 67. *Act.* 2. 4. Acts 6. 3. 7. 55. 11. 24. 13. 9. Tit. 3. 6.

noble a ſervice. Some Children by reaſon of their ſtrength do perform work, others by reaſon of infancy and infirmity do only make work, ſome are for the *Schoole*, and others for the *Cradle*, ſome for the *Field*, others for the *Couch*, ſome for *duty*, and others for *Cure*, and yet *all Children*. With ſuch admirable wiſdome hath God tempered the body that there might be a *various love* amongſt the Members, *in* the ſtrong to the weak *a love of care*, in the weak to the ſtrong *a love of reverence*, that the ſtrong may learn to *reſtore* the weak, and the weak to *imitate* the ſtrong, that by thoſe who fall, the ſtrong may learn *to fear*; and by thoſe that ſtand, the weak may learn to *fight*; that the weak by the ſtrong may be provoked to *emulation*, and the ſtrong by the weak may be provoked to *edification*: that they who *ſtand* may be for the praiſe of Chriſts *power and grace*, and they who *fall* for the praiſe of his *patience and mercy*, and that in the variety of different ſupplies unto the Members, the fulneſs of the head may be admired.

Let not thoſe therefore who have more eminent gifts ſuperciliouſly overlook & *deſpiſe* their inferiour brethren, *For who hath made thee to differ, or why doſt thou glory as if thou hadſt not received it?* rather thus judge, the more *thy gifts are*, the greater muſt be thy *ſervice* to the Church of Chriſt here, and the greater thine accompts at his tribunall hereafter.

And again, Let not thoſe who have not ſo great a meaſure, *envy or maligne* the gifts of others, for it is God who hath made them to excell, and *why*

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is *thine eye evill, when thy Maſters is good*? rather thus conſider, the *Head cannot ſay to the foot, I have no need of thee*, and the beſt way to *improve*, and increaſe the gifts of God, is with humility and uprightneſs to *imploy* them. The Apoſtle hath ſpent one whole Chapter upon this argument to perſwade Chriſtians from *unbrotherly cenſures* of one another upon difference of judgement in ſmaller things, *Rom.* 14. preſſing this duty by many reaſons. 1. God who is the Judge *receiveth men* into his favour notwithſtanding their differences, therefore they ought not mutually to caſt one another out of their own favour, verſ. 3. 2. Our brother is *anothers ſervant*, and not ours, therefore we ought not to make our will or judgment the rule of his, (ſervants ſhould have no will of their own, but their Lords) ſince God can and will keep him in ſervice and from dangerous falls as well as us, verſ. 4. 3. He walketh according to the *light* and *perſwaſion* of his heart, ſo that his failing is erroneous only, but not pertinacious, ſo long as he doth reverence light, and reſolve that his *heart ſhall not reproach* him, he is docile and reducible by any clear conviction, his heart is Godward, though he do ſometimes miſs his way, verſ. 5, 6. 4. We muſt all be accomptable to *a Common Lord*, and have thereupon work enough of our own to doe, and therefore ought not to make others accomptable unto us, we have none of us dominion over our ſelves, therefore not over others neither; ver. 7. we have a Lord, who dearly purchaſed the dominion over us, and before whoſe tribunal

Velle non videntur qui obſequuntur imperio patris vel Domini Digeſt. de Regal. juris. leg. 4.

tribunal we must all give an account of our selves, vers. 8, 9, 10, 11, 12. 5. By judging, despising, and offending one another, we break the rules of Christian charity, grieving and endangering the souls of our brethren, vers. 13. 15. we expose those *good things* wherein we agree unto *reproach*, vers. 16. and prejudice the great things of the Kingdom of *God*, *Righteousnesse*, *Peace*, *Joy in the Holy Ghost* (which are the things which render us *acceptable to God*, and therefore should make us *approved of one another*) by our uncharitabe altercations in smaller things, vers. 17, 18. We hinder the *peace and edification* of one another, vers. 19. We minister *occasion* of falling, *stumbling* and offence to our weak brother, ver. 20, 21. We *abuse our liberty* by making it a ball of contention, when we might enjoy it within our selves, without any such danger, ver. 22. We go about to *entangle* our weak brother by inducing him to act *doubtingly*, and without a warrant and perswasion of the lawfulnes of what he doth, ver. 22, 23. So then what ever be the *differences* amongst true believers, who agree in the great things of Gods Kingdom, the *strong* ought not *to despise* the weak, nor the *weak to judge* the strong, neither ought to hurt, grieve, wound, offend the hearts of one another, in as much as we are all *fellow servants* to one common Lord, who will judge us all, and in as much as we are *owned by that Lord*, and accepted, the weak as well as the strong, who doth not so much value us by the degrees of our *knowledge*, as by the sincerity of our *love*, who doth not reap any benefit by the

the difference of our ſervices, but is pleaſed and glorified by the uprightneſs of our hearts, yea poſſibly is more pleaſed with the *conſcionable tenderneſſe* of the weak brother that errs, then with the *confident* and inexpedient *liberty* of the ſtrong brother who doth not erre.

II. We may here note wherein *the perfection* of a Chriſtian ſtandeth, *viz.* in τουτο φρονειν, To think of Chriſt, and think of himſelf as the Apoſtle *Paul* here did.

1. To ſhake off all *ſelf opinion* of our owne righteouſneſs, all morall preſumptions and *fleſhly confidence* in any performances of our own, in onr moſt zealous and blameleſs converſation, they are good in *genere viæ* as paths to Heaven, not in *genere cauſæ*, as proper cauſes on which we may depend for ſalvation. He that living in the Country hath a rich Office given him freely in the City, muſt travell from the Country to the City if he will enjoy it, but he muſt not aſcribe the enjoyment of it to his own journey, but to his Patrons bounty. We muſt be dead in our ſelves if we will be alive by the life of Chriſt, we muſt ſuffer the loſſe of all, and eſteem it an excellent, bargain for the gaining of him, we muſt not eſtabliſh our own righteouſneſs, if we will be found in his, the [a] *nearer* any ſoul comes unto God, the more it learns to abhor it ſelf, by *his light* diſcovering its own *deformities*. The [b] *Angels* cover their feet and their faces, [c] *Moſes* exceedingly fears, [d] *Elias* wraps his head in his Mantle, the [e] Prophet *Iſaiah* cries out I am undone, and holy

a Sancti viri quo altius apud deum virtutum dignitate proficiunt, eo ſubtilius indignos ſe eſſe de prehendunt, quia dum proximi luci fiunt quic quid eos in ſeipſis latebat, inveniunt. Greg. Moral. l. 32. cap. 1.
b Iſa. 6. 2.
c Heb. 12. 24.
d 1 Reg. 19. 13.
e Iſa. 6. 5.

f Job 42. 5, 6. *Job, Mine eyes ſeeth thee, therefore I abhor my ſelf*, the greater our approaches and acquaintance is with God, the lower our thoughts will be of our ſelves, the Stars diſappear when the Sun riſeth. Though Heaven be high, yet the more there is of Heaven in the ſoul, the more humble and low it is. Mountains muſt be level'd to make a way for Chriſt. As the g Orator ſaid of *Trajan Te ad ſydera tollit humus*, that his walking on the ground raiſed him in the eſtimation of his people unto Heaven, we may ſay of an heavenly ſoul, *Te ad humum Cælum deprimit*, the *more heavenly*, the more *in the duſt*. *Qui h deo placet ſibi de ſe nil relinquit*, the more we ſtudy to pleaſe God, the more nothing we are in our ſelves.

g Plin. paneg.

h Greg moral. lib. 10. c. 4.

2. To rejoyce in the Lord, and in his righteouſneſs alone. I will make mention of thy righteouſneſs, *of thine onely*, ſaith the Pſalmiſt, *Pſal.* 71. 16. All mine own is as a *menſtruous cloath*: ſo true is that of St. *Auſtin*, *i Juſtitia noſtra potius in remiſſione peccatorum conſtat, quam in perfectione virtutum.*

i Aug. de C. v. dei lib. 19. c. 27.

3. To have communion and conformity to Chriſt in his death and reſurrection by *inchoate holineſſe*, by mortifying our earthly members, & glorifying God in an heavenly converſation. *k* The *love of Chriſt conſtraining* us to dye unto ſin, becauſe he died for it, to give our ſelves *l* *Living Sacrifices* unto him who was pleaſed to give himſelf a *dying Sacrifice* for us. For our *m own we are not*, but his that bought us, *n* as

k 2 Cor. 5. 14.

l Rom. 12. 1.
m 1 Cor. 6. 19. Deo dicata membra nulla tibi temeritate uſurpes--- non enim ſine gravi Sacrilegio in uſus vanitatis aſſumuntur. Bern. in. Pſal. 90. Serm. 8.

the

the Civil Law ſaies that a redeemed captive is his that bought him, *per modum pignoris*, though not *per modum mancipij*, till he can reſtore the price by which he was redeemed. This we can never be able to doe, therefore we muſt ever be the ſervants of him that bought us.

n Digeſt. de captivis & poſtliminio l. 12. Sect. 7.

4. To be alwaies ſo tenderly *affected* with the *Senſe* of our own manifold *imperfections*, and coming ſhort of the glory of God, that thereby our hearts may be the more inflamed, by an heavenly ambition and noble purſuite, to preſs forward in the uſe of all holy means, *unto more neerneſſe* and intimate communion with the Lord Chriſt. The Lord is pleaſed here in the Church militant, in the land of temptation, by ſuch ſlow and ſlender progreſſes to renew his ſervants, *a Ut ſit quod petentibus largiter adjiciat, quod confitentibus Clementer ignoſcat*, as *Auſtin* excellently ſpeaks, that there may ſtill be a *reſidue of Spirit* and grace wherewith abundantly to anſwer the things which are deſired, and mercifully to *pardon* the ſins that are confeſſed, that every mouth may be *ſtopped from its* own praiſes, and *opened* in the praiſes of God, from whence it cometh to paſs that Gods ſervants, being alwaies *b* diſpleaſed with their preſent imperfection, do *preſſe forward* unto that whereunto they have not yet attained; like the *waters of the Sanctuary* from the ancles to the loins, the water of life within them never giving over flowing, untill it ſpring up unto eternal life, *Joh.* 7. 38. that thoſe ſins which in our *c* juſtification are *remitted*, may be ſo daily in our *Sanctification* weakned

a Aug. de Spirit. & vit. cap. ult.

b Semper tibi diſpliciat quod es, ſi vis ad id pervenire quod nondum es.-- Si dixeris ſufficit, periſti Aug. de verb. Apoſt. Ser. 15.

c In renaſcentibus remittuntur in proficientibus minuuntur. Aug. Contr. Julian. pelag. lib. 6. cap. 16.

weakned and *diminiſhed*, that at laſt in our *ſalvation* they may be utterly *removed*. d *Hic enim non peccare præceptum, in Cælo præmium.* In this life not to ſinne is *our duty*, in the next it ſhall be our reward and *glory*. Thus as Chriſt never gave over his work on *Earth*, till he had brought it to a *conſummation*, Joh. 19. 13. nor will give over his work in *Heaven* till that likewiſe be pronounced *conſummate*, Rev. 16. 17. 21. 6. For *he muſt reign till he hath put down all authority and power*, 1 Cor. 15. 24. that he may *ſave to the uttermoſt thoſe that come unto God thorow him*, Heb. 7. 25. ſo the ſervants of Chriſt reſt not in any paſt performances, are *not weary of well doing*, but labour to *perfect holineſſe in the fear of God*; as by repentance they break off their ſinnes and *do not finiſh them*, (of which we read, *Dan.* 4. 24. Jam. 1. 15.) ſo by a continual progreſs of Sanctification they labour to *increaſe more* and *more*, 1 Theſ. 4. 1. to *grow in knowledge and in grace*, 2 Pet. 3. 18. till they come to be *perfect men, and to that meaſure of the ſtature of the fulneſſe in Chriſt* which he hath intended for them, that they may be *compleat in him*, and *filled with all the fulneſſe of God*, Epheſ. 4. 13. Col. 2. 10. Epheſ. 3. 19. thus as in the body, ſo in the ſoul, *Hunger* is uſually a ſign of *health*, and the greater our preſent perfection is, the greater will be our longings after more *perfection*. No man in thoſe dayes was nearer God then *Moſes* was, and no man ever made, if I may in a ſpiritual ſenſe ſo call it, a more ambitious prayer then *Moſes* did, *Exod.* 33. 18. *I beſeech thee ſhew me thy glo-*

ry.

d *Aug.* Contr. duas Ep. Pelag. l. 3. c. 7. de pec. merit. & Remiſſ. lib. 2. c. 7, 8, 13. 15. de perfect. Iuſtit. cap. 5. 8.

ry. As *Alſalom* when he was brought from baniſhment, aſpired higher to come into his Fathers preſence, 2 *Sam.* 14. 32. ſo the ſoule when it is once delivered from the thraldom of ſin, is ſtill more & more ambitious of neerer approaches and acceſſes unto God, *Rom.* 5. 1, 2. *Pſal.* 42. 2. In theſe things conſiſteth the higheſt perfection attainable here, in *Remiſſion* of ſin, in the *gift of Righteouſneſs*, in *conformity* to the death and Reſurrection of Chriſt, in an humble and penitent apprehenſion of our *own failings*, in *renouncing* all carnall *confidences*, and in an importunate and *indefatigable contention* unto more grace and glory.

III. In that the Apoſtle ſaith, *If in any thing ye be otherwiſe minded, viz.* touching Legall Rites, and Moſaicall Ceremonies, or touching the Doctrine of Chriſtian perfection, and the weakneſs of your preſent graces and attainments, the Lord will in due time out of his Word, and by his Spirit, if you be carefull in the uſe of means, and attendant upon his teaching, reveal the ſame unto you. We may from hence learn, That in the beſt ages of the Church there have been, and therefore we cannot expect but that there ever will be, varieties and differences of judgment amongſt the Members thereof; 1. While we *know but in part*, and propheſie but in part, 2. While there is *difficultie* in the diſquiſition of truth, 3. *Weakneſſe of judgement* in men to make that inquirie, 4. *Careleſneſſe* to try the ſpirits, and to prove all things, 5. *Prevalency* of ſome *Luſt* or ſpirituall *Intereſt* darkning the mind, and entang-

ling the judgment. 6. *Credulity* in attending unto falſe Teachers, 7. *Itching ears*, affecting and hankering after novell ſuggeſtions. 8. A too great *Reverence* to the perſons of men, having them in admiration, and giving our ſelves up by a blinde obedience, and implicite faith unto their hands, 9. While there is *ſleepineſſe* and inadvertency in the labourers, 10. Cunning and *Sedulity* in the adverſaries. 11. *Unweariedneſſe* in circumambulation and ſuperſemination of the envious man, we cannot expect but there will be τι ἑτέρως φρονοῦντες, men that will not in all things agree with their brethren, we cannot wonder to ſee *ſome Corne* in the field of the Church *ſmutted* and *mildewd*, and kept back from maturity by the twiſting of weeds about it. When we remember the angry *diſſentions* between the [a] *Weſtern and Eaſtern Churches* in the caſe of *Eaſter*, the ſad differences [b] between the *Roman* Church, and the *Affrican* and other Churches, in the buſineſſe of *Rebaptization* in the daies of *Cyprian*, the *dolefull* [c] *diſſentions* between *Chryſoſtome* and *Epiphanius* breaking forth into mutuall imprecations, the *great breaches* in many famous and ancient Synods, the *differences* of jndgement between *Cyrill* and *Theodoret*, *Baſil* and [f] *Damaſus*, [g] *Auſten* and *Hierom*, [h] *Hierom* and *Ruffinus*, [i] *Rhemigius* and *Hincmarus*, [k] *Peter* of *Alexandria* and *Miletius*, when they were both in priſon and Confeſſors for the truth: and of late years in the dayes of *Ed. 6.* between [l] *Ridley* and *Hooper*, afterwards Martyrs, aud in Queen *Maries* [m] dayes between the *Engliſh Proteſtants* in exile

a Euſeb. Hiſt. l. 5. c. 22, 23, 24.
b Euſeb. lib. 7. cap. 3, 4. Cyprian. Epiſt. 70, 71, 72, 73, 74, 75, 76.
c Sozemen. l. 7. c. 14, 15.
d Sozom. l. 1. c. 16. Niceph. lib. 14. cap. 47.
e Cyril. ad Euſoptium Epiſcopum.
f Baron. Anno. 372. S. 8. 15--25.
g Epiſt. Amæb. apud Aug. Ep. 8.--19.
h Hieron. Apolog. adverſ. Ruffin.
i Uſſheri Gotſchalcus. p. 88--
k Epiphan. Hær. 68.
l Fox Martyr. To. 3. p. 147.
m Troubles at Frankford.

exile for true Religion; nay when we consider that *a Barnabas and a Paul* had there contention, *Act.* 15. 39. That a *Peter and a Barnabas* had there dissimulation, *Gal.* 2. 11, 12, 13. That the Apostle hath told us, that there would be some in the Church who would build upon the foundation *silver and gold*, and others *Hay and stubble*, 1 Cor. 3. 12. that some were for *Paul*, and some for *Apollo*, and some for *Cephas*, and others for none of them all, but for Christ without their help, 1 *Cor.* 1. 11, 12. That our Saviour hath said, *necessary it is that offences come*, Matth. 18. 7. and the Apostle *there must be Heresies* or Sects, 1 *Cor.* 11. 19. *n* that the victory of truth, the malice of Satan, the hypocrisie of men, the constancy of the perfect, the frailty of the seduced, the compassion, and patience of the Lord may be discovered, well may we, as our duty is, wish, and pray, and project for unity in the Church; but till Satan, and all the Enemies of the Church be chained up, and the members thereof have attained unto their full stature, there cannot be expected such an universall consent of judgments, and harmony of Doctrines even amongst good men themselves, as shall not admit of some varietie and dissonancy.

n Cyprian de unitate Eccles. Origen. contra Celsum l. 3. Aug. ep. 105. de. Civ. dei lib. 16. c. 2.

IV. In this case of unavoidable differences amongst good men, there ought to be *mutuall charity*, meekness, moderation, tolerance, humanity used, *not to judge*, *despise*, reject, insult over one another, not to deale with our weaker brethren, ἀλλοτρίως *sed* ἀδελφικῶς, as with *aliens*, but as with *brethren*, not to poceed presently unto seperation, re-

Greg. Naz. Orar. 51.

rejection, anathematization, *but to reſtore* thoſe that are overtaken with any Errour *with the ſpirit of meekneſſe*. The *Apoſtle ſuffered* ſome things διὰ τῆς οἰκονομίας, the exigences of the Church requiring it, which in other caſes they did not allow, they allowed *Jewiſh Ceremonies*, ſome time and leiſure for an honorable interment. We finde *Optatus* forcing even upon the *Donatiſts* the name of *Brethren*. It was grave advice of *Gregory Nazianzen* in ſuch diſputes, πλησιάζειν ἵνα νικήσωμεν, to decline all exaſperations, to uſe all meekneſs and condeſcention, ſo farre as our duty to truth will give us leave, that ſo though we cannot reconcile the judgements, yet we may *gain the affections* of our brethren. It is noted of *Baſil* that in the controverſie concerning the holy Spirit, he forbore all unwelcome words, and phraſes, whereby the contrary minded were exaſperated, and the unſtable ſtartled and made jealous, and uſed ſuch milde inſinuations as might win and confirm men in the truth.

Nazian. Orat. 12. 26, 37, 44. Aug. ep. 19. 64.

Optat. lib. 1. Orat. 14.

Nazian. Orat. 10.

For a more particular ſtating of this point. Let us 1. diſtinguiſh of *Opinions*. Some are in the *Foundation*, in thoſe neceſſary Doctrines upon which the Houſe of God is built, 1 *Cor.* 3. 9, 10. *Heb.* 6. 1. *Matth.* 7. 24. the Errors contrary whereunto are pernicious and *damnable*, 2 Pet. 2. 1. Some are only in the *ſuperſtruction* which do not ſo neerly touch the vitalls and eſſentials of Religion, which are not *fidei* but *quæſtionum*, as *Auſtin* ſomewhere diſtinguiſheth. Such were in the Apoſtles time diſputes touching *meats*, and *drinks*, and *dayes*,

dayes, and things indifferent, *Rom.* 14. 5, 6. and in our dayes touching *Forms of Diſcipline* and *Government* in the Church, wherein men abound in their own ſenſe, with meekneſs, and with ſubmiſſion to the ſpirits of the Prophets.

2. We are likewiſe to diſtinguiſh of *perſons*, ſome are *Seducers*, who out of pride, enmity againſt the Doctrine which is according unto godlineſs, carnall ends, deſire of advantage and domination, do ſow tares in the Church, and labour to cauſe rents and diviſions therein. Such were *Hymeneus*, *Philetus*, *Diotrephes*, *&c.* Others are *Seduced* people, who through ignorance and credulity are led away captive by the cunning craftineſs of thoſe who lie in wait to deceive, 2 *Tim.* 3. 16. *Eph.* 4. 14. Again ſome are *pious*, meek, and peaceable men, others are of *turbulent and tumultuating* ſpirits, who love to kindle flames, and to foment diviſions, and to fiſh *in* troubled waters. *Joachim. Camerarius* in the life of *Melanchon* complaineth of the faction of *Flacius Illyricus* upon this accompt who loaded with challenges and reproaches as betrayers and deſerters of the truth, All who were not as flagrant and vehement as themſelves, contrary to the meek temper of that good man, who would have all things which might without wickedneſs and with a good conſcience, be endured, rather then new wounds to be inflicted upon the Church of Chriſt.

Camerar. de vita Philippi Melanchones pag. 353. & 385.

Theſe things being premiſed, we conclude; 1. That there can be *no Syncretiſme* or Accommodation in caſe of differences, where the differences

ences are *against the foundations* of Faith, Worſhip, Obedience, and Holineſs, there can be *no agreement between light and darkneſs, Chriſt and Belial, damnable Hereſies*, and the *Doctrine according unto godlineſs*, 2 Cor. 6. 14.17. 1 Cor. 10. 21. we *muſt depart* from the impurity of Hereticall Synagogues, *Iſa.* 52. 11. *Gal.* 1.8,9. Hereticks are to be *admoniſhed*, and in caſe of pertinacy to be *rejected*, Tit. 3. 10. therefore there may be no brotherly concord or coaleſcency with them: but *ſeduced* perſons are to be by the ſpirit of meekneſs and gentleneſs *inſtructed*, and if it be poſſible be wonne unto the truth, and delivered from the ſnare of the Divel.

2. Though the differences be not *prima facie*, ſo dangerous, yet notwithſtanding if it be evident that they be purpoſely ſowed by men of turbulent and ungracious ſpirits, meerly to kindle flames, and foment diviſions, to lay the foundation of perpetual broiles and jars in Church and State, to gratifie the common adverſary of the reformed Churches, and to be ſubſervient unto his ends and deſigns, in this caſe the Apoſtle hath taught us *to mark ſuch men, and to take heed of them*, Rom. 16. 17. and would not give place by ſubjection for an hour unto them, *Gal.* 2.4,5.

3. Where a Syncretiſme and agreement is allowable, yet we muſt love and joyn *peace and truth* together, *Zach.* 8.19. we muſt not betray the truth, or diſſemble it, or make a mixture of truth and falſhood, a kind of *Samaritaniſme* in Religion (for of them it is ſaid that they *feared the Lord*, and *ſerved*

ſerved their own gods, 2 Reg. 17. 33. and therefore Gods people would not admit them into the ſociety of building Gods houſe, *Ezra* 4. 1, 2, 3.) we muſt not adde or diminiſh one jot or title to or from divine truth, or temper and reduce it to the Rules of meer humane wiſdom. *Jeroboam*, and *Ahaz* acted beyond their power, when they ſet up ways of worſhip, ſubſervient unto carnal intereſt, and not according to the will of God, we can do nothing againſt the truth, but for the truth, 2 *Cor.* 13. 8. *Matth.* 5. 18, 19. *Deut.* 4. 2.

4. When the *Foundations* and neceſſary Doctrines of Law and Goſpel, of Faith, Worſhip, and Obedience are ſafe, and on all ſides unanimouſly embraced, there in differences of an inferiour nature, which do not touch the Eſſentials, and vitals of Religion, *mutuall tolerance*, *meekneſſe*, and tenderneſs is to be uſed, *as amongſt brethren*, and fellow members. In the body, if a finger have a *Gangræne* in it, which cannot be cured, the body cannot without danger of deadly infection hold communion with that member, and therefore it is ſevered and cut off, *ne pars ſyncera trahatur*; but if it have *onely a bile*, or ſome other leſs dangerous ſore, the other parts love and cheriſh it, and are not at all cruel and churliſh unto it. And this is conſonant to the Doctrine of *Scriptures*, which teacheth the *Strong to bear* with the infirmities of the weak, *Rom.* 15. 1. the ſpiritual *to reſtore their Brethren* with meeknels, *Gal.* 6. 1. the members to have the ſame care of each other,

1 *Cor.*

1 *Cor.* 12. 25. to do *nothing through ſtrife, or vainglory*, but in lowlineſs of minde to eſteem others better then our ſelves, *Phil.* 2. 1, 2, 3. with *lowlineſſe, meekneſſe, long-ſuffering, to forbear one another in love, endeavouring to keep the unity of the Spirit, in the bond of peace*, Epheſ. 4. 2, 3. To *follow peace* with all men, with whom we may retain *holineſſe* too, *Heb.* 12. 14. Peace is the Ornament and Honor of Religion, *Pſal.* 133. 1. and the wiſdom which is from above is *firſt pure*, and *then peaceable*, gentle, full of mercy, *Jam.* 3. 17, 18. God is a God of peace, and Chriſt a *Prince of peace*, and his Legacy to his Church, was a *Legacy of peace*, Hereunto he hath *called us*, to be all of one mind, and to *love as brethren*, 1 Pet. 3. 8, 9. Love and a ſpirit of unity and peace is the *new Commandment*, the *Oyntment* which ran down from the Head to the Members. He that is not a man of peace, cannot be a man of God, this is an Oyntment which belongs only to Chriſts body, *Exod.* 30. 33. *Diviſions* are fruits *of the fleſh*, 1 Cor. 3. 3. *Contention* a Childe of *pride* Prov. 13. 10. *Light vapors* many times come down in great Tempeſts, and light differences through pride may grow into great ſtormes, whereas *Love covereth a multitude of ſins*, 1 Pet. 4. 8..

And as it is conſonant to the will of God, ſo it is greatly *beneficiall* to the *Common Body*. 1. Hereby we ſhew forth the *communion of Saints*, that we are all members of the ſame body, when we ſeek every man anothers wealth, 1 *Cor.* 10. 17, 24. *One Body* is animated by *one Spirit*, Epheſ. 4. 4.

Gen. 13. 8.

Hereby

Hereby we are known to be Chriſts Diſciples, *Joh.* 13. 34, 35. 2. Hereby we jointly promote the *welfare* of the *whole body*, whereas biting and devouring is the way to be *conſumed*, Gal. 5. 15. 3. Hereby we *prevent the inſultations*, and advantages of Common Enemies, when we fall out amongſt our ſelves, *Hoc Ithacus velit, & magno mercentur Atridæ.* 4. Hereby *even civill intereſt* and ſafety is preſerved. *Charity is a Bond* which keeps things faſt together, *Col.* 3. 14. A *whole Faggot* is not eaſily broken, cut away the Bond, and then without further breaking the ſticks will fall one from another. I will *conclude* this point with *two good ſayings of renowned Calvin*, the one touching *Luther*, though ſaith he, he ſhould call me Divel, yet I will ſtill eſteem of him as of an excellent ſervant of Jeſus Chriſt. The other of another perſon who is not there named, ſuch a man ſaith he is a ſincere Miniſter of Chriſt, a godly and a moderate man, therefore though he diſſent from us, I will not ceaſe to love him ſtill.

Calvin epiſt. ad Bullinger. Anno 1544. *p.* 383. *Edit.* 2. *fol. & p.* 138.

V. I ſhall now proceed to ſpeak a few words touching the Rules which the Apoſtle giveth for reconciling difference in the Church: whereof the

Firſt is, to attend upon God in thoſe means and waies whereby he is pleaſed *to reveale* his truth unto us, to diſpoſſeſſe our ſelves of prejudice and partiality, and with candid affections & judgments *to try the Spirits*, as being aſſured that in all points needful unto life & godlineſs, ὁ τὸ ἀρέστον δοὺς καὶ τὸ δίκαι-

Greg. Naz. Orat. 44.

τοῖς δεῖσθαι, he who hath already revealed that wherein we agree, will also reveale that wherein we differ, if with meekness of spirit, without wrath and cavillation, we doe waite upon his Word. And the means thus to doe, are

1. To study the *Scriptures*, which are the *alone Rule* of all Controversies, and are able to make us *wise unto salvation*, and throughly to *furnish us unto every good work*.

2. To attend on the Ordinances which open the Scripture unto us, the *Ministery* which Christ hath erected for this very purpose to *perfect the Saints*, and to bring them by the unity of the Faith, and knowledge of the Son of God unto a *full stature*, Ephes. 4.12,13.

3. Because the *Scripture* may speak, and the *Ministry* teach, and the *heart* all the while be sealed up and hear nothing, except the *Lord from Heaven* speak, and *open the heart* to attend, as he did the heart of *Lydia*, therefore we must ever remember *Davids* Prayer, *Psal.* 51. 8. *Make me to hear joy and gladness*, otherwise seeing I shall not see, and hearing I shall not hear. It is the *Spirit of Wisdom and Revelation*, which both openeth the heart to the Word, giving an understanding to know the Scriptures, and openeth the Scriptures to the heart, for he *takes of Christs, and sheweth it unto us*, Joh. 16. 14. the Spirit doth not reveale truth unto us, as he did in the Primitive patefaction thereof to the Prophets and Apostles, by divine and immediate Inspiration, or in a way of

Heb. 12.25. Acts 16. 14.

Mat. 13. 13.

Eph. 1.17.

1 Joh. 5.20.

of ſimple Enthyſiaſme, but what he reveals he doth it by, and out of the Scriptures (which are the full and perfect Rule of Faith & Obedience) as Chriſt opened to his Diſciples *in the Scriptures* the things which concerned himſelfe, *Luke* 24.27.

So then the *only light* by which differences are to be decided is *the Word*, being a full Canon of Gods revealed will, for the Lord doth not now as in former times make himſelf known *by Dreams or Viſions*, or any other immediate way. To *this the Apoſtle referreth* the Church againſt danger of Wolves, *Act.* 20. 32. This he ſaith is profitable, πρὸς διδασκαλίαν, πρὸς ἔλεγχον, 2 *Tim.* 3. 16. *To this only* St. *Auſtin* had learned *a Timorem & honorem deferre. b Si ad Divinæ Traditionis Caput & originem revertamur Ceſſat error humanus. c Hæc ſunt cauſæ noſtræ documenta, hæc fundamenta, hæc firmamenta.* *d* And this is the meaning of *Tertullian*, *Optatus*, *Vincentius Lirinenſis* and others, when they teach us to prove the truth of Doctrine by *Eccleſiaſticall Tradition*, and the voice of the Church, for they ſpeak of *Apoſtolicall Churches*, which *Tertullian* calls *Matrices Eccleſias*, and not of the peremptory Authoritative deciſion of any preſent Church, for they were all able in ſo ſhort a time as was between them and the Apoſtles, to draw down from the Apoſtles a Doctrinall ſucceſſion, which he calls *Traditem fidei*, and to aſſign the time, Authors, and poſteriority of thoſe Hereſies which they gainſaid, as he ſaith *Solemus Hæreticis compendij cauſâ de poſterioritate præſcribere.*

a *Aug. ep.* 19. 48, 112, 166. *Clem. Alex. ſtrom. l.* 7.
b *Cyprian cont. epiſt. Steph.*
c *Aug. de Bapt. l.*2. *c.*3. *l.*5, 26 *Contr. literas Petiliani. l.*2. *c.*85. *de unitat. eccleſ. c.*2, 3. *Tertullian Apolog. c.*47. *de Reſur. cap.*3. *contr. Marcion. l* 3. *c.*5.
d *Optat. l.*5. *Ireneus. l.*4. *c.*44. *Tertul. de præſcipt c.*19, 21, 22, 33, 36. *contr. Marcion. lib.* 4. *c.* 5. *Aug. ep.*165. *contr. Creſcon. l.* 1. *c.* 33. *Vincens. in commonitorio vid. Raynold. Conference with Hart. p.* 141.---151. *Field of the Church. l.*3. *c.*40

I decline controverſie, thus only in a few words. 1. It is fit that *he who made the word* ſhould be *Judge* of the meaning of it, 1 *Cor.* 2. 11. *e Cum de rebus dei ſermo erit, concedamus cognitionem ſui Deo*, ſaith *Hilary*.

2. When any Aſſembly of men aſſume to themſelves a Judicature which they deny to others, they muſt ſhew ſome ground of the difference, and ſome *Commiſſion* directed to them, and not to others, which the Church of *Rome* endeavouring to doe, are forced (though with little advantage) *f* to fly to the *Scriptures*: So that in this overuling controverſie, the Scripture is made the Judge, and why not as well in all the reſt, ſince in them a leſſer light then Scripture is preſumed to ſuffice?

But then the Objection is, How ſhall I know the meaning of Scripture, wherof one giveth one ſenſe, and another another, If there be not ſome infallible Judge to have recourſe unto? I anſwer, 1. *Ad hominem* how ſhall I know that this man or Church is to give that final ſenſe which my conſcience is bound to reſt in, rather then another man or another Church? 2. We ſay, That the Word is *g* perſpicuous and hath *notas inſitas veritatis* in all needfull truth, as being written not for Scholars only, but for vulgar and illiterate men. And that *this light* in the Word is manifeſted unto us, 1. By the Manuduction and Miniſtry of the Church, pointing unto the Star which is ſeen by its own light. 2. Becauſe we bring not ſuch an implanted ſuitableneſs of Reaſon to Scripture as we

e Hilar. de Trin. l. 1, 3, 5.

f Andrad. de concil. Gen. l. 1. fol. 49. l. 2. fol. 122. Bellarm. de Rom. pontif. l. 4. c. 3. Stapleton. princip. fidei doctr. controv. 4. q. 1. & contr. 3. q. 1. in proœmio. Greg. de Val. to. 3. diſp 1. q 1. p. 7. q. 5 ſect. 28 —— 37

g 2 Cor. 4. 3 4 2 Pet. 1. 19. Theodor. de curand. Græc. Affect. l. 8 Aug. de doct. Chriſt. l. 2. cap. 8. l. 1.

we doe to other Sciences in which the principles are exactly consonant to the ingraffed notions of the minde, therefore, to proportion the eye of the soule to the light of the Word, there is required an act of the Spirit opening the eyes, and drawing away the veile, that we may discern the voice of Christ from strangers, *for having the minde of Christ*, we doe according to the measure of his Spirit in us, judge of Divine truths as he did.

1 Cor. 2. 14. Iohn 1. 5.

2 Cor. 3. 18. 2 Cor. 5. 17. 1 Cor. 12. 7, 8. 1 Cor. 2. 10. Iohn 14. 21 Ephes. 1. 17. 1 Cor. 2. 16

But here again they object, That we make all Religion hang upon a private spirit. To which we say, 1. That every true Believer hath the Spirit of Christ, *Rom.* 8. 9. 2. That Spirit doth enable to know and to judge, 1 *Cor.* 2. 12. 1 *Joh.* 4. 13. for *Believers have judicium discretionis*, as the men of *Berea*, to try the things which are taught them, *Act.* 17. 11. 3. That this spirit, though in a private man, yet is *not a private Spirit*, because not originally from that man. As *my money*, though private in regard of my property to it, yet it is publick in regard of the currantness of it. The Church by her Ministers hath the ordinary publick power of expounding Scriptures: but not power to lead the people to subscribe to such expositions as peremptory and infallible, for they have a spirit of *discerning* to prove all things, and hold fast that which is good.

Bellar. de verb. dei. l. 3 c. 3. Stapleton. de princip. doct. controv. 2. q. 2. Dr. Jo. Whites way. p. 50--66. Fun. in Bellar. de interpret. verbi. l. 3. c. 3. Dr. Jackson of Scripture. l. 2. sect. 3. c. 6 s. 3.

The Summe of all is. There are differences in the Church in matters of Religion: the removing of them is to be expected from *divine Revelation*: God *Reveals* it by three concurrent means.

Mi-

Miniſterialiter, by the ſervice of the Miniſtery. *Judicialiter*, by the Sentence of the Word. *Efficaciter*, by the illumination of the Spirit, healing all that folly, inadvertency, unbelief, impenitency, proud and contumacious reaſonings, whereby the carnall minde is not only indiſpoſed to receive, but armed alſo to reſiſt the truth, and thus we having by Gods Spirit an *eye*, the Word having in it ſelf an *evidence*, and the Miniſtery directing this eye to this evidence, ſo much of Gods Counſel is diſcovered as is neceſſary unto faith and holineſſe here, and to ſalvation hereafter.

And our Saviour telleth us that this Revelation is not always to the wiſe and prudent (though learning ſanctifyed be an excellent help hereunto) *but unto Babes*, Matth. 11. 25. whereby are noted two preparative diſpoſitions unto the receiving of Divine truth. 1. *Humility, and tractableneſs* of ſpirit, a meek and docile temper. The poor receive the Goſpel. 2. *Spirituall hunger* after the ſincere milk of the Word, praying and crying for the knowledge thereof, that we may grow thereby.

The ſecond means for healing diviſions in the Church is to have an εἰς ὁ τῆς διδαχῆς, ſome κοινότητα, ſome *Fundamentall Doctrines* wherein all agree, this is the Baſis of unity and concord in the Church. The [a] Ancients cal it, the Rule of faith, the *Seed* of Doctrine, the *Catholick Faith*, the *Character* of the Church, that which is *Common* to ſmall and great. St. [b] *Paul*, the *foundation*, the *forme* of

Iohn 7. 48. 1 Cor. 1. 19—20.

Vid Camero in Mat. 18. 2. *to.* 2. *p.* 320, 324 *Jackſon of Script. l.* 2. *ſect.* 2 *c.* 3. *ſect.* 9.

Melch. canus loc. Theol. l. 12. *c.* 11.

[a] *Irenæus l.* 1. *c.* 3. *Naz. Or.* 14. 40 *Aug. Enchirid. c.* 7. *Tertul. de præſcript. c.* 13. 14. *de Veland. Virgin c.* 1. *Athanaſ. in Symbol. Irænæus, l.* 1. *c.* 1. *Aug. ep.* 57. *Vid. Parker de deſcenſ. l.* 4 *c.* 3

[b] 1 Cor. 3. 10, 11

of ſound Words, the *principles* of Doctrine, the *Faith* of the Goſpel, the *unity of Faith*, the *Myſtery* of godlineſs, the *Rule* by which we are to walk. And theſe *Fundamentals* are of three ſorts. 1. Fundamentals in *Faith*, that knowledge of God and Chriſt, unto which eternal life is annexed, *Joh.* 17. 3. *Joh.* 8.24. *Acts* 4. 11, 12. 1 *Cor.* 1. 23. 2. 2, 3, 11. 2. Fundamentals *in practice*, *viz.* Repentance from dead works, ſincere obedience, ſelf-denial, love of the brethren, &c. *Luk.* 13.5. *Matth.* 5. 19, 20. *Rom.* 6. 1, 2. *Rom.* 8.1. *Matth.* 16. 24. 1 *Joh.* 3. 14. 3. Fundamentalls in *Worſhip*, to worſhip God in *Spirit and Truth*, to call upon God *in the name of Chriſt* as our Advocate and Propitiation, *not to worſhip creatures*, but to *hold the head*, to *keep our ſelves from Idols*, and communion with Devils, *Joh.* 4. 24. *Phil.* 3. 3. *Joh.* 16. 23. *Col.* 3. 17. *Col.* 2. 18, 19.

Heb. 6. 1. 2 Tim. 1. 13. Col. 1. 23. Eph. 4. 13. 1 Tim. 3. 16. Gal. 1. 6. Rom. 6. 17. Rom. 12. 6. 2 Tim. 1. 13, 14 1 Cor. 2, 2. 1 Tim. 6. 3. Tit. 1. 1. Phil. 1. 27. Rev. 14. 12.

Where there is agreement in theſe Fundamentals, there is 1. A fair way unto diſcovery of truth in the things of difference: for where true *Principles* are laid, there is a great preparation unto all true *concluſions* deducible from them, and the more clearly we underſtand the comprehenſion and latitude of theſe Principles, (which are *Omnimm Doctrinarum Matrix*) the more skill we have to diſcern the genuine deduction of true concluſions, and the inconſiſtency of thoſe which are falſe and ſpurious, for matters of Diviſion are to be meaſured by the Doctrines which we have learned, *Rom.* 16. 17. we muſt not ſuffer any Doctrine to corrupt our judgement, or enthrall

thrall our Conſcience, which doth either directly, or by viſible and juſt conſequence, overturn, or wrench, or ſhake, or endanger the *Foundation*, we muſt not doe with Doctrines in Religion, as *Herodotus* ſaith the *Babylonians* did with their Virgins, ſell the fair ones to raiſe portions for the foule, plead agreement in *Fundamentals* for prevarication in other things, for the *Rule* is made to rectifie other Errors by, not to warrant them. They who conſent not in this neceſſary diſpoſition to Peace, but will have all Opinions ſtrike ſail to theirs, and will exerciſe *Domination* over the Faith and Conſciences of their Brethren (which is the caſe between us and the Roman Church, which boaſteth of her *Infallibility*, and that her Laws binde the Conſcience, as if the Pope and not Chriſt were to ſit in Judgment at the laſt day) theſe I ſay will be found to have been the *greateſt Sciſmaticks*, who by intollerable tyranny over the *Conſciences*, and *cruelty* over the *Lives* of men, have miſerably torne the peace and unity of the Church of Chriſt.

Herodot. in Clio.

2 Cor. 1. 24.

Biſhop Uſhers Serm. on Eph. 4. 13. pag. 7. Mornay de eccl. cap. 3. 10.

2. Where there is this agreement in *Fundamentals*, there ought to be mutual and *Fraternall affections*, notwithſtanding differences in other things: no Reproaches, no Exaſperations, no invidious conſequences, no odious imputations, no uncharitable *digladiations*, but an owning of one another *as Brethren*, and a diſcuſſing and ventilating of the points in difference with a Spirit of Love and meekneſs, ſaying to one another, as *Abraham* to *Lot*, *Let there be no ſtrife between thee and me, for we be brethren.*

Gen. 13. 8.

III. The

III. The laſt expedient which the Apoſtle uſeth for pacification amongſt Brethren, is, To walk by the *ſame Rule*, and to *minde the ſame things*, that is, notwithſtanding all their differences, to preſerve *unity* in theſe three things, *unity* of *wills* in Love, *unity* of *holineſs* in life, *unity* of *ends* in deſign. The Apoſtle putteth *Faith and Love*, *Faith and a good Conſcience* together, calleth Chriſtian Doctrine a *Myſtery of godlineſſe*, and knowledge which is *according to godlineſs*, without this, our judgments are volatile and unfixed, for the *heart is eſtabliſhed by grace*. He who holds truth to ſerve turns, or maketh it an Handmaid to his own luſts and ambition, like that Atheiſt in *Hierom*, *Facme Romanæ urbis Epiſcopum & ero protinus Chriſtianus*, or like *Hermogenes* in *Tertullian*, *Legem dei in libidinem defendit, in artem contemnit*, will for advantage be ready to ſet the truth to ſaile, and to exchange his opinion that he may gratifie his luſt. And uſually we finde that through mens own wickedneſs, and the juſt judgment of God upon them. *Corrupt luſts* are the cauſes of *corrupt mindes*, and that *Carnall ends* have been the riſe and originall of *dangerous Hereſies*, as *Tertullian* hath obſerved of *Valentinus* the Heretick, and *Theodoret* of *Arius*. Carnall ends and crooked affections open a paſſage unto *Hereticall Opinions*, and there is an excellent ſpeech of the Philoſopher which gives us the reaſon of it, αἱ αἱρεσεις κατα τα ἔθη συμβαίνουσιν, ὡς ὀιόμενόι τινες ἀξιοῦσιν λέγειν.

That commonly as mens courſes of life are, ſo would

Aug. de Grat. & lib. Arb. c. 1. & de prædeſt. ſanct. c. 1.

Gal. 5. 6.
1 Tim. 1. 19
1 Tim. 3. 16
1 Tim. 6. 3.
2 Tim. 1. 13
Tit. 1. 1.
Heb. 13. 9.

Hieron. lib. contr. Joan. Hieroſolymit. Tertul. contr. Hermog. c. 1. Amans veritatem lucentem oderunt redarguentem. Aug. confeſſ. Ariani non Deum ſed purpuram colunt. Socrat. l. 3. c. 21 Tertul. contr. Valent. c. 4. Theodorit Hiſt. l. 1. c. 2. Ariſt. Metaphy. l. 1.

Isa. 30. 10, 11 Jer. 5. 12, 13, 31 Jer. 43. 2. Mic. 2. 11. 2 Pet. 3. 5.

Aug. ep. 112. de doct. Christ. lib. 2. c 6. de Morib. eccles. cap. 17, 18. Greg. Naz. Orat. 34. Clem. Alex. strom. l. 6 p. 489.

would they have the Doctrines to be which their Teachers instruct them, notable examples whereof we have in Scripture. The best way then *to know* that wherein we *differ*, is to *obey* that wherein we *agree*, for as a corrupt heart will make a corrupt judgment, so purity of heart is a good step unto unitie of judgement, the Lord having promised that they *who do his will shall know his doctrine*, Joh. 7. 27. that they who are *his sheep shall discern his voice*, Joh. 10. 4. that the meek he will *teach his way, and reveal his secret to them that fear him*, Psal. 25. 9, 14. Let us therefore *as we have received Christ so walk in him*, and we shall certainly reap one of these two fruits, either we shall get to the knowledge of the truth, and so our differences cease, or we shall so allay them with *humility and love* (as *Austin* observes of *Cyprian*) that they shall never break forth into bitternesse, animosity, or scornful esteeme of our fellow brethren.

I conclude all with a very few words of exhortation unto this Honourable Assembly, all grounded upon the particulars of the Text.

1. To acknowledge with the Apostle your own *imperfection*. *Solomon* was sensible of the *disparity* between his *work* and his *strength*, and so all good men are; and thereupon, 1. *Wait upon God for wisdome*, Jam. 1. 5. 2. *Do not precipitate counsels*, but mature them by grave and full deliberation. *Ita enim nati estis ut bona malaque vestra ad Remp. pertineant.*

2. To settle and secure the weighty doctrines of

of *righteouſneſſe by Chriſt alone*, of holineſſe and conformity to his death and reſurrection, of *imperfection* of humane righteouſneſs, of neceſſity of *daily progreſſe* in the waies of grace, and of thoſe means which Chriſt hath ſet up in his Church in order thereunto.

3. In making Laws and penalties to be tender towards the weak conſciences of your brethren. There is indeed a very *great veneration* due to Laws, and Magiſtrates do with good reaſon expect to have their Sanctions *obeyed* rather then *diſputed*: But they muſt remember they are *brethren* as well as Magiſtrates, and therefore muſt take heed *of writing or binding heavy burdens*; no Law-maker can know the lawfulneſſe of his own edicts more certainly then the Apoſtles knew that *Legal ceremonies were extinguiſhed* by the death of Chriſt. Yet knowing likewiſe the weakneſs of their brethren the Jews, they did not preſently put forth their Apoſtolical authority to the inhibiting of them, but ſuffered them to die a lingring death. It is a ſad thing to be reduced unto that uncomfortable Dilemma, of chooſing either iniquity (as to a mans own conſcience I mean) or affliction. And if by any means he be brought unto it, he may take more comfort in ſuffering it, then others in inflicting it. I ſpeak not this to weaken the hands of Law-makers, or to derogate from the authority of Laws (unto which I ſhall ever both out of principles of *conſcience* and *prudence*, carrie all Reverence and ſubmiſſion, either chearfully to do, or meekly to ſuffer.)

Iſa. 10. 1. Mat. 23. 4.

ſuffer.) But I ſpeak it as an *humble caution*, that ſince there are ſome of humble and quiet ſpirits who may ſometimes be *otherwiſe minded*, Laws may be made ſo exactly conſonant to the general rules of the word, and may have ſuch prints aud evidences of their own goodneſs, wholſomneſs, and righteouſneſſe in them, as that they may not by any rational exception or ſemblance of equity, be declined or objected againſt.

And I would here withal diſtinguiſh between men of a meek, humble and patient temper, and others of buſie, boiſterous, turbulent ſpirits, who under pretence of conſcience do at any time ingage in actions apparently inconſiſtent with righteouſneſs and peace; for we are ſure that the Laws of Chriſt do require all men to *lead quiet and peaceable*, as well as *godly and honeſt lives*, under the Laws of men. And no man can with any probable pretence of good conſcience tumultuate againſt publick order and peace in Church or State.

4. Since the Lord doth heale breaches in his Church *by his Spirtt and Word*, as the ordinarie means thereunto, therefore ſpeciall care ſhould be had that theſe means be duly uſed and applied by authorizing, countenancing, encouraging, protecting, rewarding the faithful Miniſters of the Goſpel in the due diſcharge of their duties; not ſuffering their perſons, functions, doctrines, labours, or comforts to be aſſaulted by any turbulent or malicious oppoſers.

5. To lay to heart the breaches and differences which

which are amongſt us, and to pour oile and balm into the wounds of the Church, and to applie all requiſite expedients for the cloſing of them, conſidering the great advantages which adverſaries take by our differences and diviſions.

6. To countenance and *encourage fundamental* truths, wherein all agree, and as much as may be to hinder thoſe *digladiations*, whereby the common enemie is gratified, and his intereſt promoted by animoſities from the preſſe, over which it were very needful that there were a more provident ſuperinſpection: there being a great difference between a libertie allowed men between God and their own conſciences, and a power to ſowe their tares, and to ſpread their leaven into the whole lump.

7. To mannage all councels and conſultations by the *Rule of the Word*: For though I am not of their opinion, who would have no other humane Lawes, but ſuch as are formally to be found in the Scripture, yet there are there *general Rules* of Equity, Truth, Juſtice, Expediency, Liberty, unto which all humane Laws ſhould be conformable.

8. To eye and *minde the ſame things*, to have all the ſame joynt and honourable *ends*, to have no divided intereſts, no domeſtical Reflections, but ſingle upright aimes at the glorie of God, the truth of the Goſpel, the power of godlineſs, the intereſt of Chriſt, the ſoules of men, the peace, tranquilitie and happineſs of theſe Nations.

7. Laſtly,

7. Laſtly, to waite continually upon God for *counſel and guidance* by his Spirit, for *Acceptation* with him and his people, for *bleſſing and ſucceſſe* upon all righteous and honourable undertakings, that he would give you *one heart and one way*, and cauſe you to know the way wherein you ſhould walk, and do nothing by you but that alone which may promote his *glory*, advance his *truth*, rejoyce his *people*, tend to the calming of unhappy differences, and to the reducing of theſe diſcompoſed Nations unto unitie and ſerenity, For which purpoſe let us pray, &c.

FINIS.

The Reader is deſired to amend, by the ſenſe, the Errors in falſe pointing, and in one of the Sermons to correct theſe few faults.

Brotherly Reconciliation.

Page 5. line 14. put out the word And; l. 16. read Athletical. p. 28. l. 8. for will, r. muſt. line 26, for needful, r. neceſſary.

Zach. 3. 1, 2.

And he ſhewed me Joſhua *the high Prieſt, ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him.*

And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, *rebuke thee. Is not this a brand pluckt out of the fire?*

THis Chapter is a Collection of *comforts* for the Church; comforts *preſent* in the *type*, *Joſhua* the *Brand*; comforts *promiſed* in the *ſubſtance*, Jeſus the *Branch*. Comforts to *Joſhua*, the comfort of *protection* againſt adverſaries, *ver.* 1, 2. The

comfort of *Honouring* and adorning him for his Miniſtery and Office, *ver.* 4, 5. The comfort of Remuneration for his fidelity, *ver.* 6, 7.

The words of the Text are a *promiſe of protection*, revealed by the *Angel*, publiſhed by the *Prophet*, two excellent witneſſes to a promiſe. And indeed we ſeldome finde the Church in affliction, but we finde an Angel with them. With *Iſrael*, when *Pharaoh* and his Hoſt purſued them, when they were in the hands of the *Midianites*; when they were in the hand of the *Philiſtines*; when they were in *Babylon* in the bottome amongſt the mirtle trees, with the three children in the *furnace*; with *Daniel* in the Lions *den*; with *Paul* in the *ſhipwrack*; with *Eliſha* when beſet with an Army at *Dothan*; with *Lot* in the midſt of *Sodom*; the Angel of the Lord is round about thoſe that fear him to deliver them, *Pſal.* 34.7.

Exod. 14. 19.
Judg. 6. 11.
Judg. 33. 3.
Zach. 1. 8, 11.
Dan. 3. 28.
Dan. 6. 22.
Acts 27. 13.
2 Reg. 6. 17.
Gen. 19. 1.

He ſhewed me Joſhua] *Iſrael* returned but from two Captivities, from *Egypt* and from *Babylon*, and in both we find a *Joſhua* imployed, one to poſſeſſe them of *Canaan*, another to re-edifie the Temple. It was not without a great *myſtery*, to note unto us that there is *no deliverance without a Jeſus*: no Name but that under heaven by which we can be ſaved, *Act.* 4. 12. He alone delivered

vered us from the wrath to come, 1 *Theſ.* 1. 10.

Joſhua the High-Prieſt] He is ſeldome mentioned alone without *Zerubbabel*, as *Ezra* 3. 2, 8. 4. 3. 5. 2. *Nehem.* 12. 1. *Hag.* 1. 1, 12, 14. *Hag.* 2. 2, 4. As in their returne out of *Egypt* they were led by *Moſes* and *Aaron*, Pſal. 77. 20. ſo in their return out of *Babylon* they were led by *Zerubbabel and Joſhua*, and being returned, theſe two were to engage themſelves in the work of building the Temple, *Ezra* 5. 2. And indeed Temple-work doth never go proſperouſly on, but when the *Miniſtry* of the Prieſt is backed and encouraged with the authority of the *Magiſtrate*. As it was by *Nehemiah*, *Hezekiah*, and other good Princes.

And therefore they are enemies to the building of Gods houſe, who go about to perſwade the *Magiſtrate* that he hath nothing to do with matters of Religion, that it belongs not either to his *power or duty*, to take care that purity of *truth and worſhip* be preſerved within his territores: of whom notwithſtanding it is prophecied, that they ſhould be *nurſing Fathers* to the Church, *Iſa.* 49. 23. and truly they are none of the beſt Nurſes, that ſuffer their children to have poiſon as freely offer'd them, as milk or wholſome meat.

There is ſomething in it, that we finde *Joſhua* here alone. Satan would do miſchief to any one whom God honours and imploys. But his notable malice is againſt *Religion*, and the building of the *Temple*. If there be any more ſpecial inſtrument of that then other, him in ſpeciall manner he oppoſeth; the more ſpiritual the ſervice, the more reſiſted by the Devil. The true *Jeſus*, whereof our *Joſhuah* was a type, was no ſooner called by God to build his houſe (for ſo it was ſaid of him that he ſhould do, *Zach.* 6. 13.) but we finde him *aſſaulted by the Tempter*, Mat. 4. 1. Of all works this is the work which Satan moſt deſires to oppoſe, as the Apoſtle intimates, 1 *Theſ.* 2. 18.

Standing] Both *Tanquam Servus*, and *Tanquam Reus*. 1. As a *ſervant* to Miniſter unto the Angel. So much the word *ſtanding* frequently importeth attending upon a *Miniſtry*, Deut. 10. 8. 17. 12. 1 *King.* 17. 1. *Heb.* 10. 11. whereby is noted, 1. *Reverence* to the Lord whom he ſerved. 2. *Readineſſe* to receive his commands. 2. As a *Defendant*, who being accuſed ſtands up to anſwer for himſelf; the Judge ſate, and the people ſtood, *Exod.* 18. 13. *Actor and Reus* were wont *to ſtand* together before the Judge. *Who will contend with me? Let us ſtand together*, Iſa. 50. 8.

50. 8. to intimate poſſibly in either the confidence of a juſt cauſe; therefore it is ſaid of the ungodly, that they ſhall not ſtand in judgement, *Pſal.* 1. 5.

Joſhua was in *filthy garments*, yet God imploy'd him, and Satan accuſed him. How low ſoever our condition be, God thinks not ſcorne to uſe us in his ſervice; *Out of the mouths of babes and ſucklings he hath ordained praiſe*: He will be ſerved as well in rags as in robes. And how low ſoever our condition be, Satan would have us lower, from robes to rags, from rags to nakedneſſe. His malice is like hell, without any bottome. The truth is, it is not robes or rags that trouble him, but that whether in the one or the other, we do any way ſtand before the Lord, and miniſter unto him.

Before the Angell of the Lord] namely, the *Angel of Gods preſence*, Iſa. 63. 9. the *Angel* of the *Covenant*, Mal. 3. 1. He is the *Lord* of the Houſe, and *Joſhua* his *ſervant*, Heb. 3. 6. *Mat.* 24. 45. He is the Judge over the Houſe, *Acts* 10. 42. and *Joſhua* his *Subject*. And in both capacities he ſtands before him, to *execute* the commands of his Lord, to *anſwer the accuſations* of his adverſary.

And Satan ſtanding at his right hand] the right hand ſeemes to have been the place of the

the *Accuſer*, *Pſal.* 109.6,7. And it is the *Hand of Action*. A wiſe mans heart is at his right hand, *Eccleſ.* 10. 2. he doth what he doth heartily as to the Lord. Satan hopes, if he ſpeed not at *accuſing*, he ſhall at *reſiſting*, that he ſhall prevaile either as an *Adverſary* or a *Tempter*. But here is *Joſhua's* comfort, though Satan be at his right hand to tempt, *God alſo is at his right hand* to ſupport him, *Pſal.* 16. 8. He an *Accuſer* at our right hand, and *Chriſt an Advocate* at Gods right hand, 1 *Joh.* 2. 1,2.

To *Reſiſt* him] or to accuſe him. To *Reſiſt* him in his Miniſtry, to *accuſe* him for his *failings*. What theſe failings were we may gueſſe by the ſtory. 1. He miniſtred not in the Prieſts robes, but in filthy garments, *v.* 3. 2. He delayed the building of the Temple, till preſſed thereunto by the Prophets, *Ezra* 5.1. 3. His ſons were, ſome of them, defiled with ſtrange wives, *Ezra* 10. 18.

What a *white devil* have we here? Satan transforming himſelf into an Angel of Light, zealous for Gods worſhip, which is the thing that he chiefly maligneth. Even the haters of Religion will pretend zeal for it, ſo they may do it miſchief, and when they rejoyce at the failings of good men, will yet ſeem greatly offended for them. They

They did ſo here; they would faine have had an hand in building the Temple, the building whereof they moſt earneſtly maligned, *Ezra* 4. 1, 2. *Dalila* will take *Sampſon* on her knee to cut off his haire. *Judas* will kiſſe his Maſter that he may betray him. Chriſts enemies will *court* him that they may entrap him, *Mat.* 22. 16. and *Pauls* enemies will *preach* Chriſt to adde affliction unto him, *Phil.* 1. 16. we finde Satan one while *tempting* Chriſt, another while *confeſſing* him, *denying* him in the *Phariſee*, John 7. 52. *acknowledging* him in the man *poſſeſſed*, Mark 1. 24. (but with a miſchievous purpoſe in both, as if it were *Learning* to deny him, as if it were *madneſs* to confeſſe him,) one while leading him to the *Temple*, another while ſhewing the *world*. He hath *Temple temptations*, and ſecular temptations, it is all one to him, the Serpents skill or *Samuels* mantle, ſo he may either way be doing miſchief.

And the Lord ſaid unto Satan] The Lord Chriſt, the Angell before whom *Joſhua* ſtood, the Mediatour and Interceſſor for his ſervant.

The Lord rebuke thee O Satan] Reſtraine thy pride, ſilence and muzzle up thy mouth, caſt out thy Bill of complaint, throw thee over the Barre, that thou mayeſt not riſe againſt

againſt his ſervant any more. And if thou be ſtill clamouring, then once again.

The Lord that hath choſen Jeruſalem, rebuke thee] Muſt Gods holy Tribunal be ſtill troubled with the obſtreperous malice of a common Barrater? canſt thou hinder the *Adoption*, or alter the immutable *Election* of God? we ſee hereby the *Rage of Satan*, he never gives over accuſing till God ſilence him. And we ſee the *Love of God*, be Satan never ſo clamorous, God never gratifies him with an hearing, but anſwers all his accuſations with his own free love, and *gratuitous Election*. The Lord that *hath choſen Jeruſalem*, rebuke thee.

Is not this a Brand pluck'd out of the Fire?] Hath he not ſuffered enough already, except he be quite burnt up? have I begun to deliver him, and ſhall I not perfect it? did I bring him out of the furnace of *Babylon* ſore againſt thy will, that I might gratifie thy malice in deſtroying him here? Can I be weary in ſhewing mercy, when thou art unwearied in doing miſchiefe? I have delivered him to build my Temple, and to ſet up my worſhip, and the mercy begun, I will finiſh maugre all thy malice.

The words contain a *Viſion* of a ſpecial mercy to *Joſhua*, ſet forth in the manner of a *juridical proceſſe*. Wherein we have

1. *Joſhua* his Miniſtry and defence, He ſtood *tanquam* {*Servus.* *Reus.*
2. The adverſary, Satan and his work againſt *Joſhua* to {*Reſiſt.* *Accuſe.*
3. The Advocate. The Lord.
4. The victory over Satan, The Lord rebuke thee.
5. The foundation thereof, Gods Election of *Jeruſalem*, and his compaſſion to *Joſhua*.

He ſhewed me Joſhua] That which the Prophet ſaw was only in a *Viſion* and Repreſentation, not really and in effect: for where was the Prieſt to miniſter but in the Temple and at the Altar? and theſe things were yet but in conſultation, nothing finiſhed; yet in a *Viſion* the Prophet ſeeth it all done. The Viſion.

With God, promiſes and threatnings give a kinde of being unto things before they are produced. 1. They exiſt in *decreto Dei*, in Gods decree, and ſo are known only to *himſelf*, Acts 15. 18. 2. They exiſt in *verbo*, in the word, and ſo are known only to *faith*, which is ὑπόστασις τῶν ἐλπιζομένων, the very preſent ſubſiſtence of things which to hope are but future, *Heb.* 11. 1. 3. They exiſt really in *opere & effectu*, in the work done,

viſible to the ſenſe of all beholders; and ſo wicked men know the works of God in *execution* which they knew not in *denunciation*, as our Saviour tells us, *Matth.* 24. 38,39. though *Noah* had threatned the deluge, yet they *knew not untill the flood came and took them all away*: When there was no Temple the Prophet ſees *Joſhua* miniſtring: When *Ahab* was not yet gone to *Ramoth Gilead*, the Prophet ſaw all *Iſrael ſcattered*, 1 Kings 22. 17. when there was no natural ſtrength. *Abraham* ſaw *Sarah* conceiving, *Rom.* 4. 19,20,21. Whatever the faith of a *Prophet* can ſee in a *viſion*, the faith of a *believer* can ſee in a *promiſe*.

When therefore we have *Gods promiſe*, how croſſe ſoever it may appear to ſenſe or reaſon, we ſhould with *David encourage our ſelves in the Lord our God*, 1 Sam. 30. 6. and reſt upon his name, *I AM*, who calleth the things which are not, as if they were. He that gave *Being* to the world out of nothing to make good his decree of *Creation*, can give unto any man *comfort* out of nothing, to make good a promiſe of mercy and deliverance. He can *command his loving kindneſſe*, Pſal. 42. 8. He can *create peace*, Iſa. 57. 19. when all ſecond cauſes, Vines, Olives, Fig-trees, Fields, Herds, Stalls, do wholly miſcarry, we may rejoyce

joyce in God, and glory in his ſalvation, *Habak.* 3. 17, 18. when our fleſh and our heart failes, we have him for our ſtrength and for our portion ſtill, *Pſalme* 73. 26.

We live in failing times, we have found men of *low degree Vanity, and men of high degree a lie*; we have *leaned on our houſe*, but it did not ſtand; we have leaned *on our ſtaff*, and it hath gone into our hand. We truſted too much in Parliaments and they have been broken; in Princes, and they have given up the ghoſt, *nec vitia nec remedia ferre poſſumus*, we have been afflicted both with our diſeaſes and with our remedies, *feare*, and the *pit*, and the *ſnare* have been upon us, we have been *changed from veſſel to veſſel*, and we break every veſſel we are put into; our ſhips have been broken, our trade broken, our eſtates broken, our Government broken, our Hopes broken, our Church broken, nothing but our hearts and our ſinnes unbroken. A ſad thing, that a people will be *quite fatherleſſe*, before they will think of going to God; that they will have their *way hedged up with Thornes*, before they will reſolve to returne to their *firſt husband*; that they will be brought to *huſks*, before they will *come to themſelves*, *and go to their father*; that they

Job 8. 15.

2 Reg. 18. 21. Ezek. 29. 6.

Iſa. 24. 17. Jer. 48. 11.

Hoſ. 14. 3.

Hoſ. 2. 6, 7.

Luke 15. 16, 17, 18.

will be brought to ſuch extremities, as not to know what to do, before they will have their eyes upon the Lord. Well, it hath been our ſin and our folly, to truſt in broken *reedes*, in dying and periſhing comforts; let it at laſt, before the *Epha* be ſealed, before the *decree bring forth*, be our wiſdom, and our faith to truſt *in the living God*. And by repentance and humiliation to remove our ſinnes from between God and us, and then no other impoſſibilities can obſtruct the paſſage of mercy unto us; nothing can any more hinder the fulfilling of an evangelical *promiſe*, then of a prophetical *Viſion*.

2 Chron. 20. 12

Iſa. 36. 6.

Zach. 5. 8.

Zeph. 2. 2.

Well, whether in a viſion or really, he ſaw *Joſhua ſtanding*. And he ſtood,

Joſhua ſtanding as a ſervant

1. *Tanquam ſervus*, to miniſter before the Lord. Whereby we learne, 1. That as the Miniſters of the Lord have their *miſſion* from him, *Rom.* 10. 15. *Heb.* 5. 4. ſo they ought to receive *Inſtructions* from him, to do all in his Temple *according to the patterne* he gives them, 1 *Cor.* 28. 11. *Heb.* 8. 5. to *ſpeak* nothing but according to his preſcript and direction, *His Words*, Ezek. 2. 7. *His Counſel*, Act. 20. 27. what they have received in command from him, 1 *Cor.* 11. 23. A ſervant is ὄργανον ἔμψυχον, A living Inſtrument, & Inſtruments muſt be led by the guidance of

Ariſtot. politic. lib. 1. *cap.* 4.

the

the principal cauſe. *Semper agat ne rogat, nec niſi juſſus agit.* Woe be unto us, if we ſpeake any thing in Gods Name, which he hath not commanded us, *Deuter.* 18. 20.

D poſitum Cuſtodi, quod tibi creditum eſt, ot quod a te taxen um, quod acc piſti non quod excogit ſti, rem non ingeni ſed doctrinæ. Vincent. Lyrinenſis. Acts 4. 20.

2. Having received Inſtructions, they ought with all Reverence and *readineſſe* to obey them. We *cannot but ſpeak* the things which we have heard and ſeen, no dignity, no excellency is a ſuperſedeas to duty. *Joſhua*, and other Prieſts; *Paul*, and other Elders; *Angels*, and other Miniſters are all *fellow* labourers in the ſervice of Chriſt; *Zachary* 3. 8. *Coloſ.* 4. 11. *Revelations* 19. 10.

3. That they are alwayes in the eye of God, to *Counſel* them in their duties, to *ſearch* them in their performances, to heare them in their Petitions, to *tender* them in their ſufferings, to *protect* them in their feares and dangers. The *anointed ones* do ever *ſtand before the Lord*, *Zach.* 4. 14. And ſince they do ſo,

1. They muſt learn to walk fearfully and humbly, to diſcharge their Miniſtry *heartily as to the Lord*, to conſider the weight of their Paſtoral Office, as men that muſt give an *accompt*, Heb. 13. 17.

2. The people muſt learne to pray for them. Their duties are many, their tempta-

Temptations many, their Enemies many, their Infirmities many, their Diſcouragements many, the Infamies, Contempts, Reproaches poured out upon them, the devilliſh Machinations and contrivances againſt them, many, more then many: and therefore they have the more *right unto*, the greater need of the peoples prayers. When enemies threatned, then the Church prayed, *Lord behold their threatnings, and grant unto thy ſervants that with all boldneſſe they may ſpeak thy word*, Acts 4. 29. When the Apoſtle knew he ſhould meet with enemies at *Judea*, then he earneſtly beſought the Church to pray for him, *Rom.* 15. 30, 31. when he was an Ambaſſadour in *bonds* then he moves the Church to pray that he might open his mouth boldly, *Epheſ.* 6. 19, 20. Thus he ſtood in a poſture of ſervice.

As a defendant.

II. *Tanquam Reus.* As one accuſed, to anſwer for himſelf and others. The ſinnes of the age then were *general*, 1. Neglect of building the Temple, *Hag.* 1.2. 2. Marrying ſtrange wives, *Ezra* 9. 1, 2. *Ezra* 10. 13. yet Satan bringeth his accuſation againſt the *Prieſt* onely, who was to warn the people, *Ezek.* 33. 8. his plot was againſt *Iſrael*, but his practice was upon *David*, to number the people, 1 *Chron.* 21. 1.

If

If he can overthrow *publick perſons*, caſt down a *Joſhua*, blow up a *Parliament*, make contemptible, and inſignificant the great Officers in Church or State, the reſt he hopes to have preſently in his power, δρυὸς πεσούσης πᾶς ἅπτεται ξύλευσις. Cut the Tree up by the roots, and you may eaſily lop off all the Branches. Thus we finde him *ſifting of Peter*, and *hindering of Paul*, Luke 22. 31. 1 Theſ. 2. 18. Therefore in the Law as great a ſacrifice was required for the Prieſt, as for all the people, *Lev.* 4. 3, 13, 14. Their ſinne is of a diffuſive nature, *from them profaneneſſe goes into all the Land*, Jer. 23. 15. They are the *ſnare of a fowler*, by which others are entrapped, *Hoſ.* 9. 8. the ſinne of him that hath knowledge *emboldeneth others*, 1 Cor. 8. 10. the Prieſts ſin brought contempt upon the very offerings of the Lord, 1 *Sam.* 2. 17.

And therefore all publick perſons, *Magiſtrates* and *Miniſters*, ſhould be ſo much the more vigilant over themſelves, by how much the more Satan is buſie both to *tempt* and to *accuſe* them. *Plutarch* hath written a Book of profiting by Enemies. Certainly next unto this, that they ſtand before the Lord, and have his eye over them, there can hardly be a more profitable conſideration for men in office, then to remember that Satan is at their

their *right hand*, to tempt, to accuſe, to obſerve and to reſiſt them. They ſay thoſe Roſes are ſweeteſt which have ſtinking weeds grow near them; the nearer we know that Satan is to us, the more holy and pure ſhould our lives be.

Satan ſtanding.

We have ſeen *Joſhua* ſtanding; Let us now ſee *Satan ſtanding*, and *Satan ſtanding at his right hand to reſiſt him*, to *accuſe* him. If we do our duty, Satan is at our right hand to hinder us: If we do not our duty, Satan is at our right hand to *implead* us. Whether we be *conſcionable*, or whether we be *careleſſe*, he will have ſome deſign upon us, ſomething to do againſt us.

As a Tempter.

1. He withſtands us as a *Tempter*. No ſooner was Chriſt called out to his Office and Miniſtry, but Satan preſently ſets upon him to tempt him, *Mat.* 4. 1. and uſually the *more work* the *more temptation*. He ſtands at the *working hand*. And the more *publick* the work, the more ſharp and eager the temptation. None more expoſed to Satans oppoſition then a *Zerubbabel* and a *Joſhua*, a conſcionable Magiſtrate and a zealous Miniſter. When *Magiſtracy and Miniſtry* are moſt oppoſed, we may conclude *Satan is moſt buſie*. Their office is moſt againſt his Kingdome, and therefore his malice is moſt againſt their function.

2. He

2. He oppoſeth us as an *Accuſer*, Rev. 12. 10. As the young man ſaid unto *Joab*, If I ſhould have done as thou ſayeſt, thou thy ſelf wouldſt have ſet thy ſelf againſt me, 2 *Sam.* 18. 13. Is moſt true of Satan, if he can by any meanes tempt us into ſinne, he will be the firſt to accuſe us of it.

As an Accuſer.

Impii diabolum habent primo ſuggeſtorem, dein tortorem, Cyprian *de Jejunio & Tentat.*

But how did Satan reſiſt *Joſhua*? no other way that we know of but by ſtirring up the *Samaritans* to hinder the building of the Temple, by *hiring Counſellors*, writing accuſations, and procuring an *Edict* againſt them, which they haſtily put in execution, *Ezra* 4. 5, 6, 23. Satan as the generall and chiefe captaine uſeth wicked men as his drudges and inſtruments in all his oppoſitions againſt the Church. *All the world* are under two Heads, in their *peaceable capacity*, under *two Princes*, holy men, under Chriſt the *King of Saints*, and wicked men under Satan the *Prince of this world*, that worketh effectually in the children of diſobedience: *Epheſ.* 2, 2 and *in their military capacity*, holy men under Chriſt the *Captain* of our ſalvation, Heb. 2. 10. and wicked men under Satan, the great *Dragon*, who are taken by him at his will, 2 *Tim.* 2. 26. And therefore,

Una Civitas & una Civitas, Babylonia una, Hieruſalem una; illa Rege diabolo, ista Rege Chriſto, &c. Aug. in *Pſal.* 61.

Rev. 15. 3, 17 14, 19, 16. Joh. 12. 31. Joh. 5. 14, 15. Heb. 2. 10. Rev. 12. 7.

1. Believers muſt accordingly arme themſelves

Subſecuturis tentationibus munimenta præſtruimus, Tert. de Baptiſmo, c. 20. vid. Aug. Epiſt. 148.

ſelves with the whole Armour of God, when they give their name to Chriſt, and provide for ſharp troubles from principalities and powers, eſpecially the *Miniſters* of Chriſt in the ſervice of his Church: No life more comfortable, more honourable but a *warfare* belongs unto it. The *weapons of our warfare*, ſaith the Apoſtle, are mighty through God, 2 *Cor.* 10, 5. and *endure hardneſſe*, ſaith he to *Timothy*, *as a good ſouldier of Jeſus Chriſt*, 2 Tim. 2. 3. Every good Sermon ſtormes ſome or other ſtrong hold of Satan, and mortifies, at leaſt aimeth at mortifying ſome one or other luſt that is ſubſervient unto his Kingdome. There will be continual *Temptations*, we muſt labour and pray *for Grace* to overcome them. And there will be continual *Accuſations*, we muſt labour and pray for *Faith* to anſwer them.

2. Wicked men may ſee in oppoſing *Joſhua* in building the Temple, in withſtanding the Miniſters, and work of Chriſt in his Church, what Maſter they ſerve, and whoſe intereſt they promote. They are but vaſſals of Satan, acted by the ſame principles of enmity and malignity which are in him. *He that committeth ſinne is of the Devil*, 1 John 3. 8. And whereas men may be of the Devil two manner of wayes,

1. *Per*

1. *Per modum ſervitutis*, as obeying his commands. 2. *Per modum imaginis*, as reſembling his diſpoſition: *oppoſing of the work of Chriſt in his Church*, is of this laſt and worſt kinde, wherein men ſhew themſelves not his *Servants* onely but his *Children*. As when *Elymas* the Sorcerer withſtood *Paul*, and would have turned the Deputy from the faith, the Apoſtle thereupon called him *the child of the Devil*, *Acts* 13. 10. Whoever ſowe tares in the Lords field, do the work of him who is the Lords enemy, *Matth.* 13. 25. O how many workmen hath Satan amongſt us at this time! when the Lords husbandmen are ſo decried, and miſchievous doctrines ſo boldly and with open face publiſhed: The Lord grant that we may not be ſo long ſmitten with blindneſs, till we be led even into *Samaria*.

The Advocate for *Joſhua*, and his victory over Satan.

But here is the Churches comfort, That there is a *Lord our Advocate with the Lord*. As the Lord ſaid to the Lord, *ſit at my right hand*, Pſalme 110. 1. So here the Lord ſaith to the Lord, *Lord rebuke Satan*. The Lord ſent Chriſt the Lord to conquer Satan, and Chriſt the Lord prayes unto the Lord to rebuke Satan.

1. When Satan is the Churches Accuſer, Chriſt is the Churches Advocate,

we have an *Advocate with the Father*, *Jesus Christ the Righteous*, 1 John 2. 1, 2. When Satan is an *Adversary* to resist, Christ is a *Captaine* to defend, *Heb.* 2. 10. He was for this purpose manifested, that he might destroy the works of the Devil, 1 *Joh.* 3. 8. And he hath destroyed Satan three manner of wayes, 1. *Per viam sapientiæ*, he hath outwitted Satan, and made his own devices to returne upon his own head. By malice Satan brought Christ to his Crosse, and on that Crosse Christ spoiled principalities and powers, and *triumphed* over Satan, *Col.* 2. 15. He swallowed the *bait* of his humanity, and was caught by the *hook* of his Divinity. 2. *Per viam potentiæ*, in a way of warre and combate, being stronger then the strong man, he overcomes him, takes from him his armour, divides the spoiles, *Luke* 11. 21, 22. makes his people *set their feet* upon the neck of Satan, as *Joshua* did call the Captaines of *Israel* to tread on the necks of the Kings of *Canaan*, John 10. 24. He vanquished him in *a single combate* of temptation himselfe, so that Satan was faine to leave the field, *Matth.* 4. 11. and he vanquished him in his warre against the Church, so that he and his Angels are cast out, *Rev.* 12. 9. 3. *Per viam judicii*, in a way of juridicall pro-

Τευχεα τ' εξ-
ναειξε καὶ τα
μεν αὐτος επισ
εφορει. -- Ho-
mer Iliad.

proceſs, He bringeth Satan to his Tribunal, as Prince of Peace, as Judge of the world, makes him accomptable for all his Temptations, for all his perſecutions, for all his Uſurpations and Tyrannies over the ſouls of men, pronounceth Judgement upon him, and caſts him out, and caſts out all his accuſations againſt the Brethren, *John* 12. 31. 16. 11. *Rev.* 12. 10.

This is a ground of great Comfort, though Chriſt ſuffer Satan to tempt and to oppugn his Church, to put out his venome, and power, and policy againſt it, yet he will ſtill be a *wall of fire* round about it. If *Satan* go *to and fro* to devour, *Job* 1. 7. Chriſt hath his *Angels* going to and fro to protect, *Zach.* 1. 11. If Satan have four *Horns* to ſcatter the Church, Chriſt hath as many *Carpenters* to fray them away, *Zach.* 1. 18, 21. What ever *Poyſon* there is in Satan, there is an *Antidote* in Chriſt againſt it. He a *Deſtroyer*, Chriſt a *Saviour*; He a *Tempter*, Chriſt a *Comforter*; He an *Enemy*, Chriſt a *Captain*; He an *Accuſer*, Chriſt an *Advocate*; He a Prince and God of this world, Chriſt a King of Saints and Lord of Glory. *Three names* Satan hath given him from his three moſt active Principles, A *Serpent* for his Cunning, *Gen.* 3. 1. A *Lion* for his Strength, 1 *Pet.* 5. 8. And a *Dragon* for his Ma-

Malice, *Rev.* 20. 2. And Christ hath a name which meets with every one of these, A *Counsellor*, no subtilty of the Serpent can deceive him: A *mighty God*, no strength of the Lion can overcome him: An *everlasting Father*, no malice of the Dragon can outact him, and he is *wonderfull* in All these, ordering and improving his *Wisedom*, his *Power* and his *Love* unto the peace of his people against whom Satan warreth.

Isa. 9. 6.

II. And further we may here note, That when Satan accuseth, *Joshua* doth not *stand upon his defence*, nor plead his own cause, but he *answers by his Counsel*, his Advocate pleads for him. When we are tempted and assaulted by Satan, we must put off our *Adversary to Christ*. If we go against him in our own strength, he will certainly be too hard for us. *Paul* was buffeted by a Messenger of Satan; he doth not buffet Satan again, but cries to the Lord to help him, 2 *Cor.* 12. 7, 8. No name to oppose to the Accusations and fiery Darts of *Satan*, but the name of Christ. We know not what to do against Principalities and Powers, but our eyes are upon him. Satan brings in his *Charge* to condemn; *what's the Answer?* Christ *died*, Christ is *risen*, Christ is at the *right hand* of God, Christ is our Advocate with the Father, Christ hath a ple-

Rom. 8. 33.

1 John 2. 1.

plenitude and ſufficiency of Grace, Chriſt can ſave to the *uttermoſt* thoſe that come unto God by him, Chriſt is *ſtronger* then the ſtrong man, Chriſt hath *exceeding abundant grace* to ſave the chief of ſinners, Chriſt aſcended up on high *and gave gifts* unto men, even unto the rebellious: If God will not hear the blood of his Son, if Chriſt will not hear the cry of his ſervant, if Satan can out-bawl the Interceſſion of Chriſt, if Satan can pluck Chriſt from the right hand of his Father, or can pluck away the compaſſions of Chriſt out of his bowels, then, never till then, ſhall penitent ſinners that truſt him with their ſouls and ſalvation, be caſt in their ſuit, and be put to ſhame. We ſee by what weapons Satan is to be overcome; not by humane counſel or power, but by the *Increpation* of God, and by the *Interceſsion* of Chriſt; He only is *able to ſuccour thoſe that are tempted*, *Heb.* 2. 18. In his name alone we muſt go out againſt this Goliah. Though Satan be trode down *under our feet*, yet it is the Lord alone that doth tread him down, *Romans*, 16. 20. *Stand before him*, *Appeal to him*, *Implore his Rebuke*, and you are ſafe.

2 Cor. 12. 9.
Heb. 7. 25.
Luke 11. 21.
1 Tim. 1. 14.
Pſal. 68. 18.

One thing more the Apoſtle *Jude* teacheth us from this Increpet, *Not to deſpiſe Dominion*, *not to ſpeak evil of Dignities*, ſince *Mi-*

Michael the Arch-*Angel* contending with the devil, durſt not bring againſt him a railing *Accuſation*, but ſaid, *The Lord rebuke thee*, Jude v. 8, 9. This as it is ſeverely forbidden by God, *Thou ſhalt not revile the gods, nor curſe the Ruler of thy people*, Exod. 22. 28. So is it noted by the Apoſtle as an evidence of *walking after the fleſh*, of *Uncleanneſs*, *Preſumption Self-willedneſs*, *to deſpiſe Government*, and not to be afraid to ſpeak evil of dignities, 2 *Pe*. 2. 10, 11. How carefull were the *Apoſtles* in their dayes to caution Chriſtians againſt this ſin, *Let every ſoul be ſubject to the higher powers, they that reſiſt ſhall receive to themſelves damnation*; yee muſt needs be ſubject, *not only for wrath, but but alſo for Conſcience-ſake*, Rom. 13 1, 2, 5. *Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates*, Tit. 3. 1. Inculcate it upon them, they are apt enough through Pride and Arrogance to forget it. *Submit your ſelves to every ordinance of man for the Lords ſake, to Kings, to Governors*; uſe not your *Liberty for a cloak of maliciouſneſs*, but as the ſervants of God, 1 *Pet*. 2. 13, 16. And yet the Princes in whoſe time they wrote, were Monſters of men for wickedneſſe. Chriſtian Religion doth ratifie and bear up, it doth not deſpiſe or deſtroy Magiſtracy, but owneth it to be of God, as his

his Ordinance and Inſtitution, *By whom Kings raign*, who putteth his name, and an impreſs of ſacred Authority upon them, *Prov.* 8.15. *Pſal.*82.6. and ſetteth them as his *Miniſters* to be *eyes* to the blind, and *feet* to the lame, and *Fathers* to the poor, and Sanctuaries to the afflicted. Great therefore the wickedneſs of thoſe that deſpiſe them, horrid and execrable the enterpriſes of thoſe which would blow *them up*, and deſtroy them. If *Corah*, or *Sheba*, or *Abſolom*, or *Zimri* had peace, ſuch as theſe may look for it too, but *Solomon* aſſures us of theſe men, *That their Calamity ſhall riſe ſuddenly, and who knoweth the ruine of them*, Proverbs, 24.22, Job 29. 15.

Laſtly, From the *double Increpation* we may draw, 1. *Matter* of *Caution*, not to think our ſelves ſecure at any time againſt the Aſſaults of Satan, He is like the flies, of which he hath his name, Impudent, and Importunate: When he is beaten off once, he will come on again, when he hath been foiled and rebuked once, he will venture *a ſecond Increpation*: there is no truce to be held with him: when he was infinitely overmatched, yet he departed from Chriſt but *for a ſeaſon*, Luke 4.13.

2. Matter of *Comfort*, That we ſhould not deſpond under the Aſſaults of Satan. When

he *multiplies Temptations*, Christ will multiply *Increpations*; he will deliver a second *time*, Iſa. 11. 11. In ſix and in ſeven troubles, *Job* 5. 19. From the Terrour by *night*, and the arrow by *day*, *Pſalm* 91. 5. Christ is never leſs active and vigilant to help, then Satan is to hurt the Church. If where *ſin abounds*, *Grace* doth *ſuperabound*, and God doth multiply to *pardon*, *Rom.* 5. 20. *Iſa.* 55. 7. Much more when the rage of Satan abounds, ſuccour ſhall ſuperabound, and God will multiply to *rebuke*.

Repetitions and Ingeminations in Scripture, note 1 *Certainty*, as the dream of *Pharaoh* was doubled, becauſe of Gods fixed purpoſe concerning it, *Gen.* 41. 32. Satan in all his oppoſitions againſt the building of Gods houſe ſhall *certainly* be diſappointed. 2. *Conſtancy*, *Thou ſhalt follow Juſtice*, *Juſtice*, Deut. 16. 20. thou ſhalt never give over following it. The Lord will *conſtantly* and *perpetually* rebuke Satan in all his aſſaults againſt *Joſhua* and his fellowes. 3. *Vehemency* and Ardency of affection; it intends the ſenſe, and makes it ſuperlative, *O Earth, Earth, Earth, a pathetical excitation!* Jer. 22. 29. *Holy, Holy, Holy*; an ardent expreſſion of the infinite Holineſs of God. *Iſa.* 6. 3. The Lord will *vehemently*, and with much zeal and earneſtneſs

neſtneſs rebuke Satan in his Hoſtility againſt the Church. 4. *Conſummation* and compleating of what is gone about, *I will overturn, overturn, overturn*, Ezek. 21. 27. When I begin, I will make an end. God will never give over rebuking and oppoſſing Satan, till he have wholly ſubdued him, and brought him under Chriſt and his peoples feet.

And ſince Chriſt doth thus certainly, conſtantly, earneſtly, compleatly rebuke him, Let us keep our ground, oppoſe him with treble and unwearied prayers, 2 *Cor.* 12. 8. Reſiſt him with ſtedfaſtneſs in the Faith, 1 *Pet.* 5. 9. With patient continuance in well doing, *Rom.* 2. 7. *Let us ſtand, and ſtand, and ſtand, pray with All prayer, pray with All* perſeverance in prayer in this ſpiritual Combate, *Ephe.* 6. 11, 13, 14, 18. Chriſt rebukes and rebukes again, Let us reſiſt and reſiſt again.

There remains only the double foundation of this Victory; 1. *Gods gracious Election*, The Lord which hath *choſen Jeruſalem*, rebuke thee. The Doctrine of *Adoption* by free Grace is the ſtrongeſt weapon that we can wield againſt the malice of Satan: *Thou art my God from my mothers belly*, and therefore ſince *Buls*, & *Dogs*, & *Lyons* do compaſs and beſet, and gape, and roar upon me,

The foundation of the Victory 1. Gods gracious Election of *Jeruſalem*.

Do thou deliver and ſave me, Be not thou far from me, Pſalm 22. 10, 13. 20. 21. God will admit no *Charge* againſt his Elect, *Rom.* 8. 33. 35. If I were to be ſaved by *Merits* of my own, want of merit would condemn me: Bnt where all is of Grace, and free gift, no guilt can condemn him, who hath the Righteouſneſs of another freely beſtowed upon him. It is five times together called the *Gift*, *the free Gift*, *the Gift of Righteouſneſs*, Rom. 5. 15, 16, 17. O thanks be unto God, Thanks for ever be unto God, for his unſpeakable gift, the gift of the Righteouſneſs of Chriſt beſtowed upon us.

2. His deliverance of *Joſhua*.

The next foundation of this Victory, is *Joſhua*'s paſt deliverance, *Is not this a brand pluckt out of the fire?* Whence we learn,

1. That *Paſt-Mercies* are *pledges* of more. The work of God is *perfect*, eſpecially his work of Mercy, *Deut.* 32. 4. If he ſnatch out of the fire, he will bring unto his Temple: If he lay a foundation, he will bring forth the *Head ſtone*, *Zach.* 4. 9. *He will perfect that which he hath wrought*: If he begin a good work, he will finiſh it, *Pſal.* 138. 8. *Phil.* 1. 6. He who will not have us be weary of wel-doing, wil not be weary of wel-doing himſelf

ſelfe. *His mercy is from everlaſting to everlaſting upon thoſe that that fear him*, Pſalme 103. 17. Satan can no more hinder the continuance of it *unto Eternity*, then he can cauſe it not to have beene *from Eternity*.

2. No *condition is ſo ſad* or deſperate out of which the Lord cannot *reſcue* his people. He carries them *through the fire*, Zach. 13. 9. he preſerves them *in the fire*, Dan. 3. 25, 27. *He* brings them *through fire and water* into a wealthy place, *Pſalme 66.* 12. And this he doth *ſuddenly*, in the very nick of danger. In *the Mount* will the Lord be ſeen, *Gen.* 22. 14. and *haſtily*, laying merciful hold on us while we linger, *Gen.* 19. 16. He *repenteth concerning his ſervants, when he ſeeth that their power is gone*, Deut. 32. 36. and when they are as very *out-caſts, whom no man looketh after*, Jerem. 30. 17. In our greateſt perplexities and feares, if we could glorifie God by believing, and ſtand ſtill without ſinful doubts, diſquiet murmurings, and diverting unto ſiniſter and perverſe meanes, carnal Sanctuaries, and a refuge of lies, we might comfortably expect to ſee the ſalvation of God.

3. This Brand God will not only ſave, but *Honour*, turn it into timber to build his houſe

houſe withal. When the Lord reſcueth a *Great* and a *Good* man, out of *great troubles* and temptations which were ready to conſume him, uſually he maketh him an Inſtrument of *great and ſpecial ſervice*. *Moſes* drawn out of the water, *Joſeph* out of priſon, *Daniel* out of the Lions den, *David* from a world of perſecutions and dangers, *Mordecai* out of the pit of *Hamans* malice, and here *Joſhua* out of the furnace of *Babylon*: and all afterwards *eminent Inſtruments* of great and honourable ſervices for the Church of God.

This is a worthy fruit of *afflictions*, when they ſeaſon and prepare us to be *beames in Gods Houſe*. As the greateſt Timber hath the moſt ſeaſoning. *Luther* was wont to ſay, That Prayer, Meditation and Temptation are excellent preparations for the Miniſtry.

4. God can uſe weak, improbable, deſpiſed Inſtruments unto great and excellent works. He that could make *one Loafe* of bread enough to feed thouſands, can make *one Brand* Timber enough to build Temples. He that drew the Prophet out of a pit with *rotten ragges*, can erect a glorious Temple out of the duſt with burnt *fire-brands*. He blew downe the Walls of *Jerico* with *Rams hornes*, diſcomfited an huge

huge Hoſt of *Midianites* with a few *broken pitchers*; converted the world with *twelve fiſher-men*, and chooſeth the *weak*, *and baſe*, and fooliſh things, things which are not to bring to nought things that are, 1 *Corinth.* 1. 27, 29. He hath more regard to the *lowlineſſe* of thoſe that are *weak*, then to the *abilities* of thoſe that are *proud*. To teach us not to deſpiſe Truth, or Comfort, or any mercy by what hand ſoever brought unto us, no more then the Prophet did his meat, when God ſent it unto him *by Ravens*, 1 Reg. 17. 5. God hath purpoſely put rich *treaſure in earthen veſſels*, that the *excellency of his power* might the more ſhine forth in the infirmity of his Inſtruments, *That no fleſh might glory in his ſight*.

And now as on this day hath this Scripture been exactly parallel'd in this Nation in the glorious deliverance we now celebrate.

Joſhua his work was *to build* a Temple, Satans to hinder and oppoſe it. He is an Enemie to all ſuch Building, but that which *Tertullian* calls, *Edificatio ad ruinam*, He is all for pulling downe Work.

And are not *Religion and Lawes* the beſt part

part of a ſtructure, the *foundation?* Are not *Princes, Peers*, Nobles, Fathers of their Countrey choiſe Stones in a building? *Demoſthenes* tells us, Ἄνδρες πύργοι, & Ἄνδρες πολεῖς ἢ ὁ τοῖχος. That men were Towers and Cities, and not Walls; doth not the Apoſtle ſay of the Church, ye are *Gods Building?* 1 Cor. 3. 9. Of this Temple it was that theſe wicked men ſaid, *Raze it, Raze it* to the very ground; down with it, down with it into aſhes; up with it, up with it into fire. They would have *turned things up-ſide down*, Iſa. 29. 16. downe with Laws, up with Confuſion: down with *Jeruſalem*, up with *Babylon*: down with the *Arke*, up with *Dagon*: down with Religion, up with Superſtition: make Princes, and Peeres, and Gentry, and Miniſtry, the flowre of a Nation, who were wont to be, like *poliſhed Saphires*, very *fire-brands*, blacker then a coale, *Lam.* 4. 7, 8. Tell me whether any but heads and hearts filled with the Devil, could ever have invented or executed ſo bloody a deſigne.

King and Parliament, Peeres and People were *ſtanding before the Lord*; for *God ſtandeth in the Congregation of the mighty, he judgeth among the Gods*, Pſalme 82. 1. And Satan will be thruſting in to withſtand

ſtand them. No place ſo ſacred whether he will not intrude. He crawles into Paradiſe; we finde him ſtanding before the Lord amongſt all the Hoſte of Heaven, in the midſt of an *Angelical conſeſſus*, 1 Reg. 22. 19, 21.

But he can do no good at the hand to hinder that from working, he cannot introduce ſuperſtition and ignorance at that doore. He tries therefore what he can do under the feet. He croucheth, he digges through a wall, he ſprings a mine, and gets a den, findes out an hell from whence to murther the innocent, *Pſalme* 10. 8, 9, 10.

And this not to reſiſt or accuſe onely, but utterly to *deſtroy*; to turne head, and hand, and feet, and the whole body into very *fire-brands*.

And he hath been at this work *once and againe*. This was not the firſt time he had been reſiſting or rebuked. He tryed *by water* in that invincible *Armado* in 88. And now *by fire* more terrible then that of *Babylon*, which would not have left ſo much as a Brand remaining, which in the *twinkling of an eye* would have done more miſchief, then threeſcore and ten years captivity in *Babylon*.

But God be bleſſed we were not as a

Brand in this fire, but as *Moſes* his *Buſh* not conſumed, as the *three children*, not ſo much as ſinged by it. That out of this fire, not a few *Brands*, but many *goodly Cedars*, and the *Vine*, the weakeſt of trees, the poore Church of Chriſt amongſt us, were not plucked, but preſerved from it; Gods mercy preventing Satans malice, and making their own *tongue to fall upon themſelues*, and by that little mercy which was in one of theſe bloody men, to ſnatch one brand out of this fire, quenching the flame which would have devoured all the reſt; ſo inconſiſtent was this villany with a dram of mercy.

And all this not for our worthineſſe, but for his *own free grace*, becauſe *he loved England*, and choſe it for a place to ſet his Name in. And *bleſſed* be his Name, that notwithſtanding all *Romiſh attempts*, and machinations, we have had his preſence and the true reformed Religion in the midſt of this Nation, for now a full hundred yeares; for ſo long it is from *Novemb.* 17. 1658. ſince Queen *Mary* died, and that glorious *Princes Elizabeth*, ſucceeded in her Throne. In this moneth were her fires quenched, and in this moneth was this *fire* quenched, the eyes of the Lord running through the earth to ſhew himſelf ſtrong in behalf of this poor Nation.

And

And now what remaines, but being thus delivered, and yet through Gods mercy in the poſſeſſion of the reformed Religion (the Lord knows how long that *yet* may laſt) we ſhould betake our ſelves to the duties here mentioned by the Prophet.

1. To *ſtand before the Lord*, to have our eye ſtill upon him, to attend his Will, to liſten to his Commands, to waite on his Worſhip, to aime at his Glory, to have our mouthes and hearts filled with the praiſes of his Name; who hath made us not as fire-brands pluckt out of the burning, *Amos* 4. 11. but preſerved from it.

2. To put off our *filthy garments*, to bewaile the woful provocations of all orders of men amongſt us, to make haſt and be zealous to purge the houſe of God of thoſe ſad corruptions which have defaced it, and of that woful leaven of hereſie, which threatens to ſowre the whole lump.

3. To get *change of raiment*, to be cloathed with the garments of praiſe, with the *long white Robe* of Chriſts righteouſneſſe, that our nakedneſſe be not diſcovered, to worſhip the Lord in the *beauties of Holineſſe*.

4. To walk in *Gods wayes*, and to keep *his Charge*, to be zealous and conſcionable

in all our peculiar duties, to hold fast those wholesome truths which the Lord hath so long continued unto us. We know how busie *forraigne Emissaries* are, who are said to swarme among us, *under a disguize*, and in a mysterious way to infuse their doctrines into the mindes of credulous and seduced people. We see what hideous errours are every where broached; what contempt is poured out upon a learned and faithful *Ministry*. What dishonour is cast upon *Magistrates*, as if it belonged not either to their *power or duty* to take care either of the truth or worship of God in their Territories: What *immense and boundless licence* men take to write, print, publish the most horrid opinions without check or controle: what *sad effects* this infinite liberty hath produced, in some *Atheisme*, in others *Scepticisme*, in others *Apostacy*, in others sad *divisions*, *jealousies*; animositites, scarce any face left of that Christian love, and holy communion which heretofore shined in the Assemblies of Professors. What *woful Symptomes* we have of Gods threatning to remove our Candlestick and his Glory from us. Calling home to himself many eminent Ambassadors in the Church, laying aside many worthy and religious Patriots in the State; exercising his Ministers that remaine with the reproaches and defamings

famings of many: our *leaving our first love*, and former zeal for the truths of God: The doleful confusions and changes in the State; Governments changing as it were with the Moon, up one moneth and down another. *Certainly it is through the wrath of the Lord of Hosts that a Land is darkned*; It is *for the Transgression of a Land that many are the Princes thereof*: It was a forerunner of a final wrath amongst the ten Tribes, when God left them to pull down one another.

Isa. 9. 19.
Prov. 28. 2.

Oh what need have we to be awakened, to lay these things to heart, *to prepare to meet the Lord*, *to do our first Works*, to revive the *ancient communion* of Saints, to awaken the Spirit of prayer, and to cry mightily unto God, *to spare his people*, *and not to give his Heritage unto reproach*: To receive the *truth in love*, and to *contend earnestly for the Faith* once delivered unto the Saints: To use all holy endeavours in our places and stations to keep the glorious presence of the Lord still amongst us. To *prove all things*, and hold fast that which is good: *to try the spirits* whether they be of God: *To provoke one another*, *to speak often to one another*, not *to forsake the assembling of our selves together*. It may be the Lord will return and repent, and leave a blessing behinde him.

Amos 4. 12.
Rev. 2. 5.
Joel. 2. 17.
2 Thes. 1. 10.
Jude v. 3.
1 Thes. 5. 21.
1 Joh. 4. 1.
Heb. 10. 24.
Mal. 3. 16.
Joel 2. 14.

That

That ſo we whom the malice of Satan and wicked men would gladly make *Brands*, may by Gods bleſſing be *Trees of Righteouſneſſe, the planting of the Lord*, that the ſpirit blowing upon our garden, *the Spices thereof may flow out*, and our beloved may delight in us, and eat his pleaſant fruit. So ſhall the enemies of the Church alwayes finde, that he whoſe name is the *Branch*, will ſtill be too hard for the *furnace* of *Egypt*, for the ſtaffe of the oppreſſor. That he who is a *Stone* with Eyes, will make his Church a *burdenſome ſtone*, to all that ſet themſelves againſt it. That he will ſo watch over this Land, while it continues *Immanuels Land*, that we ſhall ſtill, as the Prophet *Iſaiah* ſpeaks, *chap.* 24. 15. *Glorifie the Lord in the fires, Even the Name of the Lord God of* Iſrael *in the Iſles of the Sea.*

Iſa. 61. 3.
Iſa. 5. 7.
Ezek. 47. 12.
Cant. 4. 16.

Zach. 3. 8.
Deut. 4. 20.

Iſa. 9. 4. 14. 5.
Zach. 3. 9.
Zach. 12. 3.
Iſa. 8. 8.

FINIS.

THE MISERY OF A *DESERTED PEOPLE.*

Opened in a

Sermon

Preached at *Pauls* before the Lord Major, Aldermen, and Common-Councel, *Decemb.* 2. 1659. Being a day of ſolemn *Humiliation* by them appointed.

By EDWARD REYNOLDS, D. D.

LONDON,
Printed by *Tho. Ratcliffe*, for *George Thomaſon*, at the Signe of the *Roſe* and *Crown* in St. *Pauls* Church-yard, 1659.

To the Right Honourable *Thomas Aleyn* Lord Major of the City of *London*, the Court of Aldermen and Common-Counſel.

Right Honourable,

When I was by you called to bear a part in that ſeaſonable and neceſſary ſervice of your late ſolemn Humiliation, *I conſidered the ſad condition whereunto theſe Nations were reduced, the many and great provocations which we have been guilty of, the miſerable commotions and earthquakes, which have not*

onely ſhaken, but even diſſolved our foundations, *and made them* all out of courſe. *I ſeriouſly looked back on the dark and gloomy providences of God amongſt us, the untimely death of Princes, the dimidiating and diſſolving of Parliaments, the frequent expirations and viciſſitudes of Governments, the horrid Apoſtaſie, Atheiſme, Scepticiſme, Indifferency, Prodigies of phrenetick and pernicious Opinions, whereby multitudes have played the wantons with as glorious a light of Orthodox Religion, as any Nation under heaven enjoyed; the defaming of Miniſtry, decrying of Ordinances, incroaching of many Romiſh doctrines under a diſguize, and other like diſtempers, whereby we are become an hiſſing and aſtoniſhment to the Nations round about us. In a word, It ſeemed unto me, That the Scene of the* ten Tribes *was tranſlated into theſe Nations, and that we were making haſt to be a* Jezreel, *a* Lo-Ru-

Ruhamah, *and a* Lo-Ammi, *as they once did.*

And therefore, though my habitual diſpoſition uſually lead me to Arguments, which have more of mildneſſe and gentleneſſe in them, as remembring the counſel of the Apoſtle, to inſtruct in meekneſſe thoſe that oppoſe themſelves: *yet I thought it a duty, little leſſe then abſolutely neceſſary, in ſuch a day of trouble and rebuke, to ſet the Trumpet unto my mouth, and to repreſent unto you, the doleful condition of a* Deſerted people, *and withall the ſad miſgiving feares (whereunto the Symptomes of theſe ſick and ſinfull Nations did lead me) leaſt the Lord were now departing from ſuch a People, who after an hundred years poſſeſſion of the Goſpel, did ſtill ſo wantonly abuſe it, and walk ſo unworthy of it.*

Yet if any man ſhall ſay unto me, that

that it ſhall not be ſo, that the Lord will ſtill own us, and continue his preſence with us: I ſhall anſwer as once the Prophet Jeremy *did*, Amen, The Lord do ſo, *the Lord forbid that I ſhould deſire the* woſull Day, *or with* Jonah *be diſpleaſed with the patience and goodneſs of God. Farre may this Sermon be from a* Prophecy *or prediction, let it be onely an* Inſtruction, *and a warning unto us. But certainly the maturity of our ſinnes, and the face of our diſtempers do ſo farre threaten us, as that we ought thereby to be awakened to cry mightily unto God, and to hold him faſt, leaſt he be* weary of repenting, *and after ſo many deſpiſed mercies, take at laſt the* plumb line *into his hand, and refuſe againe to paſs by us any more.*

If hereunto this weak ſervice of mine may be any way uſeful either to

City

City or Countrey, to Magiſtrates, Miniſters, or people, I ſhall have abundant cauſe to bleſſe the Lord, to whoſe gracious preſence and protection, in theſe dangerous times, I deſire in my daily prayers to commend theſe three Nations, and this great City, and ſo to be

From my Study,
Decemb. 10. 1659.

Your moſt humble and
faithful ſervant in the work
of the Lord,

EDW. REYNOLDS.

Hoſ. 9. 12.

Yea, woe alſo to them when I depart from them.

WE finde in the Law of *Moſes* that in ſeveral caſes the *Prieſts* of the Lord were to ſound the *Trumpets* unto the people to ſummon and awaken them unto the ſpecial duties which God called for, *Numb.* 10. 1---10. And in like manner the Lord commandeth his Prophets *to lift up their voice like a Trumpet, and to ſet the Trumpet unto their mouth*, Iſa. 58. 1. *Hoſ.* 8. 1. One end of blowing the Trumpet was to give *warning* to the people of any approaching danger, that they might timely

prevent and eſcape it. *Joel* 2. 1. *Blow ye the Trumpet in* Zion, *and ſound an alarme in mine holy mountaine: let all the Inhabitants of the Land tremble: for the day of the* Lord *cometh, for it is nigh at hand.* This is one ſpecial duty of the *ſpiritual Watchmen*, Jerem. 6. 17. *I ſet Watchmen over you, ſaying, hearken to the ſound of the Trumpet. Sonne of man, ſaith the* Lord *to the Prophet, I have ſet thee a Watchman to the Houſe of* Iſrael, *therefore thou ſhalt heare the Word at my mouth, and warn them from me.* See *Ezek.* 33. 2---9. as *Eliſha* gave the King of *Iſrael* warning of the King of *Syriahs* counſels againſt him, 2 *Reg.* 6. 9. This charge *Jehoſhaphat* gave unto the Prieſts and Levites, that they ſhould *warne the people not to tranſgreſſe*, leaſt wrath come upon them and their brethren, 2 *Chron.* 19. 10.

When ruine was hanging over *Nineveh*, *Jonah* is commanded *to cry* againſt it, *Jonah* 1. 2. Crying ſinnes call for crying preachers; and when He ſlept in that terrible tempeſt which was upon the ſhip, the Maſter of the ſhip awakened him, *what aileſt thou O ſleeper? ariſe and call upon thy God*, Jon. 1. 6. We have had amongſt us the *confuſed noiſe of the battel of the Warrier*, and *garments rolled in blood*, the *noiſe of the ratling of the wheeles, and of the prancing of the horſes, and of the jumping*

Iſa. 9. 5.

Nahum. 3. 2, 3.

jumping of the Chariots, of the *bright ſword*, and the *glittering Speare*. And this ſhould have awakened us to returne, and to ſeek the Lord. For certainly it is *through the Lords wrath, that the people of a Land are as the fuel of fire, no man ſparing his brother.* But his anger is not turned away, his hand is ſtretched out ſtill. And if our eares were well awakened, I feare we ſhould heare a more dreadful noiſe then that of the Warriar, the noiſe of the *wings of the living Creatures*, Ezek. 1. 24. the glory of the Lord in his Church threatning to *depart* from us, as he did from his people *Judah*, Ezek. 9. 3. 10. 18, 19. 11. 22, 23. I have therefore made choiſe of theſe words of this Trumpet-ſounding Prophet *Hoſea*, that we may be awakened to cry mightily unto God, and to hold him faſt, and not let him go, to repent and *do our firſt works*, leaſt he come quickly and remove our Candleſtick out of his place, as he threatned to do unto the Church of *Epheſus*, Rev. 2 4, 5.

Iſa. 9. 19.

In this Chapter we have an enumeration of ſeveral *ſins* of that people, and ſeveral *judgements* denounced againſt the ſame. The ſinnes are, 1. *Idolatry*, going from God, aſcribing their plenty to their ſuperſtition, *ver.* 1. 10, 15. 2. Entertaining and *believing falſe prophets*, ver. 7, 8. 3. *Profundity of*

deſperate wickedneſs, as that of *Gibeah*, Judg. 19. *v.* 9. 4. *Carnal confidence* and ſecurity, *v.* 1, 13. 5. *Wickedneſſe of Prophets* who ſhould *teach* others, *v.* 7, 8. of *Princes* who ſhould *puniſh* others, *v.* 15. and of the *People*, ver. 17. and all theſe ſinnes aggravated by Gods ancient *Love* unto them, *v.* 10.

The *puniſhments* denounced, *v.* 9. and now preſently impending, *v.* 7. 1. *Scarcity of corne* and wine, which they promiſed themſelves by their Idolatry, *v.* 1, 2. 2. *Expulſion* from the Lords Land, into the Land of Enemies and Idols, which they loved more then the Lord, *v.* 3. 3. Eating polluted and *interdicted meats*, as they had polluted the Land, *v.* 3. 4. *Ceaſing of Sacrifices*, and impurity of them, diſpleaſing to God as the bread of mourners, which was not to come into Gods houſe, *v.* 4. 5. No celebrity or *ſolemne Feſtivals*, v. 5. 6. *Horrid vaſtation*, flight, death, burial in *Egypt*, *&c.* *v.* 6. as *chap.* 10. 8. *Iſa.* 34. 11--15. 7. *Slaying of children* from the conception to the birth, from the birth to youth, Educated for murtherers, *v.* 11, 12, 13, 14, 16. 8. *Gods departure from* them, *hating* them, *loving* them *no more*, driving them from his houſe and preſence, *caſting* them away, *verſe* 12, 15, 17.

With

With all which there is a double *prolepſis* or prevention of an objection. 1. They were at this time *joyous*, and in great proſperity under *Jeroboam* who flourished more then any of the Kings of *Iſrael*. This vaine ſecurity he removeth by aſſuring them that the dayes of *viſitation and recompence were come*, ver. 1,7. 2. They were *ſtrong like Tyrus*, and their place was ſecured by the Impregnableneſſe of it. But this ſhould not prevent the judgement, the murtherer ſhould finde out their children, the beloved fruit of their womb, *v.* 13,16.

The words of the Text containe the ſoreſt of all theſe judgements. God may love and adopt a people, own them for his, vouchſafe his *preſence* to them, be a *Sanctuary for them*, in *a Wilderneſſe*, in *Babylon*, when he feeds them with bread of affliction, and water of affliction, *Deut.* 8. 15,16. *Exod.* 33. 14. *Ezek.* 11. 16. *Iſa.* 30.20,21. But this is the uttermoſt miſery which a people can be expoſed unto, to have the Lord *hate* them, *love* them *no more*, *drive* and *caſt* them out, and *depart* from them; a comprehenſive judgement, a doleful *Epiphonema*, *though* they have famine and baniſhment, and deſolation, no ſacrifices, no feſtivals, no children, yet the *woe* never comes till God caſt them away, and depart from them, *Yea, woe*

alſo

alſo to them when I depart from them; Or *when I remove my Glory* or Divine Majeſty from them by the which I have dwelt amongſt them, or been neere unto them. So the *Chaldee* reads it.

The *ſeventy and Theoſion* render it, *my fleſh is from them*; which the Greek Expoſitors underſtand as a mitigation of the woe, though their own children ſhould be cut off, yet he would be borne in the fleſh of them; *and Petrus Galatinus* chargeth the Jews with a falſe punctation of this word *Beſuri* for *Beſari*, out of an hatred of the great myſtery of the Incarnation. But learned Interpreters do *generally reject this Verſion*, and render it *væ etiam ipſis in recedendo me ab eis, or cum receſſero ab eis*; which the ſenſe of the context evidently requires, by comparing it with, *v.* 15, 17. for though the middle letter be *Shin* for *Samech*, yet that mutation is very *frequent, for Letters* of the *ſame ſound and Organ* to be put one for another; as learned men have obſerved.

Galatin. de Arcan. Cathol. ver. lib. 1. *c.*8.

The words then are a prediction and denunciation of Gods departure from his people for their ſins. Wherein are viſible theſe two parts. 1. The *judgement threatned*, Gods departure from them. 2. The *miſery conſequent* thereupon. Ye *woe alſo unto them* when I depart from them. It is a miſe-

rable

rable thing for mens children to flee away and depart from them, or after they are brought up to be preſerved for the murtherer: But if God continue his preſence, all other comforts are comprized in that. *Job* could bleſſe God when all was gone, becauſe the Lord had not forſaken him, *Job* 1. 21. and the Apoſtle, *All men forſook me, but the Lord ſtood with me*, and ſtrengthned me, 2 *Tim.* 4. 16,17. But when corne and wine, ſacrifices and oblations, countrey and dwelling places, Tabernacles and delights, Children and the beloved fruit of the womb, the Glory of that people, are all gone, then for God to go after them, and depart too, and to withdraw his Majeſty and preſence from them, to hate them, to love them no more, to caſt them out of his ſight, this is a *cumulated Woe*, *etiam væ*, a Woe that doth conſummate all the other woes, that leaveth no room for another, or a greater, *Ye Alſo woe* unto them, when I depart from them.

Here then that we may rightly underſtand both what it is for God to depart from a people, and how great a woe and judgement it is, It will be neceſſary to enquire *what it is for God to be preſent* with a people, and *how great a mercy* that is; for contraries do notably open and illuſtrate one another.

There

Gods preſence with his Church.

There is a twofold *preſence* of God, the one *General* by the *immenſity* of his nature as he filleth all *places*, Pſal. 139. 7---12. The other *ſpecial*, gracious, comfortable as he is in his *Church*. This preſence of his hath been various, according to the different ages and ſtates of the Church.

1. Typical in ſhadows and repreſentations. The *Ark* an Embleme of Gods preſence, who is ſaid to dwell berween the Cherubims, *Pſalme* 80. 1. there he promiſed to *meet* with them, *Exod.* 29. 43, 45. It is called his *dwelling place*, Pſalme 76. 2. his place, his preſence, 1 *Chron.* 16. 27.

2. Energetical, in powerful and *mighty operations*, the buſh burning and not conſuming, the opening of the red ſea, the thunders and lightnings on *Sinai*, the mighty works between *Egypt* and *Canaan* were all evidences of Gods preſence with *Iſrael*, Pſalme 68. 7, 8.

3. Bodily, *manifeſted in the fleſh* by the incarnation of the Sonne, who was the *image of the inviſible God*, *Col.* 1. 15. 1 *Tim.* 3. 16.

4. Spiritual, by ſending forth the *Holy Spirit* after the Aſcenſion of Chriſt, as another Comforter upon the Church, *John* 14. 18, 19.

And

And thus he is preſent with his Church by ſpiritual *Ordinances*, and by ſpiritual *operations*. 1. By ſpiritual *Ordinances*, in which God is ſaid to be, 1 *Cor.* 14.25. and *Chriſt to preach*, Eph. 2.17. and to be evidently ſet forth, *Gal.* 3.1. to be with his Meſſengers to the end of the world, *Mat.* 28.20.

2. By ſpiritual *operations*, which are of three ſorts, *viz.* works of { Providence. Grace. Comfort.

1. In works of *providence*, by his power, authority and wiſedome, ordering and reducing all the contingencies, commotions, and events of the world to the good of his Church, and ſubverſion of the Kingdome of darkneſſe, *Iſa.* 59.19. *Zach.* 4.6.

Agit ſpiritus Dei & per bonos & malos per ſcientes & neſcientes quod agendum novit & ſtatuit. Aug. Qu. Evang. l.7. q. 49.

2. In works of *Grace*, whereby Chriſt *dwells* in believers, illightning their mindes, bending their wills, ſubduing their luſts, erecting a tribunal and judgement ſeat in their hearts, giving acceſſe unto, and communion with the Father and the Son, *Gal.* 2.20. *Epheſ.* 3.17. for the work of the Spirit is to bring God and Chriſt unto the ſoul as his *Temple*, wherein he delighteth to dwell, *Iſa.* 57.15.

3. In works of *Peace* and Comfort, in which reſpect he is called the Comforter, *John* 14.16. 16.7. and the *Reports* which

he makes of God and Chriſts to the ſoul, are called the *Comforts of the holy Ghoſt*, *Act.* 9. 31.

Now the Spirit doth bring the conſolations of God to the ſoul of a beleever, as a *Witneſs*, A *Seale*, An *Earneſt*, A *Seed*.

1. As a *witneſſe*, He teſtifieth our Adoption, and the truth of the promiſes, cauſing the heart to acknowledge Gods fidelity in them, *Rom.* 8.16. 1 *Joh.* 5.6,8.

2. As a *Seale*, he ratifies our title and Gods grant to thoſe promiſes ſo atteſted, *Eph.* 4. 30. God by his Spirit ſealeth and marketh his own children for himſelf, *Iſa.* 43.21. *Ezek.* 9. 4. and ſo ſecureth their hearts that he is theirs, 1 *Joh.* 4.13.

3. As an *Earneſt* and pledge of thoſe glorious things the truth whereof he *witneſſeth*, and the property whereunto he *ſealeth* to believers, giving livery and ſeizen, and in part poſſeſſion *per primitias gloriæ* unto them, *Rom.* 8.23. *Eph.* 1.14.

4. As a *Seed* of God, or vital root of grace and comfort, when through corruption grace may be abated, or comfort overclouded, *Pſal.* 97.11. 1 *John* 2.9. In theſe things ſtandeth the preſence of God in his Church.

The fruits thereof.

The *greatneſſe of this mercy* to have the Lord thus graciouſly preſent with a people is more then the tongue of a man or Angel is able

able to expreſſe. Theſe are ſome few of thoſe unſpeakable benefits which uſually come along with it.

1. Manifeſtation of himſelf, and of the ſecrets of his love and counſel to the Church, *John* 14. 21. he ſhews unto a ſoul the *ſalvation of God*, Pſal. 50. 23. comes and *ſups* with it, *Rev.* 3.20. brings it into the *banquetting* houſe, *Cant.* 2. 4. unto a feaſt of fatted things. The Ordinances make the Church *an Eden*, a *Paradiſe*, no tree of life, nor meanes of ſalvation out of that garden.

2. Cohabitation and gracious converſe with the ſoules of men, having his abode in them, *John* 14. 23. It is a rich mercy, as *Galeacius* ſaid, to have but one hours communion with God; but when he dwells in his Church, as *in ſetled place*, 1 *Reg.* 8. 13. *Pſal.* 68. 16. and makes a ſoul or people his *Temple*, this is truly the glory of ſuch a ſoul or people, 1 *Sam.*4.21.

3. Protection and defence, If God be with us, who can be againſt us? If he be in the midſt of us we ſhall *not be moved*, Pſal.46.5. the Lord will *cover* his people all the day long, the beloved of the Lord ſhall dwell by him in ſafety, *Deut.*33.12.

4. Intimate delight and dearneſſe; where the Lord dwells he delights. He taketh

pleaſure in thoſe that feare him, his deſire is towards them, Pſal. 147. 11. *Prov.* 11. 20. *Cant.* 7. 10.

5. Supplies of grace, ſtrength, ability, and aſſiſtance unto duties; Chriſt comes not to naked walls, he *beautifies* the place of his abode, and makes it *glorious*, Pſalme 149. 4. *Iſa.* 11. 10. and makes us ſtrong in the power of his might, *Eph.* 6. 10.

6. Victory, he comes to the ſoul as *Joſhua* to *Canaan* to *diſpoſſeſs* the *ancient Inhabitants*, Zac. 14. 21. *Ezek.* 28. 24.

We have briefly conſidering the Glory and honour of a people, who have God thus with them as their God, owning them, comforting, bleſſing, defending, encamping about them; for it is *nearneſſe unto God*, and the enjoyment of righteous Lawes and holy Ordinances, which makes a *Nation great and honourable*, Deut. 4. 7, 8. Iſa. 43, 4, 5.

What it is for God to depart.

Let us now proceed to conſider what it is for God to *depart* from a people, and how great a woe it bringeth along with it.

1. We muſt remember, that the *Catholick and univerſal* Church is *indeficient*, though not in its own Nature (for by the ſame reaſon that any particular Church may fail, all may) yet in regard of the *promiſes* which are made unto it, That the *Gates of Hell*

Hell ſhall not prevaile againſt it, *Matth.* 16. 18. That Chriſt will be with it to the end of the world, *Mat.* 28. 20. Of the Kingdome of Chriſt there ſhall be *no End*, Luke 1. 33. Chriſt will alwayes have a people on the earth to ſerve him. His Throne ſhall be *as the Sunne*, and as a faithful witneſſe in heaven, *Pſalme* 89. 36, 37. Theſe are promiſes made to the univerſal Church, and to all who ſhould throughout the world believe in Chriſt, as *Chryſoſtome*, *Auſtine*, *Proſper*, and others have expounded them.

Chryſoſt. in Mat. 5. 1, 2. *& in Mat.* 28. 20. *Aug. Epiſt.* 80. *Proſper de vocat. Gent. l.* 2. *c.* 1

2. We ſay that *particular Churches are defectible*, They may fall from God, and God may depart from them. He hath not to any particular Church or Nation made an abſolute promiſe of abiding with them for ever. No Church ever did challenge this Priviledg but the *Romane* Church, which yet the Apoſtle warneth to take heed, *leaſt God ſpare not them*, as he ſpared not the natural branches, but brake them off, *Rom.* 11. 20, 21. This Truth we finde verified in the examples of the ten Tribes, who were at laſt *Lo-ammi*, quite unchurched and caſt off by God, *Hoſ.* 1. 9. and of the Jewiſh Church, the natural branches, from whom the Kingdome of God hath been taken, and wrath come upon them to the uttermoſt, *Matth.* 21. 43. 1 *Theſ.*

1 *Theſ.* 2. 16. according as God threatned if they forſook him, he would forſake them, 2 *Chron.* 15. 2. And in thoſe famous Churches of *Aſia*, from whom the Candleſtick is removed, and they ſwallowed up in the deluge of *Mahumetaniſme*.

3. For opening this ſore judgement of Gods departing from a people we may obſerve, That the Scripture ſetteth forth *Deſertion* unto us three manner of wayes. In a way of *propitiation*. In a way of *probation*; And in a way of *puniſhment*.

1. In a way of *propitiation*. So God the Father *forſook Chriſt* in his Agony and Paſſion, when his ſoule was made an offering for ſinne, not becauſe he ceaſed to love him, or to delight in him, there was no ſolution of *union*, nor ſubſtraction of love or favour, but a with-drawing and hiding of *Viſion* and comfort, whereby Chriſt was to make an attonement for us, by bearing for us the weight and ſenſe of Divine wrath, *Mat.* 27. 46. *Iſa.* 53. 4, 5.

Subſtractio viſionis non ſolutio unionis. Leo Aug. Ep. 12. *c.* 11.

2. In a way of *probation*, when the Lord in ſome particular caſe departs from a man *to try him*, and diſcover his own weakneſſe unto him; for if God never ſo little turne away his face and ſupportance from us, and ſuſpend the operations of his Spirit upon us, we quickly finde by ſad experience that of our ſelves

ſelves we have no ſufficiency to think or do any thing that is good, 2 *Cor.* 3. 5. thus the Lord *left Hezekiah* in that one particular of the *Babylonian* Ambaſſadors, that he might have tryal of his weakneſſe, and learne to aſcribe all his other ſtanding to the grace of God, 2 *Chr.* 32.31. *Pſal.* 30.7.

3. In a way of *puniſhment.* When the preſence of God having been undervalued, and his Spirit grieved, and his grace turned into wantonneſſe, he doth in anger depart from thoſe who put ſuch affronts and indignities upon him, and thus God forſakes us when *we forſake him*, 2 Chron. 15. 2. and when we behave our ſelves ill in our doings, he will hide his face from us, *Micah* 3.4. It is an *hiding wrath*, Iſa. 57. 17. 59.2. 64.7. for the Lord threatneth darkneſſe to darkneſſe to thoſe that walk not in the light when they have it, *John* 12. 35.

This penal deſertion is either perſonal, or publick. *Perſonal* is when the Lord having endured *with much long-ſuffering*, the provocations of evil men, and finding his grace ſtill abuſed, *doth at laſt depart* from them as he did from *Saul*, 1 *Sam.* 16.14. and becauſe they will *not be purged*, doth reſolve that they ſhall not be purged, but ſeales them up under this doleful judgement, that he will

ſtrive

ſtrive no more with them, but let them alone *to be filthy ſtill*, Gen. 6. 3. Hoſ. 4. 17. Rev. 22. 11. ſo the Lord forſook *Judas* when he withdrew his reſtraining grace from him, and left him to go quickly about his wickedneſſe, to do that now which he had before withheld from doing, *Joh.* 13. 27. And *Balaam*, when he left him to runne after the wages of iniquity, in wrath as it were granting him to do, what he had forbidden him to do before, *Numb.* 22. 12. 20. 35. When the ſoul of a wretched ſinner hath ſo long outfaced the light, and withſtood the wreſtlings of the Word, that at laſt it contracteth a brawnineſs and ſenſeleſneſſe of it, then the Lord frequently cometh in *with penall induration*, as the conſequent of voluntary and *contracted induration*, and as to any ſpiritual awakenings, and excitations wholly departeth from ſuch a ſoul. This is the foreſt judgement, next to hell it ſelfe.

Publick deſertion, when the Lord forſaketh a *People*, and withdraws his preſence *from a whole Church* or Countrey; as when he threatned to remove the Candleſtick from *Epheſus*, Rev. 2. 5. to ſtrive no more with the *old world*, Gen. 6. 3. when he calls the *ten Tribes Lo-Ammi*, and will own them for his people no longer, *Hoſ.* 1. 9.

This is either *partial*, as when the Lord for-

forſook *Shilo*, but did not caſt off all the people, but made that place an example to warn *Jeruſalem*, Jer. 7. 12, 14. when he threatned to ſcatter his people, he ſaid he would *leave a few men*, a tenth from the ſword, &c. *Ezek.* 12. 15, 16. *Iſa.* 6. 12, 13. Or *total*, as he is ſaid to have caſt off the *whole ſeed* of *Ephraim*, Jer. 7. 15.

Againe, it is either *deſertion temporary*, when the Lord doth *return with mercy* to a people, and make them as though they had not been caſt off; maketh her who had been termed *forſaken* and deſolate to be *Hephzibah*, and *Beulah*, Iſa. 62. 4. *Zach.* 10. 6. As in *Queen Maries* dayes he ſeemed to forſake *England*, and in a few years returned to us again: *Or perpetual*; as when he called the name of the ten Tribes, *Lo-Ruhamah*, reſolving to *take them away utterly*, and to have mercy on them no more, *Hoſea* 1. 6.

Now that we may underſtand what this penal deſertion is, we muſt note, That it is *not every publick affliction* which the Lord brings upon a Nation or people. He had not forſaken *Judah* when he had ſent them into bondage, *Ezra.* 9. 9. The Lord was a Sanctuary unto them in *Babylon*, Ezek. 11. 16. they may be in a wilderneſſe and have God with them, *Exod.* 33. 15. *Paul* was perſe-

cuted, but not forsaken, 2 *Cor.* 4. 9.

Neither doth every *spiritual Judgement* of ignorance or corruption in worship amount to a divine desertion. The ten Tribes a long time after the Calves of *Dan* and *Bethel*, had Prophets sent unto them, and were not presently called *Lo-Ammi*, or forsaken by God.

But the Lord is then said to depart from a people, when he giveth them a *Bill of divorce*, and breaketh off the *conjugal Relation* which he had with them, owns them not as *Members of his Family*, withdraws his *presence* from them, his *Care* of them, and thrusts them out of his *house*; It is a *solemn renunciation and dimission*, resolving to have nothing more to do with them, *Jer.* 3. 8. *Res tuas tibi habe, redde meas*, as *Plautus* expresseth the form amongst the *Romans*, *Collige Sarcinulas dicit Libertus, & exi.* Take that which is yours, leave that which is mine, and get you gone out of my family.

Plaut. in Amphitruo. Act. 3. sc. 2. Martial. l. 10. Ep. 41. 51. Juvenal. Satyr. 6. Caius l. 11. sect. 1. de divort. & Rpud.

It denoteth. 1. A subduction *of Peace* and comfort, withdrawing the evidences of Gods favour from a people. Gods Church is precious and honourable in his sight, *Isa.* 43. 4. but when he casts off a people, and gives a Bill of Divorce, he removes from them the Covenant of his peace. A rejected woman hath little sense of comfort from her husband when he turns her out of his doors. 2. A

2. A ſubduction of his *viſible preſence* in his *Ordinances*, which are the Glory of a Nation. As when a man forbids any ſervant of his family to wait upon the woman whom he repudiats. So when the *Ark* of Gods preſence was taken, the *Glory* is ſaid to *depart from Iſrael*, 1 Sam. 4. 22. when the Lord ſaid to the Prophet, Thou ſhalt not *be a Reprover* to them *Ezek* 3. 26. and to the Apoſtle, *depart I will ſend* thee to the Gentiles, *Acts* 22. 21. 13. 46. *Acts* 28. 28. when a people *ſee not their ſignes*, have not a Prophet left, *Pſal.* 74. 9. when the Glory of the Lord is upon the *wings and the wheele*, in motion, *Ezek.* 10. 18. This is a dangerous evidence that God is forſaking a people: for his Ordinances are his preſence.

Θεῖα λόγια ἀφ' ὑμῶν ἀφῄρεται, ὁ νόμος οὐκ ὀι προφῆται, *Baſil. in Iſa.* 16. *p.* 1120. *D.*

3. A ſubduction of *Gifts and graces*, as God withdrew his Spirit from *Saul*, 1 Sam. 16. 4. 28. 15. when a Nation is darkned, the *wiſdome* of the wiſe, and underſtanding of the prudent is hid, *Iſa.* 29. 14. Or the Lord in his ſevere providence is pleaſed to lay wiſe and prudent men aſide, that their wiſdome ſhall not be believed or made uſe of, this is a ſore degree of Divine deſertion. When men are left to deſpiſe the very callings and perſons that are eminent for gifts, and cry down the comforts annexed unto

Job 17. 4.

Tunc etiam fatis aperit Caſſandra futuris ora, Dei juſſu non unquam credita Teucris. Virgil. Æn.

thoſe gifts, and the Seminaries where they uſually are acquired. Theſe are ſteps of Gods departings from a people.

4. A ſubduction of defence and *Protection*, when a Nation is ſmitten, and there is *no healing*, but God takes away his peace from them, *Jer.* 14. 19 16.5. and they in danger of being given into the hands of Enemies, and are as a *ſpeckled bird*, a gazing ſtock, and a *Ludibrium*, to the birds that are round about them, *Jer.* 12.7,9.

Vid. Aug. contra Julian. Pel. g. l. 5. c.3. Greg. Mor. l.25.c.9.

5. A judiciary *Tradition*, or leaving men to the *vanity* of their own mindes, and the *luſts* of their own hearts, to a *giddineſſe* of ſpirit, and *deluſion* of judgement. A ſad ſtep this of divine deſertion, when men are given up to walk in their owne counſels, *Pſal.* 81. 12. and are captivated to ſtrong deluſions to believe lies, 2 *Theſ.* 2. 11. we have ſeen what this judgement is for God to depart from a people. It is the *unchurching* of them, ſending them back into *Egypt* again, as our Prophet here expreſſeth it, *v.*3.6.

The greatneſſe of this judgement.

Let us now conſider what a fearful *Woe* this is for God thus to leave a people, it is of all other the *moſt comprehenſive*, Eminently containing in it all other woes, as Gods preſence doth all other comforts. This the *moſt comprehenſive Promiſe* in the Co-

Covenant of grace, *I will be their God.* And this the moſt comprehenſive *threatning*, *I will depart, I will love them no more.* The Apoſtle calls it *wrath to the uttermoſt*, 1 Theſ. 2. 16. The Prophet *wants words* to expreſſe it, and veiles it over with this *black* and *diſmal intimation*, *Thus will I do unto thee*, Amos 4. 12. when they ſcornfully ask'd the Prophets what burden they had from the Lord to deliver unto them the Lord gives them this as a Burden of burdens, a Curſe of curſes, *I will forſake you, ſaith the Lord*, Jerem. 23. 33.

1. It cuts off our relation unto God, ye are not my people, *I will not be your God*, Hoſ. 1. 9. It is the *unfranchizing* of a Church, *Cancelling* their Charter, *Reverſing* and extinguiſhing all their privileges, making them very *Gentiles*, A people without God or Covenant.

2. It conſequently cuts off *our Communion* with God; He delights not in us, nor we in him; for though this be the greateſt judgement in the world, yet there is this further miſery in it, That wicked men chooſe it, and are well pleaſed to be without God. They ſay unto God, *depart from us*, Job 21. 14. They are contented that the holy one of *Iſrael* ſhould ceaſe from before them, *Iſa.* 30. 11.

3. It

Rom. 11. 12, 15, 17.

ut Timanthes cum in ſpecie Immolationis poſuiſſet triſtitiam circumſtantem, tritiorem ipſi ſim, ad ſidus. Maluit enim ſummum quemque artis officium moerore, cum umbris vultibus non repreſentatis quo digne modo patris ſuſtinet expremere, velavit eius caput, & ſuo cuique animo dedit æſtimandum. Quintil. Inſtit. l. 2. c. 13.

3. It cuts off the Glory and *Renowne of a People*, which ſtands not in their Seas and Rivers, in their Wealth, or Power, or Plenty, or Trade, or other outward Accompliſhments, but in having *God nigh them*, Deut. 4.6. Chriſt is the *Riches* of the world, *Rom.* 11. 12. Gods favour the *honour* of a people, *Iſa.* 43. 4. when he forſakes them, *their Glory is gone.*

4. It cuts off the *comfort* of all our enjoyments, the pure uſe whereof we have from the favour of God alone, bringeth *thornes* and *briars* in our palaces, maketh our *Table a ſnare*, our *Riches* the fuel of our luſts, our *Quailes* the harbingers of our curſes, our *plenty* nothing but the matter of our pride and our perdition. Wicked men eat their meat as ſwine do, mingled with mire and uncleanneſſe, they eat in darkneſſe and ſorrow, their riches are their *hurt*, Eccleſ. 5. 13, 17. Vanity and vexation, emptineſſe and affliction are the total ſumme of all their worldly abundance, of all the *ſparks which they have kindled*; after which they ſhall *lie downe in ſorrowe*, Iſaiah 50. 11.

5. It Seales us up *under wrath and Judgement*, is the Talent of leade which is caſt on the Mouth of the Ephah. Zach. 5. 8. It is the laſt Judgement before

fore the laſt of all, the very outward Court, or *portall of Hell*. For when the preſence and ordinances of God are gone, men are in a *Remedileſſe* Condition, *Sick to death* without either phyſick or Phyſitian. O, ſaith Saul, I am ſore diſtreſſed! the Philiſtims warre, and God is departed, 1 *Sam.* 28. 15. *Sin* woundeth *Satan* accuſeth, *Law* curſeth, *Death* purſueth, *Conſcience* roareth, *Hell flameth*, and *God* is departed.

6. It ſhuts out *our prayers*, when Gods back is turned, and his preſence removed, then his *Eare is ſtopped*; when he *ſhutts us out*, he ſhutts out *our prayer* likewiſe. They who are *Lo-Ammi* are Certainly *Lo-Ruchamah*. If no people, no Mercy; There will be a time when the worſt of men who now deſpiſe it, will cry aloud for mercy; but all in vaine, God will not hear them, becauſe they refuſed to hear him, Prov. 1. 28. Jer. 11. 14. Ezek. 8. 18.

7. It ſhuts out the *prayers of Holy men* for us, when God caſts a people out of his ſight, he will *not here a Prophet* for them, *Jer.* 7. 16. nay not an Aſſembly of Prophets, ſuch as were mighty in prayers, as *Moſes* and *Samuel*, Jer. 15. 1. ſuch as have had experince of moſt glorious deliverances,

as

as *Noah*, *Daniel* and Job, *Ezekiel* 14. 14.

8. It opens an *Inlet for all other Miſeries* and troubles, lets looſe the *ſluces*, and as in *Noahs* flood, breaks up the *fountains of the great deep*. Many evils and troubles ſhall befall them, ſaith the Lord, and they ſhall ſay, *are not theſe evils come upon us, becauſe God is not amongſt us?* *Deut.* 31. 17. When God is with a people *none can be againſt* them to *hurt* them. He *ſweetens* all their Sorrowes, makes their very *Enemyes at peace*, but when the Glory and the wall of fire is departed, there is a *free approach for all Calamities*, a people are then ripe for deſtruction.

Now to clear both the Juſtice and Goodneſs of God in this ſore Judgment, we are to underſtand.

The manner of Gods departing

1. That the Lord doth not in this manner forſake a Nation or Church *untill*, 1 *They forſake him*, our mercies are from God, our Miſeries from our ſelves. *Hoſ.* 13. 9. 2 *Chron.* 15. 2. 2. Not untill all *Remedies* have been by them *rejected*, and he wearied with Repenting, ſo that he can no longer beare being preſſed as a cart full of ſheaves, 2 *Chron.* 36. 16. *Jer.* 15. 6. *Jer.* 44. 22. *Iſa.* 43. 24. *Amos* 2. 13. 3. Nor without firſt giveing

ing ſolemne *warnings* both by his *Meſſengers*, and by his more moderate *chaſtiſements*, as we finde, *Amos* 3. 7. 4. 7---12. *Amos* 7. 1---7.

2. That *when he doth* forſake a people; He doth it, 1. *Unwillingly*, It is his ſtrange work, he can ſcarce bring his minde to reſolve upon it. *How ſhall I give thee up* Ephraim? *How ſhall I deliver thee* Iſrael? *&c. Hoſ.* 11. 8. He ſpeaks againſt them, and then remembers them againe, *Jerem.* 31. 18. 2. *Lingringly and gradually*, and as it were *cum animo revertendi*, If his people would hold faſt and not let him go; ſo he did in the deportation of the ten Tribes, firſt in the dayes of *Pekah*, he carried the Land of *Napthali* away into *Aſſyria*, 2 Reg. 15. 29. And after in the dayes of *Hoſea* upon violation of the conditions of ſervice and tribute to the *Aſſyrians*, he carried the reſt away, and removed them out of his ſight, 2 *Reg.* 17. 6, 18. 3. Not till he have *marked* his own ſelect people in the forehead and have provided a *Zoar*, *a Pella*, ſome hiding place and chambers of refuge for them, *Ezek.* 9. 4. *Iſa.* 26. 20. 2 *Chron.* 30. 11. or at leaſt fitted them for the external preſſure of ſuch a judgement, and *comforted* them with the promiſes belonging unto the remnant according to the Election of grace; of

which we finde many in this our Prophet. For *either the meek of the earth ſhall be hid* in the day of the Lords anger, *Zeph.* 2. 3. or though involved in the outward judgement, yet it *ſhall go well with them*, Iſaiah 3. 10.

Now from all this we learne. 1. To Bleſſe God for the glorious benefit of *his Preſence* yet amongſt us now for above an hundred yeares; for the poſſeſſion of his Oracles, the Miniſtry of his Word, the Seales of his Covenant, the Liberty of his Ordinances, the Myſteries of the Goſpel, and uuſearchable Riches of Chriſt ſet forth before us continually; which things the Angels look into, which Kings, and Prophets, and righteous men have deſired to ſee, and have not ſeen them. This is ſo great a mercy, that the Scripture calls it by the name of *ſalvation it ſelf*, Joh.4.22. *Act.*28.28. *Heb.*2.3.

2. To walk *worthy* of this glorious mercy to *adorne the doctrine* of the Goſpel, by lives anſwerable unto it, as thoſe that have avouched the Lord for their God, and Chriſt for their King, *Phil.* 1. 27. *Tit.* 2.10, 14. It was a pious and *devout Meditation of Picus Mirandula*, who profeſſed himſelf amaz'd at the ſtudies, or rather frenzies of men; both to be wondered at and lamented, for

Joan. Picus Mirandula, Ep. 1. ad Franciſcum Nepotem, operum, to.2. pag. 342.

for if it be a *great madneſſe* for men *not to believe the Goſpel*, the truth whereof hath been confirmed by the witneſſe of Apoſtles, the blood of Martyrs, the power of Miracles, the atteſtation of Elements, the confeſſion of Devils; It is then certainly a *greater madneſſe*, *Si de Evangelii veritate non dubitas, vivere tamen quaſi de ejus falſitate non dubitares*: to profeſſe to believe the *torments* of hell, and the *joyes* of Heaven, and yet ſo to live, as if we feared nothing leſſe then Hell, or deſired nothing leſſe then Heaven. Certainly our plagues will be anſwerable to our Talents if we have not improved them, *Luk.* 12. 47.

3. To tremble at the judgement here threatned of Gods departing from us, and giving us *a Bill of Divorce*, and caſting us out of his family, and *removing our Candleſtick*, as a very preface to *Goe ye curſed*. If we have ever duly thought of the horrours of *Caine*, the howlings of *Eſau*, the diſtreſſe of *Saul*, the deſpaire of *Judas*, we may paſſe ſome judgement what it is to forfeit God, and to have him no longer for our God. What great reaſon we have to feare this judgement, and lay this matter cloſe to our hearts, may appear if we conſider,

1. The sinnes which provoke Gods departing from a people; amongst others such as these, 1. Divers and *strange doctrines* which corrupt the truth of God. *Heresie* in the Easterne Churches made way for *Mahumetanisme*. And therefore when the Apostle makes mention of the *dayes of Apostacy*, when God was in great measure departed from the Church, we finde him still mentioning *delusions*, *lies*, *doctrines of Devils*, *resisting of the Truth*, 2 Thes. 2. 11. 1 *Tim.* 4. 1. 2 *Tim.* 3. 8.

2. Incorrigiblenesse under *former judgements*, for the Lord will *not alwayes strive*, either by his Spirit or by his Rod, but *will overcome* when he judgeth, *Amos* 4. 12. though he repent once and again, yet he will at last take the *plumb line* into his hand, *Amos* 7. 1---7.

3. Contempt and scorne of his *Messengers* and their message, which he hath sent, rising early and sending them, 2 *Chron.* 36. 16. when the *servants* were beaten and stoned, and the *sonne* slaine, then quickly after the Kingdome was taken away, *Mat.* 21. 33---43. *Mat.* 24. 34, 38. Certainly since the reformation of Religion the Ministers of the Gospel have never been under more reproach and contempt (and that by

by a Generation of men that think themſelves perfecter then others) then in this Age they are; heretofore they were the ſong of drunkards, now of ſuch as own themſelves for Saints.

4. Remiſſeneſs and backſliding from our firſt love, *Rev.* 2. 5---7. falling away from that high eſteeme which once we had of the Ordinances of Chriſt, of the communion of Saints, and earneſt zeale for the faith once delivered to the Saints.

5. Neglecting the day and *ſeaſon of grace*, and the voice of Chriſt in the Goſpel, playing the wantons with ſo great a *depoſitum*, as the Jews did, not conſidering *in this our day the things which belong unto our peace*, Luke 19. 42, 43. when men will not *receive Inſtruction*, God threatneth to depart, *Jer.* 6. 8.

2. If we conſider the *Symptomes* of Gods threatning to depart from us, beſides the forementioned ſins. As,

1. *Looſning the joynts of Government*, and making continual changes in a State. It is a ſigne of *ſickneſſe* in the body, when it knows not how to reſt, but is in *perpetual agitation*, from *Chamber* to Chamber, from *Couch* to Couch, from *Bed* to Bed; and ſo it is in a State when a Parliament doth not pleaſe, we try a piece of it, then down with that

that once and againe, and try new experiments, a certaine signe of a sick Nation. It was in the *ten Tribes* a forerunner of this judgement threatned by our Prophet, when they so often pulled down one another; and it may justly make *England* tremble when they compare their condition, and that of the ten Tribes before their deportation together.

2. *Divided interests*, and intestine dissentions amongst the people, *Manasse Ephraim*, and *Ephraim Manasse*, and both against *Judah*, this the Prophet makes an evidence that Gods anger would not turne away from *Israel*, Isa. 9. 21. These kinde of doleful intestine commotions were sad forerunners of the fatal destruction of *Jerusalem*, of which we read in *Josephus*.

Josiph. de Bello Judaico, lib. 2. cap. 19, 20, 21. Lib. 5. cap. 1, 2, 9 Lib. 6. cap. 1, 4, 11, 14, 15. Lib. 7. cap. 7, 8.

3. Confusions and *divisions in the Church*; brethren biting and devouring one another, and thereby opening a wide doore for the common enemy to enter in at; for *union strengthens* the interests of those united, and *divisions betray* them. *Jerusalem* is a City *compacted*; the Coat of Christ a *seamlesse Coat*, and therefore the Apostle bids us, *mark those that cause divisions and offences*, and avoid them, as men that drive an interest, and do not serve Jesus Christ, *Romans* 16. 17, 18.

4. Mul-

4. Multitudes of *ſeducing ſpirits*, and Emiſſaries of Satan who go up and down without controle, ſowing tares, and laying levens, ſhaking the mindes of credulous and ſimple people, who are apt to be turned about with every winde of doctrine, and ſlyly inſinuating under diſguiſes and other ſhapes, ſuch doctrines as in their own proper colours would be rejected.

5. The *uſeleſneſs of many men eminent* for piety and prudence, by whoſe great perſpicacy and grave wiſedome, *dangers* might be diſcovered, *breaches* healed, *difficulties* removed, *expedients* offered, *paths* reſtored to walk in. A ſad providence when the Lord maketh the tongues of ſuch men to cleave to the roof of their mouth, and layes them in his diſpleaſure, (not to them but to the nation) aſide as *Rejected ſtones* unfit, for the building.

Laſtly, the General *Senſeleſneſs* of Judgments paſt or preſent, the *ſleep of ſlumber* and *ſecurity* which is upon moſt of us, as upon *Jonah* in the Tempeſt, few awakening themſelves to cry unto God or to poure out their Confeſſions, Complaints, or Supplications at the throne of Grace.

The Lord open our Eyes, and perſwade

ſwade us in this our day to lay to heart the things which belong unto our peace, to prepare to meet our God, to hold him faſt with ſtrong cryes, and love of his Truth, and not to let him go till he preſerve three ſinful Nations and ſnatch them as Brands out of the burning, or at leaſt that we our ſelves may be hid in the day of the Lords Anger.

I ſhall Conclude with a few words of *Exhortation*, both unto the *people* in *generall*, and unto you who are *Magiſtrates* of this great City in particular, unto ſuch things as ſeeme neceſſary Remedies of our great danger, and Means to keep our glory in the midſt of us ſtill. Firſt, to the *people*.

1. *Repent*, and do your firſt works, elſe Iniquity will be your ruine. Even *after a bill of divorce* God allows an adulterous Church to returne unto him. *Jer.* 3. 1, 22. Hoſ. 2. 2, 19. *In a day of darkeneſs and gloomineſs*, of horſes and horſemen of fire and Earthquake, of Armies and Terrors, the Lord calls on his people to *Turne* to him, with intimation of a gracious Anſwer, *Joel.* 2. 12, 13, 14, 18, 19. With a peradventure of mercy, *Zeph.* 2. 3. This means God pre-

preſcribeth unto *Epheſus* to preſerve their Candleſtick amongſt them, *Rev.* 2. 5. If this be neglected, *no people nearer unto Curſing* then thoſe who have enjoyed the light and preſence of God ripening only thorns and briars, *Heb.* 6. 8. *Amos* 3. 2.

2. *Wreſtle* mightily with God, be not refuſed nor rejected, let the Lord know you are *Reſolved to hold faſt*, and not to let him go without a bleſſing, *Gen.* 32. 26. Lord *rather no Canaan*, no milk, no honie, no houſes, no vineyards, no heards, no flocks, no Angel, then *No God*, Exod. 33. 14, 15, 16. Lord, *whither ſhall we go* to mend our ſelves? thou only haſt the words of eternal life? *Joh.* 6. 67, 68. Will changes in Government mend us? will a Democracy, or Ariſtocracy, or any other form of Politie mend us, if God be going away from us? Ask the Prophet. Now, ſaith he, *they ſhall ſay, we have no King, becauſe we feared not the Lord, What then ſhould a King do to us?* *Hoſ.* 10. 3. *if we feare not* the Lord, if we *ſweare falſely* in a Covenant, if we *be an empty Vine*, and if our heart be divided, and we are found faulty, the beſt Governments can do us but little good.

3. Reſolve every man with *Joſhua*, *As for*

me and my Houſe we will ſerve the Lord, Joſhua 24.15. I will tread in the ſteps of my father *Abraham*, *I will command my children and my houſhold to keep the way of the Lord*, Gen. 18.19. as *David* did *Solomon*, Prov. 4.3, 4. If they be my children and my ſervants, if they expect from me the love of a Father, or the care of a Maſter, *My God ſhall be their God*, I will ſhew the love of a Father and Governour unto them, in not ſuffering their ſouls by any neglect of mine *to be poiſoned* or endangered by any perverſe or Heretical doctrine. The way to keep God in a *Nation* is for every man to keep God in his *own heart*, and in his *own family firſt*.

4. Prize highly the preſence of Chriſt in *his Ordinances*, the communion of Saints, the aſſembling of your ſelves together, *Heb.* 10. 24. *Contend earneſtly* for the faith, *Jude v.* 3. *Buy the truth, ſell it not*, Prov. 23.23. Let no intereſt, no party, no policie, make you willing to part with any truth of God for promoting any deſigne of man. If any man ſpeak diſgracefully of the Scriptures; if any man tempt you to forſake the Ordinances, or to beget any low or baſe eſteeme of them in you, ſay unto him as Chriſt to Satan, *get thee behinde me. Chriſt will not forſake thoſe* to whom he is *precious*. The more value we ſet upon him, the more careful we will be

to

to keep him, the more willing he will be to continue with us.

5. Pull off the *vizard*, and look through the *diſguizes* which are put upon *falſe doctrines*, to render them the more plauſible. *Hereticks* will bring in their opinions *privily*, and by *faire words* and good ſpeeches will deceive the hearts of the ſimple; they have *Myſtery* on their forehead, *Rom.* 16.17. *Eph.* 4.14. Col.2.8,18. 2 Theſ.2.3. 2 Pet.2.1. Rev.17.5. When *Agrippina* poiſoned *Claudius*, ſhe mingled the poiſon with the meat that he loved, as men *gild over bitter pills*, and as *Lucretius* ſpeaks, tip the Cup wherein there is a bitter potion with hony. Satan knows how to *transform himſelf into an Angel* of light, and under pretentions of higher perfection, like painted Sepulchres, to veile over, and palliate rotten and unſound opinions.

Recens vaſtatio vineæ vulpem indicat aſſuiſſe, ſed neſcio qua arte fingendi ita ſua confundit veſtigia callidiſſimum animal, ut qua vel intret vel exeat, haud facile queat ab homine apprehendi. Cumque pateat opus, non apparet auctor, &c. Bernard in Cant. Serm. 65.

6. Judge of *Ends by the Meanes* which are uſed to compaſs and promote them; there never wants good meanes to advance good Ends. We ſhall *never need to do evil*, that good may come of it, *Rom.* 3.8. the wife in the Law was not to do an undecent thing in defence of her own husband, *Deut.*25.11, 12. If you ſee men revile Miniſters, decry Ordinances, broach Hereſies, foment Diviſions, diſreſpect and lay aſide Wiſe, Religi-

ous, Sober, Serious, Grave Orthodox Patriots, *Latet anguis in herba*, certainly the ends may juſtly be ſuſpected, that make uſe of ſuch expedients, as theſe to promote them.

2. To you that are *Magiſtrates* in this great City,

1. Study your *Character*, your *Authority*, and your *Duty*, carry your ſelves like *Gods Miniſters*, to be a terror to evil doers; be men of courage, loving truth, &c. *Exod.* 18. 21. 2 *Sam.* 23. 3, 4. *Rom.* 13. 4. Beg wiſdome of God as *Solomon* did, that he may ſhew you the right way, that you may have him, his houſe and glory neareſt to your heart. If you intend Gods houſe, he *will preſerve and build yours*, 2 Sam. 7. 11. If you appeare for him, he will engage for you. If you ask wiſdome to ſerve him in your places, he will give honour and other good things without your ſeeking.

Numb. 25. 11, 13

Jer. 9. 3.

1 Reg. 19. 16.

2. Be zealous and valiant for the glory, name, worſhip, intereſts, *Truth* of God; as *Phineas* was. His zeal for God put a ſtop to the wrath which was gone out againſt *Iſrael*. A *Moſes*, a *Phineas* may *ſtand in the breach* and turne away wrath, when God ſeemeth a departing, *Numb.* 14. 12, 17, 20. *Pſal.* 106. 23, 30. put forth your ſelves, be willing to ſhew your ſelves *nurſing* Fathers to Gods Church; Nurſes will do all they can to keep

Iſa. 49. 23. 60. 16.

poiſon

poiſon from their children; do you in your places labour to preſerve the Church of Chriſt in this City from the leaven of dangerous and pernicious doctrines. When you are clearly ſatisfied and convinced, That this is your duty to own God and his Truth, to promote, protect, incourage, countenance *Orthodox Religion*, to withſtand and counterwork the projects of ſeducers, reſolve as *Nehemiah* did, that *no fear ſhall weaken your hands*, Nehem. 6.9,11,13. Shew your ſelves *Gods Vice-gerents*,, in publickly owning his truth and Ordinances to all the world; This is our God whom we reſolve to ſerve, this is his worſhip and Religion which we own, this the truth we will live and die in, theſe the dangerous doctrines we reſolve in our places and ſtations to withſtand, and by all righteous means in Gods way to prevent the growth and progreſſe of them. Iſa.25.9.

What an honour would it be for ſuch a famous City as this to be a Preſident to all theſe Nations, in letting the world ſee and know their zeal *for God*, and love to his Truth in theſe backſliding dayes, when *many* Religions do threaten the extirpation of *All*: How highly they value, how ſtedfaſtly they cleave to the *unity* and *purity of that Religion* under which they and their Fathers flouriſhed in piety, in peace, in plenty, in tranquility, in

in proſperity, in honour for above fourſcore years together, maugre all the power and policy, of adverſaries, till of late years we our ſelves by our ſinnes have looſened the joynts of *Religion* and *Government*, and done that with our own hands, which our enemies by all their machinations did in vaine attempt. Oh that now, when the Lord ſaith, *ſeek my face*, we would all ſay, *Thy face Lord we will ſeek*; when the Lord ſaith, *Turne ye back-ſliding children, and I will heale your back-ſliding*, we would all with one heart, with one ſoule, with one ſhoulder anſwer, *Behold we come unto thee for thou art the Lord our God.* If *prayers*, if *teares*, if ſtrong *cries*, if *reformed* lives, if *zealous* purpoſes, if *united Counſels*, will get a reprieve, and keep our God amongſt us, we will ſtand in the gap, we will hold him faſt, we will give him no reſt till once again he make theſe Nations a praiſe in the earth, and this City a *Jehovah Shammah*, the Lord is there.

3. Believe not thoſe Donatiſtical and Pontifician ſpirits, who go about to perſwade you, That *Magiſtrates* have nothing to do with *Religion*. Nothing to do with Religion? What then made *David* think of building God an houſe, 2 *Sam.* 7. 2. and to ſet in order the courſes of the Levites?

vites? 1 *Chron.* 23. 6. and Prieſts, *Chap.* 24. How came *Solomon* the Wiſe to build a Temple for Gods worſhip which he had nothing to do with? 2 *Chron.* 6. How came *Aſa* ſo bold *to command Judah to ſeek the Lord God*, and that in order to the quietneſſe of his Kingdome, and victory over enemies? 2 *Chron.* 14. 3, 4, 5, 6, 11. How came *Jehoſhophat* ſo much to miſtake, as *to take away high places and groves*, to provide that the people might be taught? 2 *Chron.* 17. 6——9. and to command the Prieſts and Levites to do their duties? 2 *Chron.* 19. 8, 9. How came *Hezekiah* to be ſo zealous to *purge the Temple*, to command the Prieſts and Levites? 2 *Chron.* 29. 4——11, 27, 30. to *Proclaime* a Paſſeover, 2 *Chron.* 30. 1——6. to appoint the courſes of the Prieſts and Levites, *Chap.* 31. 1, 2. to command the people to give them their *portions*, and not as we endeavour in this Age to take them away, that they might be encouraged in the Law of the Lord, *ver.* 4. How came young *Joſiah* to take ſo much paines in reforming Religion? 2 *Chron.* 34. 1——7. to cauſe all the people *to ſtand to a Covenant*, *v.* 32. to command and *encourage the Prieſts* in the work of the Paſſeover, 2 *Chron.* 35. 2. How came *Nehemiah* to *Seal*

Donatus ſi I to furore ſuccenſſus, in hæc verba prorupit, Quid eſt imperatori cum Eccleſiâ? Optat. lib. 3. Furorem hunc paſſim refutarunt viri magni. Calvin. Inſtitut. lib. 4. cap. 20. ſect. 9. Beza Opuſc. to. 1. de pun. Hæret. Brent. to. 8. pag. 175----198. Pet. Mart. loc. co. cl. ſ. 4. c. 13 ſect. 31---33. Gerard. lo. com. to. 6. de Magiſt. polit. ſect. 16. --Rivet in decalog. p. 258. B. Jewel. defence. p. 557--566. Sands Ser. 2. ſect. 13--20. Biſſop of ſubjection. part. 2. 124--- 129, 145, 151, 159, 178--191, 212 249. & part 3. p. 530--545.

Andrews Tortur. Torti. p. 364--382. *Raynold. Confer. with Hart. p.* 586, 587. *Carleton of Jurisdiction. c.*3. *Davenant. de judice & norm. fidei. c.*14 *p.*71---*& c.*16 *p.*91. *Zanch. in* 4. *præcept. l.*1. *c.*5. *Willet Synops. controv.* 7. *qu.*2. *Epist.*48,50. *&* 166. *contra. Crescon. Gram. l.*3. *c.*51. *de Civ. Dei l.* 1. *c.* 36.

Baron. An. 528. *sect.*7. *Anno* 681. *sect.* 72

Seal a Covenant? Nehem. 10. 1. to 8. *Enter into an Oath* to keep the Sabbath, and maintaine Religion? *v.*29. to take *care of the portions of the Levites?* Chap. 13. 10. to threaten the *violaters of the Sabbath?* ver. 21. to *command the Levites to cleanse themselves ver.* 22. to *contend, and curse, and smite* those that had married strange wives? *ver.* 23. 30, 31. to say nothing of the Laws and *Edicts of Christian Emperours* to restrain Heresies and Idolatrie, of which we read in Saint *Austin. Was it zeale and duty in these men* to take care of Religion, and to purge corruption out of the Church, *and is it not so now? was it a fault in the Church of Thyatira* to suffer *Jezabel* to teach and seduce unto Idolatry, *Rev.*2.20. And is it holinesse now to leave all men free to write, proclaime, publish without controle, doctrines wholly contrary to the interests of Christ, and the truths of Religion? It were no hard matter to shew you the rise, and to dive to the bottome of this dangerous opinion. I shall onely give you a *Marginal Note in Baronius*, *nulla facultas Imperatoribus de rebus Ecclesiæ decernendi*, (just the language of *Donatus*) That Emperours have no power to determine any thing in Church-matters; and elsewhere, that nothing is valid which a King ordereth in Churches, without the Bishop of *Rome*.

4. Re-

4. Reverence *the Oathes and Vowes of God* which are upon you, they are not as *Lyſander* profanely ſaid, to be plaid with as boyes do with skittle-pins. It is the *Character of good men* to fear an Oath, *Eccleſ.* 9. 2. and a moſt *ſevere puniſhment* was brought upon *Zedekiah* for violation of an Oath and Covenant, *Ezek.* 17. 13---19. How obſervant was *Joſhua* of his Oath, though fraudulently procured by the *Gibeonites*? Joſhua 9. 19. It is not ſafe to diſtinguiſh our ſelves out of the obligation of ſolemn Oathes, or after Vowes to make inquiry, *Prov.* 20. 25. a good man though he ſweare to his owne hurt changeth not, *Pſalme* 15. 4. How much more when he ſweares to endeavour the preſervation of pure Religion, and other the great Intereſts and Priviledges of a Nation.

Plutarch. Apoſ.

Οὐ γὰρ ἐπὶ Λακεδαίμονα πατὴρ Ζεὺς ἔσπεται ἀρωγὸς Ἀλλ' ὅτι μὴ πεύσεται ὅρκια δηλήσαντο. τῶν ἦτοι αὐτῶν τέρεα χρεὼ γυῖα ἔδονται *Homer. Iliad.* 4. *Vid. Exemplum Philippi Macedonum Regis. Pauſan. l.* 8. *p.* 465.

Laſtly, conſider in this our day what are the things which belong to our peace, *Luke* 19. 42. It is a great *wiſdome* in evill dayes *to redeeme Time*, Epheſ. 5. 15, 16. It is noted of the *men of Iſſachar* that they had *underſtanding of the Times to know what Iſrael ought to do*, 1 *Chron.* 12. 32. As *Mordicai* ſaid to *Eſter*, who knoweth whether thou art come to the Kingdome for *ſuch a time*

as this? Eſter 4. 14. Surely in ſuch a time as this, a day of trouble and rebuke, it is neceſſary for every man to beg of God to *ſhew him his way*, to adviſe with the Word of God, what wiſdome, or counſel, or help he may put in to keep God with us, and to prevent this diſmall Woe of Gods removing our Candleſtick and departing from us. Muſt I *write*? muſt I *ſpeak*? muſt I *counſel*? muſt I *pray*? muſt I *do Judgement and Juſtice*? *Lord we ſeek of thee a right way*, be thou intreated of us, *Ezra* 8. 21, 23. In evil and dangerous dayes, as all men, ſo eſpecially *Moſes* and *Phineas*, Magiſtrates and Miniſters are by their fidelity and zeal to ſtand in the gap, and to obviate thoſe judgement which are impendent over us.

I conclude with the Prophet *Zachary*, Zach. 2. 5. The Lord is a *wall* of fire round about, where he is the Glory in the midſt of a people. He will *encamp* about his Houſe, *Zach.* 9. 8. upon all his glory there ſhall be a *defence*, Iſa. 4. 5. in token whereof the *Cherubims* were on the walls of the Temple, to note their protection about Gods people, 2 *Chron.* 3. 7. *Pſal.* 34. 7. But if we do not reſolve to hold

hold God faſt, if the glory of his Truth, Worſhip, and preſence be once gone from us, if we once come to know the difference between the ſervice of God, and the Kingdoms of the Countreys, we ſhall with horrour ſubſcribe to the truth and dreadfulneſſe of this diſmall threatning, *Wo alſo to them when I depart from them.* 2 Chron. 12. 8.

FINIS.

THE Wall & Glory OF JERUSALEM, IN A SERMON

Preached in St PAULS-Church *LONDON*,

Before the Right Honorable

The Lord Mayor, Lord General, Aldermen, Common Council, and Companies of the Honorable City of *London*, *February* 28. 1659.

Being a Day of Solemn Thanksgiving unto God, for restoring the Parliament and Common Council, and for preserving the City.

By *Edward Reynolds* D. D.

London Printed by *Tho: Newcomb*, for *George Thomason*, at the Rose and Crown in St. *Pauls* Church-yard, 1660.

To the Right Honorable

THOMAS ALEYN

Lord Mayor of the City of

LONDON,

The Court of Aldermen and

COMMON COUNCIL.

Right Honorable,

AMongſt all the exceeding great and precious Promiſes which the Lord hath made unto his People, theſe are of a very radiant Luſtre, and ſpecial Magnitude; That he would appoint a place for them, and plant them, that they ſhould dwell in a place 2 Sam. 7. 10.

of their own, and move no more, neither ſhould the Children of Wickedneſs afflict them any more as before time. *That he would* build them and not pull them down, and plant them and not pluck them up, and give them an Heart to know him, and to return unto him with their whole Heart. *Whereby we underſtand, that* Stability *and* Sanctity, Healing *and* Holineſs, *are two moſt Eminent and Signal Mercies of God unto a People, who have been long exerciſed with Breach upon Breach, and* emptied from Veſſel into Veſſel. *How ſad the Condition of theſe diſcompoſed and dilacerated*

Jer. 24: 6, 7.

Nations

Nations hath been ; how doleful the Earthquakes and Concuſſions both in Church and State ; how daring the Inſolencies and Attempts of men of unſtable minds deſtitute of ſolid and ſteady Principles, acted by the various and quotidian Conduct of changeable and domeſtical Intereſts, have been againſt our Jachin *and our* Boaz, Authority *in our* Parliaments, *and* Miniſtry *in our* Churches, *hath been ſo well known both at home and abroad, as to render theſe Nations a* Shame *to themſelves, and a* Ludibrium *to the World. What the great Works are which the Lord by the wonderful Series and Viciſſitudes of Providence*

Providence is doing in the midst of us, the Hearts of his Servants, hanging in suspence between Hope *and* Fear, *do tremulously attend upon, and labor to understand. When we consider the maturity of our* mighty Sins, *we have great reason to fear his* Wrath; *and when we observe the progress of his* Wonderful works, *we have some comfortable Encouragement to hope for the renewall of his* Mercy. *And that so much the rather, because he hath stirred up your hearts in this great City to return unto him the glory due unto his name for his goodness to these Nations, in restoring the* Parliament, *and unto your selves, in restoring*

restoring your Council, and healing the Wound inflicted on the Honor of this Renowned City. That the Lord will be graciously pleased to crown and consummate the Mercies which he hath begun, in guideing the hearts of the people to chuse for this next Parliament, *men of Eminency for Piety and Prudence, who may come with healing Spirits, and make it their business* to repair our Breaches, and be the Restorers of Paths to dwell in, *who may lay to heart the Interest of Christ and his Church, and promote purity of Doctrine and Worship, due Administration of Holy Ordinances, and whatever may conduce to the Power of Godliness,*

ness, and the Comfort of all that love the Lord Jesus in sincerity; That he will be pleased to set his Eye and his Heart *upon this City for good, and to dwell in it night and day, to be a* Wall of Fire about it, *and* the Glory in the midst of it, *to appoint* Salvation for Walls and Bulwarks *unto it, is and shall be the hearty Prayer of*

March 14. 1659.

Your most humble and Faithful Servant in the Lord,

EDWARD REYNOLDS.

The

THE WALL and GLORY OF JERUSALEM,

In a SERMON Preached in *Pauls* Church *London.*

Zach. 2. 5.

For I, ſaith the Lord, will be unto her a Wall of Fire round about, and will be the Glory in the midſt of her.

TWo gracious Viſions the Lord giveth our Prophet in the former Chapter: One of a *man riding amongſt the Mirtile-trees* in the bottom; Chriſt in his deſpiſed Church at *Babylon*: The other of *Four Carpenters*, ſent to fray and

caſt out the *Horns*, which had ſcattered the Church, by both giving an aſſurance, that he would diſappoint the Enemies of his afflicted people.

We have here in this Chapter another Viſion, of a man with *a meaſuring Line in his hand*, to ſhew that the Lord was now in a readineſs to build and reſtore the City & Temple, the former we find accordingly done by the care of *Nehemiah*, *cap.* 3, & *cap.* 6. 15. the latter by *Joſhua* and *Zerubbabel*. *Ezra.* 6: 14, 15.

Now whereas it is here ſaid, *ver.* 4. That *Jeruſalem* ſhould be inhabited *as Towns without Walls*, which may ſeem firſt to croſs the Hiſtory, *Neh.* 6. 15. where we find that the *Wall* was finiſhed. 2. To diſcourage the people, who having ſuch potent and malicious Adverſaries, round about as they had, ſhould by that means be expoſed to all the aſſaults and impreſſions which they ſhould make upon them: The meaning is, that though the city within the *Walls* were very *ſpacious*; yet the people ſhould return in ſo great *abundance* (as *Joſephus* reports they did) that multitudes ſhould be conſtrained to lie *without the Walls*, unto whom the Lord promiſeth to be himſelf a *Wall* and Defence.

Antiq. l. 11. *c.* 4.
Mai. 60. 22.
Jer. 31. 27.

They were now called to build the city and Temple; two great diſcouragements they meet with in that Enterprize, *Danger* and

Scorn

Scorn, *Nehem.* 4.8.1. 3. 7,8,9. *Nehem.* 6.1. 10. *Ezra.*4. 4, 5. The Lord here by a gracious promiſe fortifieth them againſt the fear of both; againſt the fear of *Danger*, by promiſing to be their *Protection*, and againſt the fear of *Scorn*, by promiſing to be their *Glory*. When they are without *Walls*, I will be their Wall; when they are without Gates, I will be their *Gate*, my Salvation ſhall be a Bulwark unto them, they ſhall call their *Walls Salvation, and their Gates praiſe*. *Iſai.*26,1.60.18.

The Words ſet forth the Lord oppoſing all the Enemies, removing all the fears of his people, by a double promiſe, of *Protection*, againſt all powerfull oppoſitions, of *Honor* againſt all reproachfull Inſultations.

In both is conſiderable; Firſt, The Author and Subſtance of it, I, *ſaith the Lord*. 2. The *Subject* of it, *Jeruſalem*, I will be *unto her*. 3. The *Deſcription* of it. 1. Of the *Protection*, by the Metaphors of a *Wall* and of *Fire*, and the place of that, *in Circuitu*, round about. 2. of the *Honor*, and the place of that, I will be for Glory, or the *Glory in the midſt of her*.

A weak people met together about an hated and invidious Enterprize, oppoſed by ſtrong, ſubtle, vigilant, active, malicious Adverſaries, had need have a help to defend them *I ſaith the Lord will be* an Help, a *Wall* unto them.

But potent Enemies can batter Walls and ſcale them: *Ezek.* 21. 22. *Prov.* 21. 22. nay ſaith the Lord, I will prevent that fear, *I will be a Wall of Fire*, which the Enemy ſhall not dare come near or touch.

But a Wall may have gaps and *breaches* in it, the *Gates* may be pulled down and conſumed, as we find they were, *Nehem.* 1.3.6.1. and then whatever the Wall be, the *breaches* will let in the Enemy; the poor Church is never without ſome *Breaches* or other, called the Breaches of the City of *David*, *Iſai.* 22.9. Some Gates pull'd down, to lay them open to danger. But every work of God is perfect. *Deut.* 32. 4. Where he is a Wall, he will be a *Wall, in Circuite*, round about, no Breach, no Gap, no Gate or Portcullis pull'd down, by which danger may enter in.

But if the Wall be *Fire*, what will become of the Houſes of the City? I will, ſaith the Lord, be a Wall *unto her*, not a Wall againſt her. It is *Dativus Commodi*, a *beneficial fire* to the City, a *conſuming* fire to the Enemy that aſſaults her. A fire for the three Children to walk in; A fire for their Enemies to periſh by; A fire in the buſh to *Moſes*; A fire in Brimſtone to *Sodom*; A deſtroying fire to the Captains of *Ahaziah*, and a Triumphal fire, a Chariot of fire to the Lords Prophet.

Dan. 3 25. 22. Exod. 3. 2. Gen. 19 24. 2 Reg. 1. 10. 12. 2 Reg. 2. 11.

But a *Wall* may ſhut men and their miſery in together,

together, the Wall of a Priſon or Dungeon is no great Comfort to thoſe that are ſhut within it. It may be ſad enough *in medio*, though there be a Wall *in Circuitu*.

We have a relief againſt that too; As the Lord is *a Wall of Fire* round about to keep out the Enemie, ſo he is *The Glory in the midſt* of *Jeruſalem*, to comfort his people. *Providence* is expreſſed by a *Circumference* with an *Eye* in the *Center*. God is here both in the Circumference, and in the Center of *Jeruſalem*; a *ſevere* Providence *in circuitu* to keep off the Enemie, a *Gracious* providence *in medio*, to Honor and Revive his people. *Ignis & exitium hoſtibus, Gloria & ſubſidium Eccleſiæ.*

The poor Church was miſerably oppoſed & oppreſſed by the potency of their Enemies on every ſide. But againſt them All they have *a God* to put into the other part of the Ballance: *God alone* is *eminently* unto his people, whatever good thing elſe they want. In Widowhood he is an *Husband*; Thy Maker is thine *Husband*, *Iſai.* 54.5. In Orphanſhip he is a *Father*; A Father of the Fatherleſs is God in his holy Habitation, *Pſal.* 88.5. In darkneſs a *Sun*, in danger a *Shield*, *Pſal.* 84. 11. A *Refuge* in trouble, a *River* in drought: *Pſal.* 46.1:4. A ſafety where there is no Wall, a praiſe where there is no Gate, a Light where there

there is no *Sun*, *Isai.* 60. 18, 19. A God of Salvation in whom his Servants can triumph where all other Comforts in the World are wanting. *Habak.* 3. 17, 18.

Let us hold fast our God, and we need not fear our Enemie. *If God be for us, who can be against us?* Rom. 8.31. If he justifie, who can condemn? If he love, who can seperate? Many will be against us to *hate* us, but none can be against us, to hurt us. Many will *girde* and *girde* again, many will take *Counsel*, and make a *decree*, many will raunt it with *Pharaoh*, *I will pursue, I will overtake, I will divide the spoil, my Lust shall be satisfied, I will draw my Sword, mine hand shall destroy.* Exod. 15.9. *agam, ruam, rapiam, tundam, prosternam*, as the proud Confident in the *Comœdian*: But if he be *Immanuel*, God with us, they shall be broken, their Counsels shall not stand, their Decrees shall come to naught, he will *strengthen*, he will *help*, he will *uphold* with the right hand of his Righteousness, *Isai.* 8.9, 10. *Isai.* 41. 10. Let the name of your City be *Jehovah Shammah*, the Lord is there, be zealous for his truth and worship, for his name and Glory, let him be *in medio*, in the midst of your *Hearts* to fear him, of your *Counsels* to follow him, of your Houses, your Trades, your Conversation to walk with him, provoke him not by your Impieties against him, by your unrighteousness

ouſneſs againſt men, and then, if there be any Help or Comfort againſt Danger in Heaven or Earth he can *command* it, if there be none he can *create* it, whatever is wanting he can ſupply and make it good out of himſelf, *I will be a Wall.* Pſal. 44. 4. Iſai. 4. 5.

1. A Wall of *Partition* to ſeparate the Church from the *World*, as the Land of *Canaan* was divided by the *Mediterranean* Sea Weſtward, by the Inland Seas, and the River *Jordan* Eaſtward, and at each end North and South with Mountains: So the Church of God is ſevered and ſhut up from the reſt of the World. *Iſrael* dwelt *alone*, and was *reckoned amongſt the Nations. Num.* 23. 9. they are choſen *out of the World, John* 15. 19. *A Garden incloſed, a Spring ſhut up, a Fountain Sealed.* Cant. 4. 12. their Laws diverſe from all people, *Eſter* 3. 8. They are not to conform to the World, *Rom.* 12. 2. nor to walk κατ' αἰῶνα. *Eph.* 2. 2. the World knows them not. 1 *Joh.* 3. but looks on them as prodigies *and men to be wondered at, Zach* 3. 8. *Aug. de Bap. l.* 5. *c.* 27, 28.

2. A Wall of *Conjunction*, uniting the parts together in one *Common* Intereſt, as the Brain is walled in by the skull, the vital parts by the Ribs and the Breſt to keep them firm and cloſe together, that they may not be ſcatered nor divided, though the Members of the Church are called out from the World, and

are

are to separate from that: Yet they are to be *compacted* and united within themselves. *Psal.* 122. 3. to be *of one Heart, and of one Soul*, Act. 4. 32. To hold the unity of the Spirit, in the bond of Peace: to have a *coagmentation* and joining together, *Eph.* 4. 16. Factions and *Divisions* in the Church, are usually the Fruits of the Flesh; when one is of *Paul*, another of *Apollo*, are ye not Carnal? 1 *Cor.* 3. 4. The Apostle warns us to take heed of such as cause Divisions and Offences, contrary to the Doctrine received, as those that serve not the Lord Jesus, but their own Bellies: 1 *Cor.* 3. 3. *Rom.* 16. 17, 18. We have seen by very sad experience, when there hath been no *wall* nor inclosure to bound and keep within some principles of unity, the wilde and exhorbitant spirits of men, who either acted by Interest, or driving on Designs, or possessed with prejudice against received Doctrines, have departed from sound *Truth* and brotherly *Love*: what Flames and Confusions have overspread these Nations, once famous for *Unity* in orthodox Truth; what forsaking of *Ordinances*, what magnifying of deceitful *Lights*, what rage against *Ministry*, what violations of *Magistracy*, what bleeding of *Princes*, what breakings of *Parliaments*, what Phrenetick and furious Extravagances and Disorders have stained the Glory of the Reformed Religion amongst

mongſt us. The evidence of theſe doleful effects ſhould now at laſt awaken the Spirits of all wiſe, godly and ſober perſons, to cloſe in ſome *healing and uniting Counſels*, not to foment animoſities, nor cherish jealouſies one againſt another, but ſtudying every man his own failings, to be the more remiſs in cenſuring, and the more inclinable unto cloſiing with their Chriſtian Brethren; why ſhould we ſhut any out of our love here, whom we dare not exclude from the *Common Salvation* hereafter? And indeed when the Lord is pleaſed to ſend a Spirit of Unity and Agreement amongſt a people, to make them tender of each others ſafety, and to look on the welfare of the parts, as the common Intereſt of the whole, they are hereby a Wall unto one another, as *Nabals* Servants ſaid of *David* and his men, 1 *Sam.* 25. 16. Every thing is beſt preſerved when moſt united. It is eaſie to break the ſticks of a Fagot when the bond is looſed, and they ſever'd each from other, but while they are bound together, they mutually preſerve each other. *Love is a Bond*, *Col.* 3. 14. The Integrity of the Body is preſerved by the Love of the Members unto one another; therefore Nature hath taught weak Cattle to keep together in Flocks, and Fiſhes in ſholes, and Birds in flights, whereas Beaſts of Prey live commonly alone, as

Lyons, Whales, Eagles, Kites. *A Kingdom divided within it ſelf cannot ſtand:* Therefore as Chriſt is not divided, 1 *Cor.* 1. 13. would not have his bones broken, nor his garment parted, ſo neither ſhould his Church. She is never ſo terrible, as when ſhe is an Army with Banners, united & compacted into one Body.

Pſal. 18: 2. Pſal. 144: 2. Deut. 33: 29 Iſai. 26: 20. Iſai. 8: 14. *Juſtin Inſtit. l.* 2 *Tit.* 1. *Sect.* 10. *Diodor. Sic. lib.* 11.

3. A Wall of *Protection* and Defence. As the Lord promiſeth to *encamp about his Houſe* and to defend them, *Zach.* 9: 8. 15. He is a Rock, a Tower, a Shield, a Chamber, a Sanctuary, and here a *Wall* to preſerve and protect his people. Great hath ever been the care of *States*, to keep the *Walls* and *Gates* of Cities inviolable; in the Roman Law they are called *Res Sanctæ & divini Juris*, ſacred things and in no caſe to be injured, and it was a capital crime, to climb over them. We read in *Diod: Sic.* what care *Themiſtocles* took to build a Wall about *Athens*, *Bec.* Walls are a great defence and protection to the Cities to which they belong.

The Lord doth thus as a *Wall* protect his Church. 1. In a way of *Promiſe*, *I, ſaith the Lord*; his ſaying it, is doing it. His Word is Operative & Efficacious, Gods *Promiſes* are the *Walls* about his Church. Every thing is preſerved by the ſame word whereby it is created. He *upholdeth all things by the word of his power*, *Heb.* 1. 3. His Servants count themſelves ſafe under

der his promiſe, they *truſt in his Word. Pſal.* 119. 81.

2. In a way of *Power*, making bare his Arm in their Cauſe, then when all ſecond Helps fail and are at a ſtand, ſuch a defence he was to *Iſrael* at the Red Sea, when Death was before and behind, and on every ſide of them, ſo that they were able to do nothing, but only to *ſtand ſtill, and ſee the Salvation of God.*

3. In a way of *Providence.* 1. By *Creatures*, with whom he maketh a *Covenant* in behalf of his people, that they ſhall *not hurt in all his holy Mountain.* Of this League we read, *Job* 5: 23. *Hoſ.* 2: 18. *Ezek.* 34. 25. 2. By *Enemies*, making *Moab a Covert from his Out-caſts. Iſai.* 16: 4. as dead Thorns are a fence about a Garden. He doth ſometimes not only *reſtraine* the wrath of Evil men, as he did *Labans* and *Eſaus* from hurting *Jacob*, but doth make them *helpful* and beneficial unto them, as the diſſention between the *Phariſees and Saduces* was to *Paul, Act.* 23. 6, 7. As the Egyptians lent their Jewels unto *Iſrael* to haſten them away, *Exod.* 12: 35, 36. 3. By *Caſualties*, ordering contingent Events, and various incoherent Emergencies to the protection of his people, as the noiſe in the Mulberry Trees, 2 *Sam.* 5: 24. The ſhining of the Sun on the Waters, 2 *Reg.* 3. 22. The ſuddain incurſion of the Philiſtines, 1 *Sam.* 23:

27, 28: The Chaine of fortuitous Events, which we may obſerve in the Hiſtory of *Joſeph*, and in the book of *Eſther*.

4. In a way of *Grace*, the Lord planting ſuch beauties and rayes of ſpiritual Majeſty upon his Servants, as cauſeth their very Adverſaries to reverence them, and fear to annoy them, as *Herod* did *John*, and *Felix Paul*, for *wiſdom maketh a mans face to ſhine*. *Eccleſ.* 8: 1. There are Flowers which they call *Wall-Flowers*, and there are Graces, which I may call *Wall-Graces*, which have a ſpecial protecting vertue in them. *Innocency*, whereby we put to ſilence the frowardneſs of fooliſh men. 1 *Pet.* 2: 15. *Wiſdom*, which God hath given *for a Defence*. *Eccleſ.* 7. 12, by this *Abigal* diverted the ruine intended againſt *Nabal* and his Family. *Meekneſs* and *Humility*, for the loweſt things are ſafeſt. A Tempeſt breaks an Oake, but not the Ears of Corn which yield unto it. A Canon Bullet battereth a lofty Tower of Marble, which is deaded by a raw mud wall. *A ſoft Spirit turneth away Wrath*, *Prov.* 15: 1. Holy *fortitude*, which is a fence againſt Terror. *Pro.* 28. 1. Spiritual *peace and joy* which is a Gariſon to the Heart, *Phil.* 4. 7. The Joy of the Lord is the ſtrength of his Servants, *Nehem.* 8: 10. The invincible power of *Faith*, which is a *Shield* againſt Satan, and our Victory over the

the World, *Epheſ.* 6. 16. 1. *Joh.* 5: 4. *Hope*, the *Anchor* of the Soul, the Whetſtone of Chriſtian courage, the more we expect for the future, the ſecurer we are for the preſent againſt the fear of evil. Laſtly the *Spirit of ſupplication*, which flies to the name of the Lord as a ſtrong Tower, which wreſtles and prevailes with God, *vincit invincibilem, ligat omnipotentem*, and therefore is a principal part of the Chriſtian panoply. *Eph.* 6. 18. And thus is the Lord a *Wall of protection* to his Church. In a way of *promiſe*, in a way of *power*, in a way of *providence*, ordering Creatures, Enemies, Caſualties to the defence of his people, and in a way of *Grace*.

And his protection is like that of a Wall in theſe two reſpects. 1. He is a near, preſent, *Ready Defence*. Evil may be at hand, when Help is too for off to come ſeaſonably in. But the *Wall* joyns, and is *near* unto the City: Such a Defence the Lord is, *a preſent help in trouble*, *Pſal.* 46: 1. A God *near at hand*, not in a journey, or a ſleep, or out of the way, when he ſhould help us, *Jer.* 23. 23. *Nigh unto his people* in all that they call upon him for, *Deut.* 4: 7. *Pſal.* 85: 9.

Exempla divinæ cuſtodiæ in præſentiſſimis periculis vide in Philippi Camerarii horis ſubciſivis part. 2. *cap.* 7.

2. an Adequate and *proportionable defence*. A Wall defends a City on *every ſide*. As the Enemies compaſs the Church about with *Danger*, *Pſal.* 22: 12. 16. *Pſal.* 118: 10. 12.

So

So doth the Lord compaſs it with *mercy*, *Pſal.* 32.10.

But the ſtrongeſt Walls, though of Iron or Braſs (for ſuch we read of, *Ezek.* 4.3. *Jer.* 15.20.) may by Military Engines be ſcaled, battered or demoliſhed. Therefore the Lord, to ſhew that he is an impregnable protection, ſaith, that he will be *a Wall of Fire*, which cannot be ſcaled nor broken down, which conſumes all Engines that attempt any thing againſt it, as the *Flaming Sword* kept the way of the Tree of Life. The *Pillar of Fire* ſecured *Iſrael*. *Fire in the Buſh* kept any from coming near to cut off the boughs, and yet did not it ſelf conſume them. He is a *fire* in the Enemies *Wall* to overturn it, *Jer.* 49.27. but to *Jeruſalem*, he is *a Wall of Fire* to defend it. He once defended the Church with *a Wall of water*, *Exod.* 14.22. And ſtill defends it as a Wall of Fire. By *himſelf*, who is a *conſuming Fire*. *Heb.* 12.29. By his *Angels*, who are a *flaming fire*, *Pſal.* 104.4. Therefore *Solomon* carved *Cherubims* on the *Walls* of the Temple, 2 *Chron.* 3.7. to ſignifie that *Angels* are *the Walls of the Church*; the Angel of the Lord *encampeth* round about them that fear him to deliver them. *Pſal.* 34.7.

Gen 3: 24. Exod. 14. 19, 20.

Θεὸς πόλυ πυείνης vocavit. Plato Diog. Laert: in Platone. *vid.* *Raynold. Lect. Apocryp.* Lect. 47.

And his protection is like Fire in theſe four reſpects.

1. It is *Terrible* and conſpicuous, which in a

a wonderful manner doth ſtrike fear into his Enemies, as he promiſed to go before his people as a *conſuming fire*, *Deut.9.3.* The Prophet deſcribes the terrible majeſty of the Lord by a *Throne of Fire*, *Ezek.1.26,27.* And the glorious coming of Chriſt, by *flames of fire*, *2 Theſ.1.8,9.* We are bid to *praiſe him in the fires*, *Iſai.24.15.* For thoſe conſpicuous mercies whereby he hath ſhewed himſelf a *conſuming fire* in behalf of his people. He anſwereth his people by *terrible things*, *Pſal.65.5.* things which they looked not for, *Iſai.64.3.* To make his name known unto his adverſaries. Job 37. 22.

2. It is an *impregnable* and invincible defence. Other Walls, though high, though broad, by battering Rams have been demoliſhed, and by Mounts ſcaled. The Walls of *Babylon* were two hundred foot high, and fifty foot broad, as *Diodorus Siculus*, *Pliny*, and *Herodotus* report, yet even theſe were broken down, *Jere.51.58.* but no man dare climb, no Engines can be applied againſt a *Wall of Fire*, it will devour the batteries that are made againſt it. *Diod. Sicul. lib.1. cap.4. Plin. Hiſt. Nat. l.6. cap.26. Herodot. lib.1. pag.74. Edit. Græco-Lat.*

3. It is a conſtant and perpetual defence, for this is not a waſting, but a *fixed fire*, like that in the *Buſh*, which did not conſume it, but *dwelt in it*, *Deut.33.16.* He is a *Sun and a ſhield*, his protection is an enduring thing, as

as the fire of the Sun, *Psal.* 84. 11. 89. 36. the defence which is over his Glory, upon the Assemblies of *Sion*, viz. The Pillar of the Cloud, and of fire is *never taken away*. *Isai.* 4. 5. *Exod.* 13. 22.

4. It is an Active, an Offensive, an *Efficacious* defence. Other Walls are defensive only, to prohibit and hinder Assaults, but a *Wall of Fire* doth *fight* for those whom it doth defend; it is not only a Wall, but a *Magazine*; not only a fence, but a *Weapon*; not only a muniment, but an *Army*. As *Israels* wall of water did drown *Pharoah*, so the three Childrens Wall of Fire, did devour those that threw them into it. The protection of God about his Church, is a most operative, and a most efficacious protection.

We have taken a view of the *Wall*, Let us consider the City thus walled, the *Subject* of this Defence; I will be *unto Her*, unto *Jerusalem*, the City of the great God, where his *dwelling* is, there is his *defence*, as men use to mound the places of their Habitation. The more a people have of Gods *presence*, the more they have of his *protection*. His *Covering* is *upon his Glory*. *Isai.* 4. 5. His Angels guard us *in viis, non in præcipitiis*. *Psal.* 91. 11. When we go to appear before the Lord, the Enemie shall not desire our Land, *Exod.* 34. 24. but if we have our back upon *Jerusalem*,

Aug. Quæst. Evang. lib. 2. qu. 19.

rusalem we are out of his protection, as he that went from *Jerusalem* to *Jerico*. *Luke* 10. 30.

Consider in the Church *property* and *preciousness*, they are Gods own. *Judea* was called *Immanuels* land, Zion *his rest*, *Psal.* 132: 14. They are in special manner *his people*, *Isai.* 63: 19. 64: 9. *Ezek.* 16: 8. And they are his precious and *peculiar Treasure*, *his Jewels*, *Mal.* 3: 17. And property in precious things, will certainly procure protection. Consider in the Lord his *Love*, and his *Promise*, his Grace, and his Fidelity. *His Eyes and his Heart* are perpetually upon his Church, 1 *Reg.* 9: 3. She is *graven on the Palmes* of his hands, *Isai.* 49: 16. They that touch her, *touch the apple of his Eye*, *Zach.* 2. 8. He will never suffer his beloved to be unprotected, especially having engaged his *promise*, that the *gates of hell shall not prevaile against it*. *Mat.* 16: 18.

And that they may not prevail against it, the *Protection* must be *complete*, a Wall must be *round about it*, the Defence must be answerable to the Assault. The Church in the Wilderness marched in a four square body with the Tabernacle of the Congregation in the midst of them, and their Standards one very side, as we find *Num.* 2. The Standards were as a Wall of Fire, *Jehovah Nissi*, and the *Tabernacle* the *Glory in the midst* of them. The

Ennarat in Psal. 60. *Hypognostice*: *lib.* 3. *c.* 8.

Psal. 135: 4.

Exod. 17: 15.

Enemies of the Church are on every side. *Impius in Circuitu, Pſal.* 12: 8. *Satan in Circuitu, Job.* 1: 7. 1 *Pet.* 5: 8. To devour the Church, and therefore here *ignis in circuitu, & Deus in circuitu, Pſal.* 125: 2. To defend the Church *Angels in circuitu, Zach.* 1: 11. The Eyes of the Lord run to and fro, in every place, to behold the Evil and the Good, 2 *Chron.* 16: 9. *Prov.* 15: 3. When there are four *Horns* on the four ſides of the Church to ſcatter it, there are four *Carpenters* in a like proportion on every ſide, to fray them away and to reſcue it, *Zach.* 1: 18-21. Our protection is ever ſuitable to our danger, the ſtronger the *aſſault*, the greater the *aſſiſtance*. With every temptation the Lord opens an eſcape, that we may be able to bear it, 1 *Cor.* 10: 13.

We ſee all is well *about* the Church, a Wall of Fire round about it. If all be well *within it too*, it muſt needs be an happy body, and ſo certainly it is, for he who is *murus in circuitu*, is likewiſe *Gloria in medio*. I will be the Glory in the midſt of it.

Glory paſſively, in nothing is God glorified ſo much as in building, reſtoring, protecting his Church, glorified in all his Creatures, but *admired in his Saints*, 2 *Theſ.* 1. 10. No where is his name ſo great as in *Iſrael*, *Pſal.* 76: 1. *When he buildeth up Sion, then it is, that he*

he appears in his Glory. Pſal. 102: 16.

Glory Actively, by making his Church *Honorable and Glorious*, as he ſaith he will do. *Iſai.* 11: 10. 43: 4. 60: 13.

Every Nation hath ſome one or other good thing which rendereth them conſiderable in the Eyes of others, and is eſteemed their *Glory*. Some famous for Gold and Silver, as *Ophir*; ſome for Spices and precious Fruits of the earth, as *India*; ſome for Corn, as *Egypt*; ſome for *Balſomes*, as *Paleſtine*; ſome for Valor and Juſtice as the *Romans*; ſome for Arts and Learning as the *Græcians*; but the ſuperlative *Glory of Jeruſalem* is, that *their God is their Glory*. *Iſai.* 60: 19. *Jer.* 2: 11.

It is true, worldly Glory is in much more abundance amongſt other men. The great Monarchies of the World have been amongſt *Aſſyrians*, *Chaldeans*, *Perſians*, *Græcians*, *Romans*; and therefore *Symmachus* an Heathen, uſeth this as an Argument, why we ſhould adhere to the Old Roman Heathen Religion, becauſe that flouriſhed, but Chriſtianity was perſecuted.

But this External Glory, though it dazle the Eye, and tickle the Fancy, hath no ſolid and permanent Goodneſs, or proportion to immortal Souls. It cannot remove the *guilt* of one ſin, it cannot give one grain of *quiet* to a troubled Conſcience, much leſs repleniſh

the Soul in the Latitude of its desires. God alone brings *fulness* with him, *Eph.* 3. 19.

All other people of the World, have the *Glory of his Works*, and so he is *not far from any of them*, *Act.* 17: 27.

Præsentemque refert quælibet herba Deum.

And yet they are said to be without God in the World, *Eph.* 2:12. But the Lord is in the midst of his Church. 1. By his Spiritual Residence, and gracious presence with them. *Moses* Prayers, *I beseech thee shew me thy Glory*, *Exod.* 33: 18. and God answers, *I will make all my goodness to pass before thee*, he shews his *Glory* when he proclaimes his *Goodness*. In *Israel* is the perfection of Glory, *Psal.* 50: 2. to *Israel* pertains the *Adoption*, and therefore *the Glory*, *Rom.* 9: 4. Of the Church only are *glorious things* spoken, *Psal.* 87: 3. The Church is his *Throne*, the World but his Footstoole, *Jer.* 17: 12. In the Church is the splendor of his Royal Majesty principally seen: Evidences whereof in the Tabernacle and Temple, were, the Cloud which filled the House, 1 *Reg.* 8: 11. and the voice which spake from off the mercy seat, *Num.* 7: 89.

2. He is the Glory in the midst of his Church by his *Holy Ordinances*, the means of Life and Salvation. The Apostle calleth it a

Glorious

Glorious Goſpel. 1 *Tim.* 1: 11. And frequently maketh mention of the Riches of the Glory thereof, *Rom.* 9: 23. *Eph.* 3: 8. *Col.* 1: 27. to take off the ſcandal and contempt which ignorant men might be apt to caſt upon it. Therein all Divine Excellencies are more radiant and reſplendent, then in all his other works, he hath *magnified his word above all his name, Pſal.* 138. 2. Therein is conſpicuous his manifold *Wiſdom*, in contriving a way to puniſh the ſin, and yet to ſave the ſinner, to reconcile the ſeeming Croſs demands both of Juſtice and Mercy, that the one may be ſatisfied, and the other magnified, *Eph.* 3: 10. His free and glorious *Grace*, ſo ſuperabounding above all the abundance of our ſins, *Eph.* 1: 6. *Rom.* 5: 20, 21. His mighty *power* in reſcuing us out of the Kingdom of *darkneſs*, in changing our *Wills*, ſubduing our *Luſts*, captivating our *Thoughts*, cleanſing our *Conſciences*, pulling down *Strongholds* and *imaginations*, and every high thing that exalteth it ſelf againſt the *Knowledge* of God. 2 *Cor.* 10: 4, 5. *Eph.* 1: 19, 20. His glorious *Holineſs*, transforming us into the *Image* of his dear Son, 2 *Cor.* 3: 18. *Luke* 1: 74, 75. His Eternal *Bleſſedneſs*, who in the Goſpel is ſet forth, as the Hope and Treaſure, the Life and Salvation of thoſe that truſt in him. *Col.* 1 27. 3: 3, 4. For *Glory* ariſing from a manifeſtation

on of Excellencies, all the Divine Vertues and Excellencies of God, are more conspicuous in the Gospel of Grace, then in all other his works or dispensations. The saving *Light* of supernatural Mysteries, the heavenly beauties of spiritual *worship*, the shining Lustre of Evangelical *obedience*, all set forth the Glory of those Ordinances wherein they are discovered and prescribed.

3. As by his gracious presence, and his Divine Ordinances, so by the most *Happy State* whereinto we are translated, is the Lord the *Glory* in the midst of his Church. That State standeth in glorious *Relations*, glorious *Habits*, and glorious *Priviledges*.

There are two *Glorious Relations* belonging to this Happy State. 1. A Relation of *Righteousness* the Guilt of sin being removed, and the sinner by the Gift of the Righteousness of Christ reconciled unto God, and so enabled to Glory, though not in himself, yet in the Lord, 1 *Cor.* 1: 31. 2. A Relation of *Sonship*, whereby we are estated by gracious *Adoption*, in an heavenly Nobility, and have right to a glorious Inheritance, 1 *John* 3: 1. are a *kind of first fruits* of the Creatures, *Jam.* 1: 18, Fellow *Heirs with Christ*, *Rom.* 8. 17. *Princes* of the people, *Psal.* 47: 9. *Nobles* of men, *Act.* 17. 11. All the World is not able to heap so much Honor upon a man, as this one

one ἐξουσία or dignity, of being the Sons of God. 2. In *Glorious Habits*; whereby we are transformed into the Image of Christ, who is the glory of God, for God doth most notably expreſs his Glory in any Creature by faſhioning that Creature to the likeneſs of his Son. This Image ſtandeth in theſe three things.

1. In *Holineſs*, *Eph.* 4: 24. Holineſs ſets forth Gods own Glory, he is *Glorious in Holineſs*. *Exod.* 15. 11. The Angels are honored with the Title of *Saints*, *Deut.* 33. 2. and our primitive condition wherein we were created after the Image of God, is called a *State of Honor*, *Pſal.* 49: 20. 149: 9.

2. In *Peace* and ſpiritual Joy, for faith in the promiſes of *Salvation*, giving a kind of Pre-exiſtence unto the Glory to come, and cauſing a Beleever to waite with quiet aſſurance in the hope thereof, doth thereupon fill the Soul with the *Peace of God, which paſſeth underſtanding*, and cauſeth it to *rejoyce with joy unſpeakable and full of Glory*, 1 *Pet.* 1: 8.

3. In *Bleſſedneſs*, which is the conſummation of Holineſs and Peace in the preſence of God, which is, κατ' ἐξοχὴν called by the name of *Glory*, *Col.* 3: 4.

Eph. 2: 36. John 8: 36.

3. In *Glorious Priviledges* and Immunities belonging to the Citizens of *Jeruſalem*; *Liberty*

berty from the Tyranny of Satan, and powers of darkneſs. *Communion* in the Love and prayers of all Saints, 1 *John* 1:7. *Boldneſs* to come unto the Throne of Grace, *Eph.* 3:12. *Heb.* 4:16. *Victory* over Enemies and Temptations, nothing being able to ſeparate us from the Love of God, the Spirit of Glory reſting upon us even in our ſufferings, & enabling us to glory in them. *Rom.* 5:3. *Act.* 5:41. As the Cloud in the Temple is called *the Glory of the Lord*, 1 *Reg.* 8:10, 11. So the Lord is the Glory of his people, even when they are filled with Clouds of affliction. It is a great Glory to ſuffer Honorably as well as to do ſo, *& facere & pati fortia Romanum eſt.* The Lillie is as beautiful in the midſt of Thorns, as in a bed of Spices.

We have ſeen how the Lord is a Defence and protection to his people, *a Wall* of ſeparation from the World, of conjunction within themſelves, of protection from danger by his Promiſe, by his power, by his Providence, by his Grace, a preſent Defence, a proportionable Defence. A *Wall of Fire*, by a Terrible and conſpicuous, an impregnable, and invincible, a conſtant and perpetual, an active and efficacious Defence. A Wall of Fire to *Jeruſalem*, his moſt *proper* and moſt *precious* reſting place, unto which he is by choiceſt *Love* and *Fidelity* engaged. A Wall

round

round about to prevent Enemies which are round about: The protection ſuitable to the danger.

The *Glory in the midſt* of it, by his gracious *preſence*, by his Holy *Ordinances*, by the happy *State* of the Church, in the glorious *Relations* of Juſtification and Adoption, in the glorious *Habits* of Holineſs, Peace, and Bleſſedneſs. In glorious *Priviledges*, of Chriſtian Liberty, communion of Saints, Boldneſs in prayer, Victory over Temptations and Afflictions, with many other the like. I ſhall add but a ſhort word of Application and ſuddenly have done.

1. We Learn hence what a folly as well as wickedneſs it is for *Samaritans* to oppoſe the building of *Jeruſalem* or the Temple, for any Enemies to ſet themſelves againſt the Church of God, as great a madneſs as for *Briars to contend with Flames*, for ſtubble to wage War with fire, for a *Sheafe* (as the Prophet makes the inſtance, *Zach.* 12: 6.) to enter into battail with a *flaming Torch*. *Iſai.* 27: 4, 5. The *Whale* may ſwallow *Jonah*, but it ſhall not digeſt him, The Grave may devour Chriſt, but he will kill Death in its own dominion, as *Benaiah* did the Lyon in his own Pit. A man may drink down a *Cup of Poyſon*, but it will ſuddenly be revenged on him. It is madneſs to provoke the Lord, being weak-

Act. 2: 24.
1 Cor. 15: 57.
2 Sam 23: 20.
Zach. 12: 2.

er then he, 1 *Cor.* 10. 12. *Wo unto him that ſtriveth with his Maker, Iſai.* 45. 9.

2. We need not make uſe of carnal Wiſdom and ſinful means for protection againſt Danger, for God can be alone a *Wall of Fire* unto his people. Uſe not oppreſſion or violence to help your ſelves, *for Power and Mercy* belong unto God, *Pſal.* 62. 10. 12. *David* was adviſed by thoſe about him once and again, to kill *Saul* when he was in his power, and ſo to ſecure himſelf; but he anſwered, *God forbid that I ſhould touch the Lords annointed,* he truſted in God, and would not uſe Carnal Wiſdom for his own ſafety, 1 *Sam.* 24. 47. 26. 8. 11. This Wall of Fire can better protect us, then all the broad or high Walls of *Jerico* or *Babylon.* It is good keeping in *Jeruſalem,* in Gods preſence, in his way, ſo long we are within a *Wall of Fire.*

3. This is great Comfort unto Holy men, That the very *Terrors* of God are their *protection.* The Terrors of God at *Sinai* and in the Wilderneſs, were for the *Salvation* of Gods people. *Habak.* 3: 13. As the mercy of God will not ſave thoſe that deſpiſe it, ſo the fury of God will be a defence unto thoſe that tremble at it. No attribute of God, but faith can ſuck comfort from it.

4. Envie not the Glory of the World, nor the Pomps and Pleaſures thereof, to thoſe whoſe

whoſe Portion is in this Life, but reſt abundantly ſatisfied with the *Glory of Gods preſence* ſhining in the face of Chriſt, and thoſe unſearchable Riches wherewith he endoweth his Church, in compariſon whereof, all the glories of the World, are but droſs and dung. If God would have the Honor of his Church to ſtand in outward things, *The Silver is his, and the Gold is his*, *Hag.* 2: 8. *The Cattel on a Thouſand Mountains his*, *Pſal.* 50: 10. But as Abraham gave *portions* to his other Children, but the *Inheritance* to *Iſaac*, even all that he had, *Gen.* 25: 5. As Princes at their Coronation give Wine and Monie to the Multitude, but Honors to their Favorites: So the Lord giveth Earthly things many times more liberally to the men of the World, but beſtoweth *himſelf* for a *Portion* and *exceeding great reward* unto his own people, and they eſteem *him precious*, 1 *Pet.* 2: 7. And his *Promiſes precious*, 2 *Pet.* 1: 4. and his *Redemption precious*, *Pſal.* 49: 8. And the very *Afflictions* which they ſuffer for his ſake *precious*, 1 *Pet.* 1: 7.

5. Above all things, hold faſt God and his preſence. A City is never without Walls or Gates, without glory and ſplendor, till they are without God. Your glory departs when his *Ordinances* are removed: You may confidently promiſe your ſelf his *protection*,

while you make his *Habitation* in the midſt of you your greateſt *Glory*. And therefore, as he hath a long time been *a Wall of Fire* about you; in all the confuſions of a bloody War, no alarm hath ſtartled or ſtormed you, though there were angry men, who *ſhooke their Arm* againſt *London*, as the *Aſſyrian* againſt *Jeruſalem*, *Iſai.* 10:32. That ſaid it would never be well with *England* till *London* were in a flame, yet you have had no flame about you but *a Wall of Fire*, and Chariots of Fire, as the Prophet had, 2 *Reg.* 6:17. As therefore the Lord hath protected you, and been the *Glory in the midſt* of *London*, (for I am perſwaded it is a ſober Truth, that no City in the Chriſtian World hath had a more glorious preſence of God by the Light of his Word, and the purity of his Worſhip and Ordinances then *London* hath had:) So make it your buſineſs in an anſwerable proportion to bring *Glory to God*, by zeal for the Truth, by Love to the Ordinances, by comforting the Miniſters, and encourageing them in the work of the Lord, by executeing Juſtice and Judgment, reforming all abuſes, ſetting up the Name of God in your Families, preſerving thoſe that belong unto you from the Contagion of dangerous and dividing Doctrines *God will be with you while you are with him*, he never breaks with a people firſt, do

do you *give Glory* to him, and he will *be Glory* to you.

Laſtly, If God be thus your *Glory*, let your *glorying* be in him alone, Glory not in your Strength or Wiſdom or Wealth, or Splendor in your Ships or Trade, or in the *Harveſt of the River*, glory only in your *Wall of Fire*, and in this that the Lord hath been hitherto ſo nigh unto you. And truly you have great Reaſon to bleſs the Lord, and to make your boaſt of him all the day long, as for Remoter mercies which you muſt not forget, though I cannot now recount them, ſo for thoſe ſignal Mercies for the celebration whereof you are met together at this time.

What a deluge of *Confuſion* theſe poor Nations were running into, how deep the *diſcontents* of the people, how ready the Tinder of unſatisfied Spirits in all parts of the Nation to take Fire and break out into a *Flame*, in what danger the Function of a Learned and Orthodox *Miniſtry* and the maintenance thereof was to be devoured, How deſperately the *Ordinances* were deſpiſed, the *Truths* of Religion rejected; what dangerous *divulſions* daily more and more made from the Unity of the Church of God amongſt us, How near we were brought unto the brow of the precipice, it is now our Comfort that we can with thankfulneſs, recount

recount, as surviving so great dangers, as well as with sorrow bewaile our exposedness unto them.

How should our Hearts be enlarged, and our Mouths filled, and our Lives acted with the Praises of the Lord, what Memorials, and Monuments, and *Eben-Ezers*, should we every where erect of those wonders, and *terrible things which we looked not for*, which the Lord hath wrought for us in a kind of Pararel and proportion to those which he wrought for *Israel* at the Red Sea?

That then when force after force, and breach after breach, had been made upon the solemn Conventions of the Nations, and the Ancient Honor of the English *Parliaments* had been ravished and prostituted to the Will and Passions of their own Servants; when the Licentiousness of the times, made way for men of corrupt Principles and daring Confidence *tantùm non*, to spit in the Face of *Magistracy* and *Ministry*, and all *sobriety* of Judgment amongst us; then for the Lord to stir up the Spirits of all the people of the Land as one man, solemnly to own their Native Liberties, and with united Affections to implore the Vindication of them; then for the Lord to awaken an Honorable Instrument to assert the Priviledges and Dignities of conculcated Parliaments, and to restore the

the many grave and Eminent Members there of to their long interrupted right, and to the administration of their Trust again; To stand by this *Famous City* who had chearfully with their Treasures, their Swords, their Lives, their Counsels aided and asserted the publick Engagements; That then when your Hearts were ready to sink at the demolishing of your *City Gates*, immediately they should be revived with the opening of your *Parliament gates*, that those worthy Patriots, Lovers of Truth and Righteousness, might enter in; as we ought with great Love and Honor to respect the *Instruments*, so ought we to ascribe the whole *glory* unto *God alone, who only doth wondrous things*, at whose presence *the Mountains have flowed down and become a plain.* Who, if we *follow on to know the Lord*, if we provoke him not by murmuring against Instruments or by deifying of them, but second their Endeavors with our prayers, and Gods Mercies with our Praises, will perfect what he hath begun; And as he hath laid the Foundation, will so consummate the whole structure of our Settlement, that we shall at last bring forth the *Head-Stone* thereof, with Shouting and Acclamations, Crying, *Grace, Grace unto it!*

Psal. 72: 18. Isai. 64: 1. Hos. 6: 3.

Zach. 4: 7.

FINIS.

THE *AUTHOR* and *SUBJECT* OF HEALING IN THE CHURCH.

Set forth in a

SERMON

Preached before the Right Honorable

The PARLIAMNT of *England*, at St. *Margarets* Church in *Weſtminſter*, on Wedneſday *April* 25. 1660. Being the Firſt day of their Aſſembly.

By *Edward Reynolds* D. D. and Dean of *Chriſt-Church*, *Oxon*.

LONDON,
Printed by *Tho: Newcomb* for *George Thomaſon*, at the Roſe and Crown in St. *Pauls*-Church-yard. 1660.

To the Right Honorable the

LORDS & COMMONS

Assembled in

PARLIAMENT.

Right Honorable,

WHen I was commanded by the Council of State to Preach before you on the day of the Parliaments Assembling, I could not but reflect on the woful and never-enough to be lamented confusions, under which these Na-

tions were ready to sink and perish, till the Lord was pleased, as it were ἀπὸ μηχανῆς, *to raise up an Honorable Instrument, by his Wisdom and Valor to put a* stop *to the* progress, *and to open a way, that you by your Counsel and Authority, might put a* period *to the* Being *of them. In order whereunto, I thought it my duty, as a Minister of the Gospel of Peace, and a Servant to our* Great Lord, *whose work it was to* heal *and* recover, Luke 4. 18. *Humbly to set before you the* Author *and the* Object; *and on the Monday following, before the Right Honorable* House of Peers, *the* Means *and* Method

of

of Gods healing *a Sick Nation: And thereupon to beseech you, so to imitate the example of Christ, who is* the Lord that healeth us, *so to promote the* fear of his Name, *and the great work of* Humiliation, Supplication, *and* Reformation *amongst us, as that you might comfortably plead his promise, to* hear, forgive, and heal the Land: *For the* Lord *will be with you while you are with him; and if you seek him, he will be found of you.*

And for this work of setting up the fear of God, *and* real conversion *unto him, though godliness have as many enemies, as there be Devils in Hell, or wicked*

ed men in the World; yet profaneness is in it self so shameful, and holiness so amiable, that endeavors in this most weighty work, will, I am confident, meet with no prevalent opposition or obstruction among you. All sober men of every perswasion, howsoever otherwise divided, acknowledging the necessity, and professing their desires, that the Name of the Lord *may in* purity of Doctrine, *and in* holiness of life, *be magnified amongst us.*

You have made an happy entrance *unto this* healing work, (*for certainly the great* sufferings *of our* Princes, *have had a strong*

ſtrong cauſality upon our diſtracti-ons, it can never be well with the Body, *while it is ill with the* Head,) *and you have hereby blaſted the projects and attempts of any, whoſe ambition might ani-mate them, to awaken old, or to kindle new flames amongſt us.*

If together with this noble act of Juſtice *and* Loyaltie, *you pro-ceed to ſecure the Intereſt of* Jeſus Chriſt, *by eſtabliſhing the* True Reformed Religion, *an* Orthodox, *learned and painful* Miniſtry, *pure* Worſhip, *and the* ower of godlineſs, *ſup-preſſing and putting to ſhame all profane practiſes, whereby the wrath of the* Lord *may be again kindled*

kindled against us, you shall thereby greatly blast the desires of licentious and evil men; and comfort the hearts, and give evidence of the answer of God *to the prayers of good men. Which that you may be enabled and assisted to do by the power of* Divine Grace, *is the most earnest prayer of*

Your Honors

May 5. *most humbly*

1660. *devoted in the Lord*

EDWARD REYNOLDS.

THE

THE AUTHOR and SUBJECT Of Healing in the Church.

Set forth in a

SERMON

Preached before the Right Honorable the PARLIAMENT of *England*, at St. *Margarets* Church in *Weſtminſter*, on Wedneſday *April* 25. 1660. Being the day of their Aſſembly.

Mal. 4: 2, 3.

But unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings, and ye ſhall go forth, and grow up as Calves of the ſtall.

3. *And ye ſhall tread down the Wicked.*

OUr Prophet was the laſt of all the Prophets of the Old Teſtament, after which they were not to look for any other, till *Elias* the forerunner of the Angel of the Covenant (who was the great Prophet of all) ſhould come unto them. The Church ap-

pears in his time to have been wofully corrupted, by those sharp reprehensions of Priests and people, for corruption of worship, for violation of Covenant, for contumacy against God, for reproaching his ways, and passing an hard and false charge against his services, as if they were vain and fruitless. In the midst of this Hypocritical people, the Lord had an *Holy remnant* who feared his name, and *spake often to one another*. Both these seemed to call for the *coming* of Christ, and to delight in the promise of the *Angel of the Covenant*. *chap.* 2: 17. 3: 1. And accordingly here is a promise of his *coming speedily*. But though desired by both, he should come with great difference to the one and the other; to the one after a terrible manner, *with refineing fire, and fullers sope*, with *fanne*, and *sword*, with a *spirit of Judgment and burning* to consume the stubble, to gather the body of that wicked people into *Jerusalem* as into an *Oven* and furnace, and there with a final and absolute παρολεθρία to dissolve the judaical politie, and leave them *neither root nor branch*, no visible hope of restitution again, *chap.* 4: 1. which was done by the army of the Romans under *Titus*. To the other with a promise of Comfort and Reviving. *chap.* 3. 17. *They shall be mine, in that day when I make up my Jewels,*

Math. 3: 12.
Math. 10: 34.
Isai. 4: 4.

els, and I will ſpare them as a man ſpareth his own ſon that ſerveth him. And that ſo remarkable, that the reproach caſt by the wicked Hypocrites upon the ways of God, *ver.* 14, 15. *Ye have ſaid it is vain to ſerve God: What profit is it that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hoſts; And now we call the proud happy* &c. ſhould be clearly confuted, by the conſpicuous difference which the Lord would make between the righteous and the wicked, *ver.* 18. the one *jewels* and *ſons* to be preſerved and ſpared, the other *ſtubble* to be burnt and diſſolved; the one to be *healed* and reſtored, the other to be *troden down* and deſpiſed. Concluding all with an awakening precept, that ſince they were not to expect any other Prophet, till *Eliah* and Chriſt ſhould come, they ſhould therefore *remember the Law of Moſes*, and thereby fit themſelves for the entertainment of their *Meſſiah.*

The words contain a *gracious and diſcriminating mercy* unto an holy remnant that feared Gods name, for their ſupportance and comfort againſt the terror of the foregoing threatning, that unto them the *Sun of Righteouſneſs*, the promiſed *Meſſiah*, ſhould ariſe in *his Incarnation* with *healing in his wings*; and when *groſſe darkneſs did cover the people*, and they did ſit even in the *ſhadow of death*, Iſai. 60 2. Iſai 5. 2.

not only veiled over with the *Shadows* and Ceremonies of the Law; but miſerably miſled by the corrupt gloſſes of Scribes and Phariſees, ſould and devoured by their own ſhepherds, wofully oppreſſed under *Alexander*, *Janneus*, *Hircanus*, *Ariſtobulus*, ſubdued by *Pompey* into the form of a Roman Province, and then ſorely afflicted under the Tyranny of *Antipater and Herod*; that after ſuch a night of darkneſs and diſtreſs, the promiſed *Meſſiah* ſhould come to break the *yoke* and *rod of their oppreſſor*, and aſſert his people into Light and Liberty again. That he ſhould come as the warm and welcom beams of the Sun, after a dead winter, or a gloomy and tempeſtuous night, to heal and remove all the ſins and ſorrows of his people.

Zach. 11. 5.

Iſai. 9. 4. 10. 27.

In the words we have theſe particulars conſiderable. 1. The *diſcriminating grace* of God between a Remnant that feared his name, and the body of a corrupt and prophane people. 2. The *ſuppoſition* of a State of *ſickneſs* and ſoreneſs, of ſin and ſorrow, under which even this Holy Remnant did lie; with a gracious promiſe of *healing* unto them. 3. The Author of this *healing*, expreſſed metaphorically by the name of the *Sun of Righteouſneſs*, as before by the name of the Angel or *Meſſenger of the Covenant*. 4. The *means* of deriving this healing from this

this Sun of Righteouſneſs. 1. His *Riſing*. 2. His *wings* or beams, which are the *Vehicula* of all the light and vertue which floweth forth from him. 3. The proper and peculiar *Subject* of this *Healing*, ſingled out by way of gracious *compellation*, *unto you that fear my name*. 4. The *effects* and fruits of this *Healing*, and they are three, 1. *Going forth*, as recovered men uſe to do out of their bed or chamber, when the Sun ſhineth in a warm and beautifull day, to take the aire and refreſh themſelves. 2. *Growing up*, in ſtature, in ſtrength, *ſpeedily*, as fatted Calves, *luxuriating* in a full and pleaſant paſture. 3. *Treading down* and cruſhing the wicked as *Grapes* in the Preſs, as *aſhes* under their Feet, in a full and triumphant victory.

I ſhall handle the words thus diſtributed after a double manner: 1. In the *ſpiritual*, proper, and *theological* ſenſe of them, as they are a promiſe of Chriſt, and Healing by him to an afflicted remnant of men that fear Gods name. 2. In an *Applicatory* and particular ſenſe, as they are ſuitable to the preſent ſolemnity and occaſion.

1. The *Church* of God was at this time in a moſt defaced and corrupted condition, Gods worſhip prophaned, his name blaſphemed, his treaſuries robbed, his Judgments queſtioned, his reproofs deſpiſed: yet in the midſt of

of all this rubbish there is a *Remnant* according to the Election of Grace. Though the Church be not alwaies visibly Glorious, yet in the most collapsed state thereof, in the worst times, it is never without visible professors who have stood up to beare witness unto persecuted Truth. The Lord had Seven thousand in *Israel* that had not bowed the knee to *Baal*. When our adversaries challenge us to shew where our Church was before *Luther*, we answer, That in the midst of the greatest darkness and superstition, there were such *fundamentall* truths of faith and repentance, and holy Life retained, as the Lord no doubt did sanctifie to the Salvation of many, who lived in the body of the *Roman* Church, and were by their very *Ignorance* preserved from the *dangerous superstructions* which the Doctors of that Church built upon that foundation, as the Renowned Bishop *Usher* hath observed. 2. There were in no age wanting Holy and zealous men who did boldly appeare against the prevailing Errors of the times, as our learned men have largely proved in their *Historico-polemical* writings, and large volumes have been written of the *Catalogues* of such witnesses in every age of the Church, who have declared against many Corruptions of the times wherein they lived. But that there hath alwaies been a *visible* con-

1 Reg. 19 18.

Sermon of the unity of the Church.

conſpicuous Glory in the maine Body of the Church, is evidently diſproved by the *perſecutions* which prevailed from time to time againſt it. How did the *Arian Hereſie* overſpread the World, when ſuch glorious Lights as *Athanaſius* and *Hilary* were perſecuted for profeſſing the truth? *ingemuit totus orbis*, ſaith, *Hierom*, *& Arianum ſe eſſe miratus eſt.* It is not leſs eaſie for us to find out our Religion and the Profeſſors thereof in the corrupt ages of the Church, then for them to find out theirs in the pure and primitive.

Hieron. adverſus Luciferianos.

Sure we are, in the worſt times the Lord hath ever *had a people* that feared his name, whoſe hearts he hath by ſelect promiſes and Comforts ſupported, *againſt* the *terror* of thoſe curſes which he hath denounced againſt the corrupt body of the people. *Say to the Righteous, it ſhall be well with them, Iſai.* 3.10 *Binde the Teſtimonie, Seal the Law among my Diſciples, Iſai.* 8.16. *There is a remnant according to the Election of grace,* when the reſt are blinded, *Rom.* 11.5.7.

Hence that uſual intermixture of *Threats* and *Promiſes* in the Prophets, as a preſident unto Preachers of the truth in all ages, who ought with ſuch prudence and tenderneſs to manage this part of their Miniſtry, as neither to harden the wicked in their ſins by undue application of mercy, nor to *make ſad* the hearts

hearts of those whom the Lord hath not made sad, by a promiscuous denunciation of wrath, but *rightly to divide the word of truth*, and to give to every one their own portion.

2. Nor must we here pass by unobserved that *discriminating Grace* of God, whereby the *Jewels* and the *Stubble*, the Godly for *healing* and the wicked for *burning*, are distinguished the one from the other. The Lord indeed doth most righteously dispence both *healing* to those that fear him, according to the *Grace* of his covenant; and burning to those that hate him, according to the *Justice* of his Law. And it is true, the *wicked* make themselves fit for the burning, for their *destruction is of themselves*, Hos. 13. 9. *Their way and their doings have procured it*, Jer. 4. 18. it is a *choice* of their own making, *Isa.* 66. 3. But they that are *healed*, are not the Authors or original procurers either of the *grace* whereby they fear God, or of the *mercy* whereby God heals them; God alone by his *free Grace* makes the difference between those that serve him, and those that serve him not.

He *reveales to babes*, *what he hides from the wise and prudent*, and that because it *seems good to him*, *Math.* 11. 25, 26. *To you it is given, to them it is not given. Math.* 13. 11. It is *not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, *Rom.* 9. 16.

If

If I be one of that Remnant that fear Gods name, I have no reaſon to glory in my ſelfe, it is God that *gives me an heart, and a way to feare him*, Ier. 32. 39. It is *by his grace that I am what I am*, 1 Cor. 15. 10. It is he that *works in me to will and to do of his own good pleaſure*, Phil. 2. 13. It is he that *makes me to differ*, 1 Cor. 4. 7. *ut Totum Deo detur, qui Hominis voluntatem bonam et præparat adjuvandam, et adjuvat preparatam*, as the incomparable Champion of the Grace of God St. *Auſtin* ſpeaketh; That the whole work may be aſcribed unto God, who both prepareth the good will of man that it may be holpen, and helpeth it being prepared.

Aug. Enchirid: c. 32.

And again *Certum eſt nos velle cum volumus ſed ille facit ut velimus*. It is certain, that we will when we do will, but it is he that maketh us to will. And again, *nos volumus, ſed Deus in nobis operatur & velle, nos operamur, ſed Deus in nobis operatur & operari*; we will, but God worketh in us to will; we work, but God worketh in us to work alſo. And again, *Ille facit ut nos faciamus quæ præcepit, nos non facimus ut ille faciat quæ promiſit*; He maketh us to do the things which he commandeth, we make not him to do the things which he promiſeth. O that the wanton and proud wits of men would leave the Lord *to do with his owne what it pleaſeth him*, (as he will certainly

Aug. de Grat. & lib. Arb. c. 16. contra duas Epiſt. Pelag. lib. 4. c. 6. & de dono perſeverat. cap. 13. de prædeſtinat: Sanct. c. 10.

do notwithſtanding all their paſſionate altercations, *Mat.* 20. 15.) and would let the *difference* between him that feareth the Lord, and him that feareth him not, be aſcribed only unto the gift of grace, without the which, no man would feare him; which rich grace, *a nullo duro Corde reſpuitur, ideo enim datur ut cordis duritia primitus auferatur*, as the ſame Father ſpeakes, is not refuſed by any hard heart, for it is therefore given that hardneſs of heart may be taken away. Though man be *free to reſiſt* grace, yet he is *not free to conquer* it; Gods mercy is victorious as well as his Juſtice, *That which cometh into your mind, ſhall not be at all, that ye ſay, we will be as the Heathen, as the Families of the Countries, to ſerve Wood and Stone, as I live ſaith the Lord God, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you*; Ezek. 20. 32, 33. Where the Lord threatneth to conquer them with his mercy, he will have mercy on whom he will have mercy, *Si Deus miſeretur etiam volumus, ad eandem quippe miſericordiam pertinet ut velimus.* If men would be but contented that God ſhould uſe his free will in *giving* his grace, as well as they contend for *their owne free will* to *accept* it; if the time which is ſpent in diſputing for free will, were ſpent in begging it: or if when we beg free will of God, that we may

Aug. de præ-deſt. Sanct. c. 8.

Ad Simplic. lib. 1. *qu.* 2.

may accept grace and not refuſe it, we would but allow it conſonant to Gods power and goodnes, to grant us our petition, and to cauſe us not to refuſe it, (and certainly *lex ſupplicandi legem ſtatuit Credendi*, as *Celeſtinus* ſpeaks, we may beleeve that God will grant, what we pray for according to his will) the world would not be ſo continually troubled with the hot and paſſionate diſputes in theſe arguments as we finde it is, certainly, every humble and holy man will not onely think it his duty to praiſe God, for that he gave him a *power* to convert, but that he gave him converſion it ſelfe, and the very work of willing and turning unto God.

3. We may here obſerve the double moſt different effect of the Goſpel of *Chriſt* upon *proud* and *penitent* ſinners, a *ſavour of death* to one, *of life* to the other, 2 *Cor.* 2. 15, 16. *fire* to the one, *balſome* to the other; as the ſame *perfume* kils the *vulture*, which revives the *Dove*; the ſame *Red Sea* a paſſage to *Iſrael*, a grave to *Egypt*; the ſame *pillar*, light to one, and darkneſs to the other; the ſame *ſun* makes the *Garden* ſmell ſweet, and the *Dunghil* ſtink.

Great therefore muſt our care be what affections we bring to hearing the word. It is given for life, but we may find it unto death, according to the diſpoſition of the heart we

bring with us thereunto; *an honeſt and good Heart*, a meek and quiet Spirit, a melted Soul ready to be caſt into the mould of the word, is the beſt preparation to meet with Chriſt in his Goſpel.

II. We ſee here *Healing* promiſed to thoſe that *fear Gods name*, and thence we may certainly conclude, that the *Holieſt men do want healing*. 1. As we are like unto Chriſt, *per primitias Spiritus*, by the firſt fruits of the Spirit, to we are unlike unto him *per reliquias vetuſtatis*, by the remainders of corruption; There is *not a juſt man that liveth and ſinneth not*. Though the guilt of ſin be removed in our *juſtification*, and the *power ſubdued* in our ſanctification, yet the *ſickneſs* and remainders of it are *not aboliſhed* till our diſſolution. *Iſta vitia gratiâ dei medicante curantur, prius ut reatu non teneant, deinde ut conflictu non vincant, poſtremo ut omni ex parte ſanata, nulla omnio remaneant*, as St. *Auſtin* ſpeaks: Theſe Evils are cured by the Grace of God, firſt that they may not hold us by their guilt, next that they may not conquer us in the conflict, and laſtly that being throughly healed, none of them may remain. And theſe remainders of corruption the Lord here leaveth in us to be matter of *daily conflict*, of deep *humbling*, of earneſt *prayer*, *ut ſit quod petentibus largiter adjiciat quod confitentibus*

Aug. de peccat. Meri. & Remiſſ. c. 8. Eccleſ. 7. 20. Jam. 3. 2.

Aug: contra Juliae. Pelag. lib. 5. c. 7.

Aug. de ſpir. & lit. caſ. ult.

tentibus clementer ignoſcat, that he may bountifully give the things for which we pray, and graciouſly pardon the ſins which we confeſs. 2. Beſides our ſins, we are ſurrounded with *Enemies*, and beſet on every ſide with *Temptations*, and though we have a promiſe of *victory* over them, and *ſufficiency* of grace againſt them, yet we have no promiſe of abſolute immunity, that we ſhall be invulnerable by them. The Experience of our own Lapſes, and of the Holieſt and greateſt Saints ſufficiently evidence unto us what poore and fraile Creatures we are when the Lord leaves us, to try us as he did *Hezekiah*, 2 *Cron.* 32. 31. 3. *Sorrow* is the naturall Off-ſpring of ſinn and temptation; a ſick and wounded man cannot but feel the paine of that which weakneth him. There are not any men, more men of ſorrow and acquainted with grief, then they whoſe eyes are moſt open to ſee, whoſe hearts moſt tender to feel the weight of ſinn, the terrors of God and the Aſſaults of temptation. Being therefore ſubject to *ſins*, to *wounds*, to *ſorrows*, no wonder if they ſtand in need of *healing*.

And indeed *none call* out ſo importunately for *healing*, either for themſelves or for the Church of God, as they that fear his name. *Jer.* 8. 22. *Pſal.* 51. 8. 18. *Pſal.* 38. 3 9. He that ſhall read the doleſull complaints of *Job*, of *Heman*,

Heman, of *Hezekiah*, and others mourning under the weight of ſin and wrath; of *Jeremy*, *Daniel* and *Nehemiah* bewailing the breaches and deſolations of *Sion*, will finde it one principall evidence of a Godly man, to poure out his complaint before the Lord when he is overwhelmed. *Pſal.* 102. 1. no deſires ſo ſtrong in them as to have their eyes opened, their hearts purged, their ſin removed, their peace enlarged, the truth of God vindicated, his worſhip reſtored, his ordinances preſerved, his preſence continued in the midſt of his people. *Promiſes* of healing in God, do awaken *prayers* for healing in them. *Iſai.* 19. 22. *Jer.* 31. 8, 9, 10. 33. 6. *Hoſ.* 6. 1. *Iſai* 57. 15.

Luk. 4. 18. Act. 4. 30. Iſai. 30. 25.

III. The Author of this *healing* is here the *Sun of Righteouſneſs*, who came purpoſely, *to binde up the broken hearted*, to appoint to them that mourn, beauty for aſhes &c. *Iſai.* 61. 1, 2, 3. Concerning him let us conſider. 1. The reaſon of his Appellation. 2. The manner of his *healing*. For the Appellation, he was called by *Balaam*, a *Star*, one that was to have dominion, *Num.* 24. 17, 19. A *great Light*. *Iſai.* 9. 2. Ἀνατολὴ, the day-Spring, or Sun riſing, *Luke* 1. 78. A *Bright Star* of the morning. *Rev.* 22. 16. an *everlaſting* light that never goes down, *Iſai.* 60. 20. That takes away all night. *Rev.* 22. 5.

The

The Apoſtle tells us, that by *Chriſt* the *Worlds* were made, *Heb.* 1. 2. The old *viſible world*, wherein is the natural Sun; and a *New heaven* and earth wherein dwelleth *Righteouſneſs*, 2 *Pet.* 3. 13. unto which belongeth this *Sun of Righteouſneſs*. And therefore the time of the Goſpel, is called *a day of Grace and Salvation*, 2 *Cor.* 6. 2. *Rom.* 13: 12, 13. And Beleevers *children of the light and of the day*, 1 *Theſ.* 5: 5. Wherein darkneſs of Error and Ignorance is diſpelled, and glorious things, which had been hidden from Ages and Generations manifeſt unto the World.

Chriſt is the *Light* of the *World to come* (as the Evangelical Church ſeemeth to be called, *Heb.* 2: 5.) That *Light*, *John* 1. 8. 3: 19. An *heavenly* Light, ſo Evangelical Doctrines are called τὰ ἐπουράνια, Heavenly things, *John* 3: 12, 31. *Heb.* 9: 23.

A *full* Light, *John* 1: 14. In him did all fulneſs dwell, *Col.* 1: 19. An *Indeficient* light which endures for ever, as a faithful *Witneſs* in Heaven, *Pſal.* 89: 36. *Iſai.* 60: 19. A *primitive* Independent Light, which deriveth of his righteouſneſs from any other fountain, he *ſanctified himſelf* by his own ſpirit, *John* 17, 19. A *diffuſive* light which ſpreadeth it ſelf on every other Veſſel of Light; *of his fulneſs we all receive.* He *is all in all*, *John*

John 1: 16. *Eph.* 1: 23. A *moveing* Light, which goes through all the Earth, to the ends of the world, *Pſal.* 19: 3. 6. *He came and preached Peace to thoſe afar off, and to them that were nigh*, *Eph.* 2: 17. An *Operative*, influential, and benigne Light, which cometh with Life, as well as with Luſtre, and therefore it is called the *womb* of the morning, *Pſal.* 110: 3. 3. reviving, reſtoring, ripening the fruits of the Earth. *Pſal.* 36: 9.

The *means* and *manner* of his *Healing* is by his *Ariſing* unto us. There is a Sun extant at midnight, as well as at noon, but he comforts not us but by his riſing. Now this riſing noteth,

1. His *Incarnation*: the word which is tranſlated Ἀνατολὴ, *Oriens*, the day-ſpring or ſun-riſing, *Luke* 1: 78. is in the original צֶמַח a *Branch*, *Zach* 3. 8: And as here a *Sun* of righteouſneſs, ſo elſewhere a *Branch* of Righteouſneſs, *Jer.* 23. 5. 33: 15. A *ſun* of Righteouſneſs, ſo he is the Lord *from Heaven*, the Lord of *David*: a *Branch* of Righteouſneſs, ſo he is the ſon and the *off-ſpring of David*. This is our comfort, that he is as well *Germen*, ſpringing out of the Earth, as *Oriens* looking down from Heaven, *Pſal.* 85: 11

2. His *manifeſtation* in ſpirit and power, by the Goſpel in the conſciences of his people,

ple, by the beauties of his Grace and Holineſs, illightning the mind, inclining the will, healing the affections, converting the conſcience, diſcovering to the Soul the deep things of God, which is called the *riſing of the day-ſtar in the heart.* 2 *Pet.* 1. 19.

3. His rouzing men out of Ignorance and ſecurity, unto the buſineſſes of an holy life, for the ſun riſeth that men may *go forth to their labour*, Pſal. 104. 22. 23. *The light ſaith, awake thou that ſleepeſt*, Eph. 5. 14. *Rom.* 13. 11.

4. His Heavenly conduct and direction, ſhewing us the way wherein we ſhould walk, and leading us therein, diſcovering Enemies and temptations behind us, precipices, gulfs, ſnares, and pits before us, *Luke* 1. 79. whereas he who walketh in darkneſs, knoweth not whether he goeth, *Ioh.* 12. 35. Pſal. 143. 8. Pſal. 5. 8. Iſai. 30. 21.

The Sun of Righteouſneſs thus riſing doth heal us by his *light*, and by his *influence*. 1. By the *light* of his Heavenly Doctrine whereby he *convinceth of ſin*, and ſo diſcovereth our diſeaſe: and then of *Righteouſneſs* in him to pardon our ſin, and of *Iudgement* to reſcue us out of the dominion and power of Satan. 2. By the *influence* of his bleſſed *Spirit* efficaciouſly enforcing the word, and educing that vertue out of it, by which it reſtoreth health and beauty to the John 16. 8, 11.

Soul, This is called the *revealing of the arme of the Lord, Isa.* 53. 1. and the *hand of the Lord* being with the word, *Act.* 11. 23.

4. But Christ is in Heaven, and we in Earth, how shall we bring these together, that the *Medicine* may be applied to the disease. *Omne agens agit per Contactum*, and this must be either *Immediatione suppositi* or *Immediatione virtutis*, as Philosophers speak. And we have both here, his *person* being Divine is *Immense & omnipresent*. He *filleth All in All*. His *vertue* is further conveyed unto us by his *wings*, the *Beams* of this sun of Righteousness, most swiftly and suddenly flying with his truth and grace into the Soul. And these Wings are;

Eph. 1. 23.

Psal. 139. 9.

1. His *word and ordinances* in which *Christ* is *present* with his Church, *Mat.* 18. 20. and *presented* to it, *Gal.* 3. 1. The holy *Doctrines* of the Gospell, and duties of worship, (are it I may so speak) the *Drugs* and *Materials*, the *Balme* of *Gilead*, whereby spiritual diseases, sin and sorrow are cured: As we find usually in the Gospell, he did but *speak the word* and *diseases* were gone. His cures were *Commands*. His ordinances are the Leaves of the Tree of Life, which are for healing of Nations, *Rev.* 22. 2.

Matth. 8. 8, 9.

2. Any Illustrious *providence* sent down as it were from Heaven, when he doth *terrible things*

Isai. 64. 3.

things which we looked not for. Thus he healed the fears of *Iſrael* by opening *a way in the Red Sea*, and their murmurings in the wilderneſs, by giving them *Waters out of the Rock.* Thus he ſtrengthened the faith of *Conſtantine* newly converted by the ſigne of the name of *Chriſt* in Heaven, with this inſcription, *in hoc vinces. Wonderful providences* which bring any *healing* to diſcompoſed and dilacerated Nations, are as ſo many *beames of the Sun of righteouſneſs*, who as Lord of all Creatures orders them all for his Churches good. The *Wheels* in *Ezekiels* Viſion of living Creatures, whereby I underſtand the various and perplexed revolutions of all affairs in the World, were *full of Eyes*, noting the guidance of Divine wiſdom ordering them all to the welfare of his Church and People.

Euſeb. de vita Conſtantini, lib. 1. c. 22, 25. Raynolds Conference with Hart. cap 8. diviſ. 4 pag. 508.

Ezek. 1. 16, 18.

3. Any ſpeciall *ſervants and officers* of his whom he commiſſionateth and ſendeth forth for the good of his people, whether the *Angels of Heaven*, as we read of an *healing Angel*, *John* 5. 4. Or the *Angels of the Church* to whom belongeth the diſpenſation of *wholeſome* and healing Doctrines, 1 *Tim* 6. 3. *Tit.* 2. 1. To open the eyes, and to turne them from darkneſs to light, *Act.* 26. 18 Or any other renowned inſtruments and meſſengers of help and comfort to an afflicted people. Theſe are, if I may purſue the *Metaphor.*

phor, the *Apothecaries*, to weigh out, mix and temper and prepare the drugs according to the direction of Christ, which the Apostle expresseth by the word ὀρθοτομῶν, *Rightly to divide the word*, 2 *Tim.* 2. 15. And our Saviour by διδόναι σιτομέτριον. *To give the due portion of meat*, Luke 12. 42. which some would have to allude unto the custome of measuring out daily or monethly unto Servants their allowances of diet.

Stuckius de conviv. l. 1. *cap.* 23.

4. His own *holy Spirit*, who in *Tertullians* expression is *Vicarius Christi*, as the Beam is of the Sunne, who taketh from Christ, and *sheweth* unto us, making report to the Souls of beleevers of the favor of Christ unto them, *shedding abroad* his love into their hearts, *blowing* upon his Garden, that the spices thereof may flow forth, as a *Witness*, a Seal, an Earnest, a Seed, bringing Christ and all his healing graces and comforts unto the Souls of his Servants, in their sins and sorrows to revive them.

Tertul. de præscriptionibus. John 16. 15: Rom. 5. 5. Cant. 4. 16.

5. Here is she Subject of this healing; where observe, 1. The gracious and speciall *compellation*, the Lord speaks by *name* to his sick and sorrowfull servants, with a peculiar favour as to his own sheep, *John* 10. 3. keeps a *matricula* and publick Register wherein their names are enrolled, *Mal.* 3: 16. *Psal.* 87: 4. 6. They are *engraven* on the

breast

breast of our High Priest, *Exod.* 28: 9. He takes exact notice of their wants, their complaints, their tears, their desires, and shines in with *particular comfort* and healing upon them; so to *Mary*, *John* 20. 16. So to the *Woman* of *Syrophœnicia*, *O woman great is thy Faith, be it unto thee as thou wilt*, Mat. 15. 28. So to *Peter*, go tell his Disciples *and* Peter, poor mourning Peter, comfort him by name, *Mark* 16. 7.

2. The immediate preparation and proper *disposition* unto healing, to fear Gods name. There is a double vertue of Christ towards men.

1. A *Quickning* vertue, and the Subjects of this vertue are those who are dead in Trespasses and Sins, *Eph.* 2. 1, 5.

2. An *healing vertue* towards those who though they *be alive*, are yet in a *weak*, wounded, languishing condition, looking out after help and recovery. No such way for a sick and wounded nation to be *healed as to fear Gods name*, see *Solomons* prayer to this purpose, 1 *Reg.* 8. 33, 39. and the Lords gracious *answer* unto that prayer, 2 *Chron.* 7. 13, 14. *If my people that are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their Land.* They are *his*

people,

people, his *Sons*, his *Jewels*, they call upon him, mourn towards him, turn to him, ſeek his face, they ſink under the burden of corruptions, they cry out under the *buffets* of Satan, under the raviſhments of temptation, they pine away under the Iudgements of God, they know not what to do but to look up unto him: How can the bowels of an heavenly Father but yearne over a ſick, a mourning, a weeping, a praying, a returning child. See *Ephraim* bemoaning himſelf, turning, repenting, ſmiting upon his Thigh, and the Lord preſently relenting over him, and reſolving to have mercy upon him, *Ier.* 31. 18, 19, 20. *Is Ephraim my dear Son? is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; My bowels are troubled for him, I will ſurely have mercy upon him ſaith the Lord.* It is not murmuring and repineing in our afflictions, biteing the ſtone which hath hurt us, breaking out into *complaints* and revengeful *animoſities* againſt one another, *fretting our* ſelves, *cursing our King* and our God, as the Prophet ſpeaks, *Iſa.* 8. 21. *Gnawing our Tongues*, and refuſing to repent, *Rev.* 16. 9. 11. that is the way to healing. To be humbled, to accept *of the puniſhment of our ſins to bear the indignation of the Lord*, to ſeek his face, to fear his name, to *convert* unto him, this onely is the way to healing, *Iſa.* 6. 10.

Rom. 7, 23. 2 Cor. 12. 7, 8.

2 Ch. 20. 12.

Levit. 26. 41. Micah 7. 9.

6. We

6. We ſhould here proceed to conſider the *effects* and conſequences of this healing, which I muſt onely name, and no more.

1. *Going forth*, Leaping, Exulting, prepared with joy and vigour, with courage and enlargement of Heart, unto duty and ſervice, as John, Chriſts forerunner is ſaid to *make ready a people prepared for the Lord*, *Luk.* 1: 17. It noteth that *Spiritual Joy and peace*, which is the ſtrength of Gods Servants in duty, when he ſhines with Light and Healing upon them. *Healing* and *Holineſs* is a *foundation of Joy*, *Pſal.* 33. 1. 2 *Cor.* 1. 12. and Joy back again a *principle* and preparaion *unto Holineſs*, *The joy of the Lord is our ſtrength*, *Nehem.* 8: 13. The Servants of the Lord, the *trees of righteouſneſs*, are ever ſo much the fuller of *fruit*, as they are of *comfort*, the more the *Sun* of Righteouſneſs with his Light and influence doth *ſhine* upon them, the more they abound in duty and ſervice.

2. *Growing up*; in light, in ſtature, in ſtrength, in knowledge, in grace, to more and more perfection, the *moſt healthy* are the *moſt thriving* Chriſtians. As many times when perſons are recovered out of a fit of ſickneſs they viſibly ſhoot up, and grow more in a few moneths then in ſome years before. So is it with Gods ſervants, when they have been delivered from any ſore temptation, like

Anteus

Antæus they gain by their falls, when they are no more Children, when they ceaſe to be weak, then they grow. *Eph.* 4. 14. 15.

3. *Victory and ſecurity* againſt their proudeſt Enemies, whom the God of peace will *tread down* under the feet of his ſervants, as *Joſhua* made his Captains to *tread* on the necks of the Kings of *Canaan*, *Luke* 10. 19. *Rom.* 16. 20. *Joſ.* 10. 24. *Even for the bruized Reed*, and for the *ſmoaking Flax* will the Lord bring forth *judgement unto victory*. *Matth.* 12. 20.

Now from theſe many *Metaphors* ſetting forth Chriſt unto us, by whoſe *light* our blindneſs is cured, by whoſe *righteouſneſs* our guilt is covered, by whoſe *wings* our corruptions are healed, and we enabled to *go forth* with Joy, to *grow up* in duty, to *tread down our* Enemies, we learn,

1. The *freeneſs* of his grace, nothing on Earth can deſerve the ſhining of the Sun, nothing in us can deſerve the grace of Chriſt, it ſhines moſt *freely*, without preceding merit, without conſequent retribution, who *hath firſt given to him, and it ſhall be recompenced to him again*, *Rom.* 11. 35.

2. The *fulneſs* of his Grace, he is a Sun. If we want *wiſdom* there are Treaſures in him, *Col.* 2. 3. If *Spirit*, it is without meaſure in him, *John* 3. 24. If any ſpirituall

Grace

Grace or Gift, there is unſearchable riches, an inexhauſted Fountain in him, *Epheſ.* 3. 8. *Col.* 1. 19. *Zach.* 13. 1. And he hath it all as a *Magazin* and *Officer* for the *ſupply of his ſervants*.

3. The communion and dependance of the Church upon this his *fulneſs*: our *light*, our *righteouſneſs*, our *grace*, our *comfort*, come from the influence, and depend upon the preſence of Chriſt with us. The Houſe doth not receive a ſtock of *light* to ſtay in it, though the Sun were gone, but hath it by immediate dependance on the light of the Sun: So every meaſure of *Grace* in us dependeth in *eſſe & operari* upon the influence, concurſe, and preſence of Chriſt by his Spirit with us. Every good work of ours hath its *beginning*, *continuance*, and *conſummation* in him. *Non mihi ſufficit quod ſemel donavit, niſi ſemper donaverit*, ſaith *Ferome*. He that *begins, perfects*, *Phil.* 1. 6. gives *will and work*, *Phil.* 2. 13. *Heart and way*, *Jere.* 32, 39. is the *Author* and the *Finiſher*, *Heb.* 12, 2. Without him we can do nothing, in all things we muſt *grow up in him*, *Joh.* 15. 5. *Epheſ.* 4. 15. *From him is all our fruit found*, *Hoſ.* 14. 8. We muſt pray with *David*, *Take not away thine holy Spirit from me*, *Pſal.* 51. 11. We muſt take heed leaſt by our quenching or grieving of him, we provoke him to withdraw himſelf

4. The conjunction between the *Righteouſneſs* of *Chriſt* and his *healing*; where he *receives into grace*, he *takes away iniquity*, and *healeth backſliding*, *Hoſ.* 14. 2, 4. He came not onely to *pardon ſin*, but to *deſtroy it*, 1. *John* 3. 8. His *Mercy* is never without his *Grace*, his *offices* goe together, his *Sacrifice* and his *Scepter* cannot be divided. This is one of the greateſt comforts that a beleiver hath, that at length *his luſts ſhall be conſumed*. Even Heaven it ſelf would not be a place of glory, if a man were to carry his ſin along with him thither.

I have thus done with the General and Theological Tractation of the words: I now proceed very briefly unto ſuch an Application of them, as may come cloſer, and be more ſeaſonable and ſuteable to this Honorable Solemnity.

That this great *Councel* and *Colledge of Phyſitians* hath a dangerouſly *ſick Patient* to look after, *Three Nations* and the *Church of God* in them, like the man between *Jeruſalem* and *Jericho*, wounded and half dead, we have had theſe many years the beſt, or rather worſt aſſurance that may be, by feeling the ſickneſs; ſo that there need be no further proof of it. We have ſeen and felt with ſorrow and amazement, the *honor* of the

the *Parliaments* of *England* ſhamefully aſſaulted, *Princes* bleeding out their Souls, *ſojurning in Meſech, and in the Tents of Kedar*; *Peers* and *Patriots* ſecluded from their Honorable and Rightful Truſt; the *great Council* of the *Nation* ſeſquidimiated; a learned and faithful *Miniſtry* reproached, ready to be ſacrificed, brought to the brow of the precipice; Ordinances decried, Errors, and Hereſies cumulated, the *Publick worſhip* of God interrupted, the *Aſſemblies* of his people on his own day, profanely affronted by *Mechanicks*, working their ordinary works in our *Churches* and *Pulpits*: We have ſeen and felt *our Laws* and our *Foundations* threatned, our *Ships* broken, our *Trade* obſtructed, our *Treaſures* exhauſted, our *Merchants* diſcouraged, our *Religion* crumbled, our *Church-Congregations* ſhamed and defiled with the impure and obſcene irruſion of naked perſons, cloathed with nothing but dung and impudence. We have heard of families raiſed upon the ruines of others, and of families ruined by perjurious criminations. Indeed, we have ſeen and heard of more *evils* and *confuſions*, then the hour of a Sermon, or the length of an *Hiſtory* can well enumerate. If ſins, if ſorrows, if ſhame, if fear, if dangers, if frenzies, if quakings, if convulſions, if breach upon breach, if Pſal. 120. 5

change upon change, if divided mindes, if dis-joynted hearts, if incoasistent intereſts, if incoherent deſigns, if viciſſitudes of *Government* as mutable as the courſes of the *Moon*, if Altar againſt Altar, Doctrine againſt Doctrine, Worſhip againſt Worſhip, *Poſt by poſt, threſhold by threſhold*, be ſymptoms of a ſick body; certainly this *great Colledge* of *Phyſitians* hath a very ſick patient to look after.

Ezek. 43 8.

Nay, which is much to be bewailed, even they who fear the name of the Lord on every hand, of every perſwaſion, if they will impartially review their own ways, will finde that by their mutual jealouſies, breaches, diſaffections, diſtances, animoſities, *affectations* of preheminence and domination, *purſuance* of intereſts, preſerving of ſtations and new raiſed eſtates; and many other the like miſcarriages have contributed a great ſhare to the ſickneſſes and ſorrows of the *common body*, and cauſed the name of God, and the honor of Religion to be evil ſpoken of.

Your proper work, *Right Honorable Patriots*, is to be *Healers* (ſo *Rulers* are called, *Iſai.* 3. 7.) *Healers* to theſe three Nations. *We have looked long for peace, and there came no good; and for the time of healing, and behold trouble.* If the Lord have reſerved you for ſuch a time, for ſuch a work as this, to be

Jer. 14. 19.

be *eyes to the blinde, feet to the lame, Fathers to the poor, as one that comforteth the Mourners* as *Job* ſpeaks, the *ear* that hears you ſhall bleſs you, the *eye* that ſees you, ſhall bear witneſs to you. *It ſhall be written for the generation to come, and the people which ſhall be created, ſhall praiſe the Lord for you.* The Lord ſhall make you the *head*, and not the *tail*, you ſhall be above onely, and not beneath, *Deut.* 28. 13. It is a weighty enterpriſe; the cure difficult, the diſeaſe complicate, great skill and wiſdom, great Love and Caution, great Patience and tenderneſs is required unto it. There may be danger of miſcarriage by claſhing of Councils, by partialitie of Intereſts, by miſ-judging of Caſes, by the acrimonie of Purgatives, by the heighth of Cordials, by inequalitie and diſproportionate Applications, by minding the parts aſunder, as divided from the whole.

Job. 29. 15, 16, 25.

Pſal. 102. 18.

O come with none but *healing Reſolutions*, with none but *cloſing* and *uniting affections*; let one *Heart*, one *Soul*, one *End*, one *Spirit*, animate your whole *Body*. If this precious ointment of *unity* and *peace* be firſt upon you, it will fall down to the skirts of the Nation. The *Patients* will not fall out, if the *Phyſicians* be agreed.

Think with your ſelves, that you hear the *life* and *being*, the *ancient honor* and *renown* of

of these *Nations*, call aloud unto you for *Healing*. *England* sometimes a *terror* to her proudest Enemies, a *ballance* to all the Interests of *Christendom*, now a Supplicant to her own Children to keep her alive.

Think that you hear the concurrency of the *Protestant Churches*, which are greatly concerned in our *Weal*, or wo (the *Protestant Religion*, being the *Interest of England*, as the Duke of *Rhoan* hath gravely observed) calling upon you to *heal* us, that they may be whole.

Think that you hear the importunities of all the people of the Land, and all orders therein call unto you for *Healing*. *Princes* and *Peers* long *dethroned* and *eclipsed* in their *honor* and *splendor*. *Citizens* long decayed in their *trade* and *commerce*. *Country men* long exhausted with heavy *expences* upon *narrow estates*. *Ministers* long discouraged by *swarms* of dangerous and corrupt *opinions*, by that abundance of Atheism, Scepticism, Neutrality, Indifferency, Profaneness, Contempt of *Ordinances*, which the looseness of these times, like an opened *sluce*, or a breach in a *bank*, hath let in as a *deluge* upon the *Church of God* amongst us.

Think that you hear your *own families*, your *wives*, your *children*, *Et natos natorum*, *& qui nascuntur ab illis*, the generations yet unborn, calling

calling unto you to lay up *Healing* for them, and like the man of *Macedonia* to the Apoſtle, ſaying *Come and help us.* Acts 16 9.

And if you will give me leave to tell you where you muſt begin; you muſt begin at this *Sun of Righteouſneſs*; you muſt be *wings*, *beams*, *Angels*, *Emanations* from him, if you will bring *help and healing* to his people. From him all your *Wiſdom* and *Counſel*, all your *Love* and *Zeal*, all your *Fidelity* and *Sufficiency* is derived. *We are not ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God*; who alone makes able *Counſellors* in the State, as well as *Miniſters* in the Church.

And as he is the *Father* of all your *Light* and *Counſel*, ſo by *his bleſſing alone*, they operate. Without him *you can do nothing*: As man liveth *not by Bread alone*, ſo he recovereth *not by Phyſick alone*, *but by every word which proceedeth out of the mouth of God.* He is *the Lord that healeth us*, *Exod.* 15. 26. He that gave *his diſciples power* to cure diſeaſes, *Luke* 9. 1. muſt do the ſame for you, if you be our *healers*: And therefore you muſt begin at him, and ſay as the *Prophet* did, *Heal me, O Lord, and I ſhall be healed*; *ſave me, and I ſhall be ſaved, for thou art my praiſe*, Jere. 17. 14.

And as you have his *Sufficiency* to enable you,

you, and his *bleſsing* to give ſucceſs unto you, ſo you have him as a *great Exemplar* to lead and teach you, whom you may imitate in this great work; for he went about teaching and healing, *Matth.* 4. 23. And he *healed*,

1. *Freely*, and ſo he commanded his Diſciples to heal, *Matth.* 10. 8. He did not inrich himſelf by any of his cures and miracles; by how much the leſs of *reward*, by ſo much the more of *honor*, for a *free cure*: Not but that it is worthie the bountie of a *Parliament* to acknowledge great and noble *ſervices*, with proportionable returns of favor; but the leſs *internal* and *domeſtical* thoſe returns are, they will appear the *more noble*. *Tu civem patremque geras tu conſule cunctis*: *Non tibi, nec tua te moveant, ſed publica damna*, Claudian.

Hierem. ad Cteſiphontem adverſus Pelagianos.

2. *Bountifully*, he was at coſt and charges to heal others, *his blood was our balſame*; he was content to be *ſmitten*, *that we might be healed*, *Iſai.* 53. 5. He looked not on his own things, but on *the things of others*, *Phil.* 2. 4, 5. *He gave his life for his ſheep*, *John* 10. 11. A good man is willing *to ſpend and to be ſpent*, for the good of thoſe unto whoſe ſervice he is devoted, 2 *Cor.* 12. 15. *Nec ſibi, ſed toti genitum, ſe credere mundo.* It is recorded for the honor of *Nehemiah*, that though former Governors had been chargable to the people, yet

yet he and his brethren *did not eate the bread of the Governor*, *Nehem.* 5. 14, 15. and of *Heſter* that ſhe would *venter periſhing* for the ſervice of her people. *Eſther* 4: 16.

3. *Vniverſally*, without expectation, he *healed all* that came to him for healing, *Matth.* 12. 25. *Luke* 4. 40. *&* 6. 19. He is an ill *Phyſician* that will cure his patient of a ſore finger, and uſe no means againſt his *Feaver* or *Conſumption*, for an *akeing heart*, or a *bruiſed head*. We may ſay of *England*, as the Prophet of his people, *Iſai.* 1. 5, 6. That our *ſikneſs is from head to foot*; ſome parts ſick with *ſorrow* and *ſufferings*, others ſick with *ſin* and *wickedneſs*: Let *your endeavors* of *cure* be impartial. Any one part unhealed will create pain and danger to the whole: And as you may not neglect any *integral*, ſo let *your principal care* be for the *Vital* and *Architectonical parts*, to reduce them unto *health* and *ſafety*. But let *your providence* extend to all; the leaſt and loweſt *Member* hath a *right* in the *common Soul*, in the *good* of the whole. *Render to all their dues*, *tribute*, *cuſtom*, *fear*, *honor*, are due to ſome; *love*, *libertie*, *propertie*, *ſafetie*, *protection*, *peace*, are due to others. Ballance all *intereſts* with ſo equal and righteous a *poize*, that *Rulers* may govern a *free people*, and the people obey *Illuſtrious* and *Noble* Rom. 13. 7.

Governors; that the people may be comforted by the *Juſtice* and *Clemency* of their *Princes*, and *Princes* honored by the *loyaltie* and *obedience* of their people: That *Love* may be the *Soul* of the *Body Politick*, the *Bond*, the *Joynt*, the *Sinew* that holds together all the *Members* in the *Unitie*, and for the good of the whole.

Col. 3. 15. Eph. 4. 15, 16.

4. Meekly, humbly, compaſſionately: there is a *fained meekneſs*, as that of *Abſolom* and *Otho*, *omnia ſerviliter pro Imperio*; but Chriſt was *meek and lowly in heart*, Math. 11. 29. We read of the *gentleneſs of Chriſt*, 2 *Cor.* 10. 1. So Chriſt *taught* men, *as they were able to hear*, Mark 4. 33. So he *healed them*, took the *Lambs* into his boſome, and gently led the reſt, *Iſai.* 40. 11. Conſiders our mould, *Pſal.* 103. 14. Will not break a *bruiſed reed*, *Math.* 12. 20. *Stays* with a poor blinde beggar in the way, *Mark* 10. 49. 51. And thus he requireth *us to heale* and reſtore disjointed Members with a ſpirit of meekneſs, *Gal.* 6. 1. *Phil.* 4. 5. Shew all *poſſible tenderneſs* and indulgence towards the infirmities, eſpecially the *conſciences*, of men of humble and ſober, of quiet and peaceable Spirits; the *ſtrong* are taught to bear the infirmities of the weak, *Rom.* 15. 1. Be *careful to ſecure and ſettle* the *Fundamentals*, the *Vitals* and *Eſſentials* of Doctrine, Worſhip, and

Tacit. Hiſt.

and Duty, that you may be ſure of ſound and *Orthodox Miniſters*, to go in and out before the *flock*; and if in *ſmaller* and *more problematical things*, men cannot be all of one minde, (as we never ſhall have perfection of Judgment till we come to Heaven) *Let not the ſtrong deſpiſe the weak*, nor the *weak judge the ſtrong*: Whom *God* receives into his favor, let not us ſhut out of ours: *Rom.* 14. 3.

5. *Perfectly*, As many as touched him in order unto *healing*, were *perfectly cured*, *Matth.* 14. 36. Endeavor as much as is poſſible, ſuch a *total oblivion* and *obliteration* of our ſad diviſions, and the diſtempers ariſen there-from, that no *dregs* of the diſeaſe, no *ſcars* of the wound may remain; but that all the *Members* may coaleſce into a perfect *unitie* and *fraternitie* again.

And as this muſt be your firſt care to begin at the *Sun of Righteouſneſs*, and to imitate him; ſo you muſt be carefull of the *Two wings* which are the *Vehicula* of *Healing*, be ſure that the *Wings* of the *Sun of Righteouſneſs* do carry him into all places of the Land.

1. The *Wing of Light*, *ſound Doctrine*, *pure Ordinances*. The more the people agree in *divine truths*, the more they will be diſpoſed for *moral* and for *civil unity*. *Religion*

Lactant. Instit. lib. 4. cap. 28. Hieron. in Amos 9.

is a cementing thing, *Lanctantius* and *Ferome* derive it a *Religando*, *Quòd ea quasi in fascem vincti sumus.* Discourage and discountenance, dangerous and false doctrines, bear up, speak comfortably to an able, Orthodox, Faithfull and Learned Ministrie; procure *brotherly reconciliation* amongst men of *sober mindes*, but *different judgments*: The breaches I hope are not so wide, but that if animosities and prejudices were removed, they might by amicable and fraternal debates be closed up again.

2. The *Wing of Righteousnes*, able, faithful, *Religious Judges* and *Magistrates*, wholesome, healing, and *Righteous Laws*, are the *Vehicula* of *Justice*, by the sanctuarie and prudence of these, *your healing* will shed it self abroad into all parts of the Land.

Xenophon Cyropæd.

In one word, *Go forth*, have your eyes in in every place, πολλοὶ βασιλέως ὀφθαλμοὶ καὶ πόλλα ὦτα: Let the *Wheels* of *your Providence* have eies on them. *Grow up* into splendor and perfection, and restore the collapsed *honor* of this *august Council* in all the parts of it: *Tread down wickednes*, make stronger Laws then ever against *impietie* and *profanes*, against *iniquity* and *unrighteousnes*. *Keep Christ* and his presence; keep *godlines* and the fear of his *Name* in the midst of the Land: Endeavor not a meere

formal

formal and ſuperficial, but a *ſubſtantial* and *ſpiritual Reformation*, and then aſſuredly the Lord will honor you, and make you his *Inſtruments* of performing this gracious promiſe, *Unto you that fear my Name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings*; and *theſe wings* ſhall carry *your names* and *memories* with ſplendor and renown unto all ſucceeding ages. *For they that honor him, the Lord will honor.* 1 Sam. 2. 30.

FINIS.

THE MEANES and METHOD OF *HEALING IN THE CHURCH.*

Set forth in a

Sermon.

PREACHED

Before the Right Honourable the Houſe of Peers in *Weſtminſter Abby*, *April* 30. 1660. being a Day of Solemn Humiliation to ſeek God for his Bleſſing on the Counſels of the *PARLIAMENT.*

By *EDWARD REYNOLDS*, *D.D.* and Dean of *Chriſt-Church.*

LONDON,

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Nobiliſſimis, Honoratiſſimis, Ampliſſimis,

DOMINIS,

IN

SUPERIORI DOMO

PARLIAMENTORUM

Ardua Regni Negotia tractantibus,

Concionem hanc coram ipſis habitam,
ipſorumq; juſſu PVBLICI JVRIS
Factam,

IN

Summi Honoris humillimiq; obſequii
TESTIMONIUM,

Dat, Dicat, Conſecrat.

E. R.

2 CRON. 7. 13, 14.

If I ſhut up Heaven that there be no Rain, or if I command the Locuſts to devour the Land, or if I ſend Peſtilence among my people:

If my people, which are called by my Name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked wayes, then will I hear from heaven, and will forgive their ſin, and will heal their Land.

THE words are a Gracious Promiſe made by the Lord unto *Solomon* after he had dedicated the Temple by faſting and prayer; for though there be no mention of *Faſting*, yet if we conſult the time, we ſhall find

that it was in the *ſeventh moneth*, 2 *Chron.* 5. 3. and that the ſolemnity continued from the 8. to the 23. day of that moneth, 2 *Chron.* 7. 9, 10. and the 10. day was by a Statute for ever appointed to be a day wherein to *afflict their ſouls*, Levit. 16. 29.

The parts are three. 1. A Suppoſition of *Judgements*, verſ. 13. where, by the enumeration of Three, any others may *Synechdochically* be underſtood.

2. A Direction unto *Duties*: wherein are *two things* to be taken notice of. 1. The *Quality* of the perſons who are to perform them, *My people called by my Name*. 2. A *Specification* of the Duties, which are *theſe four*, *Humiliation*, *Supplication*, *Reconciliation*, *Converſion*.

3. A Gracious *Promiſe* of Mercy, wherein are very remarkable four ſignal Returns of Grace in conformity to their Duties. 1. They *Humble* themſelves under Gods Holy hand, and he *humbleth* himſelf to look down *from Heaven*. 2. They *pray*, and God *hears* their prayer. 3. They *ſeek* the favour and the *face* of God, and God *forgives* their ſin, and is reconciled unto them. 4. They *Turn* from their wicked wayes, and God *Heals* thoſe evils which thoſe wicked wayes had brought upon the

the Land; no duty undertaken in vain, but a ſutable and correſpondent Mercy promiſed to encourage them thereunto.

It may here not impertinently be asked, why theſe three Judgements of *ſhutting up Heaven*, ſending *Locuſts* and *Peſtilence*, are rather mentioned than any other, ſince doubtleſs the Promiſe doth extend it ſelf further? I take the reaſon to be, 1. Becauſe theſe are *irreſiſtable*, no Counſel, no Policy, no Strength can prevent them. 2. Becauſe they are inflicted *by God alone*, no ſecond cauſes immixed in them, if I ſhut up Heaven, if I command the Locuſts, if I ſend Peſtilence.

1. If an *Enemy* come, Counſel may hinder, ſtrength may vanquiſh, Treaſure may bribe, and divert him. Our own Polices and Proviſions may ſeem to contribute towards our help. But againſt an *Army of Locuſts*, no Policy, Wiſdome, Srength, Embaſſie can prevail. No power of man can open or ſhut the *Clouds*, No Gates or Barres can keep out a *Famine*, or a *Peſtilence* from a place.

2. If an *Enemy* come, we are apt to aſcribe that to the *malice of men*, to look outward to ſecond cauſes, and not inward to our own ſins, or upward to the Juſtice of God, though it be certain, that there

is no humane *Hoſtility* without a divine Commiſſion. Men are *Gods Rod*, and *Sword*, and *Staffe*, *Pſal.* 17. 13. *Iſa.* 10. 5, 6. *Ezek.* 21. 3, 5, 11. He by his ſecret and holy Providence edgeth the ſpirits of men againſt one another, (as he ſent an evil ſpirit between the men of *Shechem* and *Abimelech*) *Judg.* 9. 23. And *ſtirreth* up Adverſaries againſt thoſe that provoke him, as he did againſt *Solomon*, 1 *Reg.* 11. 14, 23 And when he pleaſeth to return in Mercy, *He rebuketh the ſword, and breaketh the bow, and cutteth the ſpear in ſunder*, Pſalm 46. 9. Iſa. 54. 17. Theſe things I ſay are certain. But we are too apt to bite the ſtone that hurts us, and not mind the hand that threw it. Whereas when wrath is from Heaven only, we are forced to ſee God, we have no ſecond cauſes to aſcribe it unto.

So the meaning is; If I ſend Judgments *immediately* from my ſelf, ſuch as no humane *Wiſdome* can prevent, or *Power* remove, if then the people ſhall bethink themſelves, and return, and ſeek my face, they ſhall find that when Wiſdome, Policy, Treaſures, Walls, Armour, Munition are nothing worth, Prayer and Repentance ſhall avail for healing.

So here is a double *Combate* between God and Man. 1. Man provokes God with ſin, and

and God overcomes ſin with Judgement.

2. Man wreſtleth with Prayer and Humiliation, and God yieldeth in Mercy and Compaſſion.

I begin with the firſt General, the ſuppoſition of Judgements, and from thence make two obſervations.

I. Judgements light not on a people caſually, or by chance, but by the over-ruling and diſpoſing *Power* and *Juſtice* of the Command and Commiſſion of God. It hath not an earthly original; *It growes not out of the duſt*, Job 5. 6,7. but it comes from Heaven, and is ſent from God to ſignifie ſomething of his mind unto us.

1. Sometimes indeed by way of *Dominion* and abſolute Power, He deſtroyeth the perfect and the wicked, he laugheth at the trial of the innocent, *Job* 9. 22, 23. Sometimes as a *Preparation unto* intended *Mercy*, as men plow the ground which they mean to inrich with precious ſeed, and carve the ſtone which they mean to put in the top of the building. *Joſephs* Iron chain made way to his golden chain, and *Davids* troubles ſeaſon'd him for his Crown. As men put forth longeſt into wind and ſun that great Timber which muſt bear the greateſt burden and ſtreſs of the building. No ſuch School to learn in as the

School

School of Affliction. But moſt uſually in a way of *Juſtice*, *Becauſe thy ſins were increaſed, I have done theſe things unto thee*, Jer. 30.15. Thou haſt done right, we have done wickedly, *Neh.* 9. 33. *I have not done without cauſe all that I have done*, Ezek. 14.23. *Perſonal* chaſtiſements may be for *tryal* and exerciſe of faith and patience, but *general* and publick Judgements are ever in *wrath* and diſpleaſure.

Such have been the dealings of God in this Nation; The cup of Affliction hath been given to *All orders of men*; we have ſeen *Princes* on Scaffolds, and in baniſhment; *Parliaments* broken in pieces by their ſervants, *Peers* and *Patriots* deveſted of their Honours, and ſecluded from their Truſt; Diſhonours poured upon the *City*, Poverty on the *Countrey*, Blood on the *Land*, Scorn on *Miniſters*, Threats on *Univerſities*, Conſternation on *Souldiers*, there is not any order or degree of men, which have not been ſhaken with theſe Earth-quakes. O how deep is our ſtupidity, if we do not all of us analyze and reſolve our ſufferings into their proper principles, ours *ſins* and *Gods Diſpleaſure?* If we have only howled vnder them, and ſee not Gods Providence in them, ordering the ſins of men unto our Humiliation? If we know them only *naturally*

rally by their ſmart to the *fleſh*, and not *ſpiritually* by their influence on the *Conſcience*? If we cenſure others, and abſolve our ſelves; If our ſufferings harden and enrage us in animoſities againſt men, but do not meeken and melt us under the holy tryals of God?

Let us therefore labour to find out our *ſins* by our *Sufferings*, the *cloud* of *wrath* riſing out of the *ſea of luſt*. Let us ſearch and try our wayes, and ſince we are living men, not complain of the puniſhment of our ſins, be not as *Adamants*, Rocks, Oakes, which blowes, waves, winds, break not, move not, bend not. Make uſe of our *ſufferings* to review our ſins, and to know our *Duty*, what we ſhould haply have done, and did not in the day of our proſperity, before God laid us aſide, what the *Controverſie* was which God had againſt us in our *Sufferings*, what the *Duties* are which he requireth of us in our *reſtitution*. The Prophets *ſtaffe* did no good to the dead child till he came himſelf. *Judgements* do nothing, till God follow them with his Graces. *Chaſtiſements* never mend us till they *Teach* us. *Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy Law*, *Pſalm* 94. 12. *Till we ſee his name*, and *hear his voice in them*, Mic. 6. 9. Till we take notice

notice of his Juſtice *preparing the whale* that hath ſwallowed us, *Jon.* 1. 17. Bidding *Shimei* curſe, 2 *Sam.* 16. 10. Giving a *charge* to the *Aſſyrian*, *Iſa.* 10. 6. This will make us *dumb*, when we conſider that it is God that doth it, *Pſalm* 39. 9.

And now that the Cup hath gone round, and God hath by his Righteous providence prevented our revenge, and done that by the ſtrange viciſſitudes of his juſtice in a wiſe and holy manner, which if he had left us to do in our owne, caſes would poſſibly have been done with folly and fury: Let us conclude that the Lord having *judged us all himſelfe*, we ſhould make it our work not ſo much to look back with revengefull, as to look *forward with Healing* and cloſing Reſolutions. We have been like wanton children which fall out in a family, now our father hath whipped us round, that ſhould make us returne to our fraternal agreements againe.

2. The Lord hath *variety of Judgements* whereby to reduce froward and ſtubborn ſinners; can puniſh them in the *Heavens* over them, in the *Earth* under them, in their *bowels* within them, can beſet them upward, downward, outward, inward, and make a *Net*, and *Chain*, and *Hedge* of afflictions to ſhut them in, *And to fence up their*

their way that they cannot paſs, Job 3. 23. Job 19.8. When he will plead, he will take away all Refuge, and make every Region, towards which we look, miniſter Deſpair. They ſhall look upward, and they ſhall look unto the earth, and behold Trouble, and Darkneſs, and Dimneſs of Anguiſh, *Iſa.* 8. 21, 22. If they look without, behold a Sword; if within, behold Famine and Peſtilence, *Levit.* 26,25. *Jer.* 21. 4.6 *Ezek.* 7.15. Evil, which they ſhall not be able to eſcape, or go forth of, *Jer.* 11. 11. When men multiply ſins, the Lord uſually multiplyeth Judgements, till he either *bend* by Repentance, or *break* by Deſtruction. When Cleanneſs of teeth, Blaſting and Mildew, Peſtilence and Sword, the Judgements of *Sodome* and *Gomorah*, did not prevail with Iſrael to return, then he threathneth final wrath, *Therefore* Thus *will I do unto thee*, *Amos* 4. 6. ------ 12. Which *Thus*, in the Prophet *Amos*, ſeemeth to me, to be the ſame with *Lo Ammi*, in the Prophet *Hoſea*, an utter rejection of them from being the Lords people, *Hoſ.* 1. 9. Four times after one another doth the Lord threaten to puniſh his people *ſeven times more for their ſins*, if they walk contrary unto him,

Levit. 26. 18, 21, 24, 28. Philoſophers uſe to reckon but eight ſteps to the higheſt, and moſt intenſe degree of a quality, but the wrath of God is repreſented by eight and twenty degrees unto us.

1. The Methode of God in theſe various Judgements uſually is. 1. He begins at the *outward man*, exerciſing a people many times with change of Rods, which is ever a ſign of Anger in the Father, and of ſtubbornneſs in the Son.

2. He proceeds to the *ſoule* by ſmiteing that, revealing his wrath, ſubducting his peace, implanting his terrors, cauſing guilt and fear to gripe and ſeize on the conſcience, called *Breaking of bones*, Pſal. 51.8. *drinking up of ſpirits*, Iob. 6. 4. *A wounded ſpirit*, Prov. 18. 14. If the Lord ſhould give a ſecure ſinner, who now haply thinks himſelf alive, and ſafe, upon the miſtaken apprehenſions of Mercy, a full view of the *filthineſs*, and ſenſe of the *Heavineſs* of any one atrocious ſin whereof he ſtands guilty, it would make him a terrour to himſelf, willing to exchange his burden for the weight of a Rock or Mountain. *O my broken bones*, ſaith one, *Pſalm* 51. 8. *O my withered heart*, ſaith another, *Pſalm* 102. 3,4. *O the diſtracting terrours of God*, ſaith a third, *Pſalm* 88. 15. *O the intoxicating*

Arrows

Arrows of the Almighty, ſaith a fourth, *Job* 6. 4. Thus the Lord can make a man a *Magor Miſſabib*, a very fury and fiend unto himſelf, by arming his own conſcience againſt him. And if the *Sergeant* be ſo formidable, what a fearfull thing is it to fall into the hands of the *Living God*? Againſt whoſe wrath all the *Honours* of the world, all the Wealth and greatneſs, which a thouſand Kingdomes could heap upon a man, could be no more a protection, than a robe of beaten gold, could be to one that is caſt into a furnace of fire. *Knowing therefore the terrour of the Lord*, let us be perſwaded to be beware of provoking his wrath by any preſumptuous ſin.

3. Towards obdurate ſinners, the Lord many times deals in a more fearfull manner, *ſealing* them up under hardneſs of heart, a ſpirit of *ſlumber*, a *Reprobate* ſenſe, a *ſeared* conſcience, to be led blind-fold by Satan till deſtruction unawares overtake them. So it is ſaid of the old world, that notwithſtanding the preaching of *Noah*, who by preparing an Ark condemned the world, they yet knew not till the flood came, and took them all away, *Mat.* 24. 39. *Becauſe I have purged thee*, ſaith the Lord, *and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more*, Ezek. 24. 13.

Ephraim is joyned to *Idols*, let him alone, *Hoſ.* 4. 17. *Let him that is filthy be filthy ſtill*, Rev. 22. 11.

Now ſince the Lord hath ſuch variety of Judgements, that we can never out-ſin his wrath, Let us be deeply humbled for our pride, who have *Pharaoh*-like put God to ſo many *changes of Rods*, and variety of Judgements, as we in this Nation have felt. Let us yield betime unto him, *for he will overcome when he judgeth.* Let us take heed of flattering our ſelves when one rod is worn out, or laid aſide, as if the bitterneſs of death were paſt, God can make *every Creature* about us, every *faculty* within us, a Rod and a Scourge againſt us.

And therefore having received ſuch *deliverances* as we lately have done, let us make holy *Ezra*'s concluſion, *Should we again break thy Commandments? Ezra* 9. 13, 14 Should we not take heed of ſinning *any more, leſt a worſe thing come unto us? Joh.* 5. 14. Should we not conſider for what it is that God reſtored us to our ſtations, namely, that we ſhould in our places ſtudy how to honour him, to be zealous for his Truth, and Pure Religion, tender of the *Liberties*, *Properties*, and equal *Rights* of all the people in the Land, to reſtore all *oppreſſed Innocents*, to looſe the *bonds of violence*, and to

ſet-

ſettle theſe ſo long ſhaking and diſcompoſed Nations upon the firm *foundations* of Truth, Peace and Righteouſneſs againe? Thus much for the firſt General. The ſuppoſition of Judgements, various, and ſuch as come immediately from God, and admit of no poſſible prevention by humane wiſdome, or removal by humane power.

II. We proceed to the Direction unto *Duties*, wherein comes firſt to be conſidered the *Quality* of the perſons who are to perform them, *My people that are called by my name.* All men are his *Creatures*, only a ſelect and peculiar inheritance, that bear his name, enjoy his Peace, Promiſes and Protection, and are in Covenant with him, are called *His People. I entred into Covenant with thee, and thou becameſt* mine, ſaith the Lord, *Ezek.* 16. 8. *This people have I formed for my ſelf*, Iſa. 43. 21. *The Lord hath ſet apart him that is godly for himſelfe*, Pſalm 4. 3. *They are the people of his holineſs*, Iſa. 63. 18. *A people for his name, taken out from among others*, Acts 15. 14. To be called by his *Name*, noteth to be his *adopted* Children, as *Joſephs* children were made the children of *Jacob*, *Geneſis* 48. 5, 16.

We are Gods people two wayes. 1. *By viſible profeſsion* or *Sacramental* ſepara-

tion

tion from the world, as the whole Nation of the *Jewes* are called his people. A peculiar Treaſure unto him above all people, *Exod.* 19. 5. A Nation, nigh unto him, *Deut.* 4. 7. His people even then when they rebelled againſt him, *Iſa.* 1. 3, 4. 2. By *Spiritual Sanctification*, and internal Diſpoſitions. Thine they were, and thou gaveſt them me, and they have kept thy word, *John* 17. 6. Jews inwardly by the Circumciſion of the heart, *Rom.* 2. 29. The Iſrael of God, *Gal.* 6. 16. The Children of the Promiſe, *Rom.* 9. 8. The Remnant according to the Election of Grace, *Rom.* 11. 5. The Circumciſion which worſhip God in the ſpirit, *Phil.* 3. 3.

Theſe are His people by a *Price* of Redemption, 1 *Cor.* 6. 19, 20. By a peculiar *Deſignation* unto his ſervice, *Tit.* 2. 14. By an *Intimate Relation* of Love and Dearneſs, *Ezek.* 16. 8. By an high *Valuation* of them as Treaſures, *Jewels*, *Veſſels* of Honour, *Mal.* 3. 17. 1 *Pet.* 2. 9. 2 *Tim.* 2. 20. By *Deſtination* to a more glorious end, *Eph.* 4. 30.

The Duty extends to both. The whole body of a viſible Church are in Judgements to humble themſelves, and as to temporal deliverances the Lord doth reſpect the Humiliations of the worſer Members of the Church,

Church, as we ſee in the caſes of *Ahab* and *Rehoboam*, 1 *Reg.*21.28, 29. 2 *Chron.* 12.6,7. But to do this ſo effectually as to attain all the annexed promiſes, is the work of the Iſrael of God by ſpiritual Sanctification.

Now from this Qualification we gather theſe two uſeful Obſervations.

I. The ſins of *Gods own people*, who are in Covenant with him, may provoke and procure Judgements; their Pride, and Security, Worldly Love, Conformity to the Corruptions of the times, Coldneſs and Formality in Duty, Uneven and Unfaithfull walking, acting by divided Intereſts from the reſt of the Lords people, may provoke God ſeverely to puniſh a land, and we may juſtly fear hath done ſo amongſt us. A good man, though a Son may yet be *filius ſub ira*, under paternal diſpleaſure. If *Moſes* and *Aaron* do not by believing glorifie God, they muſt both die in the Wilderneſs, *Num.* 20. 12. If *David* grow proud of victories, and number the people, God will ſend a plague which ſhall leſſen their number and his pride, 2 *Sam.*24. 15. If *Solomon* turn from God to Women, and to Idols, though he be a Son, he ſhall be chaſtized with the rods of men, 2 *Sam.*7. 14. If *Aſa* grieve the Prophet, and oppreſs

preſs the people, he ſhall be vexed with *Warrs* and *Diſeaſes*, 2 *Chron.* 19.9, 12. If *Jehoſhaphat* help the ungodly, his life ſhall be endangered, and his ſhips broken, 2 *Chron.* 19. 20. God will have Judgement *begin at his own houſe*, 1 *Peter*, 4.17.

Their ſins have ſome *Aggravations* in them which other mens have not; theſe are committed *againſt ſpecial light* and more glorious convictions, as thoſe of *Solomon*, *After God had appeared unto him twice*, 1 *Reg.* 11. 9. Againſt *ſpecial Love*, and experiences of divine favour, 2 *Samuel* 12. 7. ----- 9. Againſt *ſpecial Relations*, the Honour of a Father, a Lord, an Husband, *Iſa.* 1. 2. Againſt ſpecial *Grace*, and Aſſiſtance of the Holy Spirit, *Epheſ*, 4.30. Againſt ſpecial *Covenants* and Engagements, after avouching God for theirs, *Pſalm* 78. 34. Againſt ſpecial *Deliverances* from greateſt dangers, *Ezra* 9. 13, 14. Againſt ſpecial *Hopes*, and more ſpecial Promiſes which ſhould have perſwaded them unto Holineſs, 2 *Cor.* 7.1. 1 *John.* 3.3. Againſt ſpecial *Peace* and glorious Comforts, as *David* ſinned againſt the joy of Gods ſalvation, *Pſalm* 51. 12. *Peter* denied Chriſt after he had ſeen his *Transfiguration*.

And

And this may teach the holieſt of men; 1. To take heed of playing the Wantons with the Grace of God: Though God be a tender, yet he may be an *Angry Father*: And who knoweth the *Power of his Anger*? *Pſalm* 90.11. 2. To be more carefull to *ſtand in the breach* againſt publick Judgements, having by their ſins contributed to the bringing of them upon the Land.

2. It is not our doing of Duty, but Gods being in Covenant with us, which is the ground of his Mercy to us. *Property* doth ſtir up Compaſſion, *Though they have provoked me, yet I will ſpare them, becauſe they are* mine, Malachy 3.17. Whence we learn;

1. In what manner to go to God, and to plead with him, not in confidence of our *Duty*, but of our *Relation* to him as His, *Thou art our Father, we are thine, Iſa.* 63.16, ----- 19. The Church in Affliction ſeldome uſeth any other Argument, *Why doth thy wrath wax hot againſt thy people?* Exod. 32.11. *Art not thou our God?* 2 Chron. 20.7. *We are called by thy name, leave us not*, Jer. 14.9. *Spare thy people, O Lord, give not thine Heritage to reproach*, Joel 2.17. And the Lord when there is no motive elſe, is marvellouſly wrought on by this Argument, *Is* Ephraim

my dear ſon? Is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord, *Jer.* 31. 20. In *Confeſſion* we muſt ſay, Thus and Thus *have we done*. Joſh. 7.20. In *Petition* we muſt ſay, Thus and Thus *haſt thou promiſed*. We may argue much better from *Relations* then *Performances*. Lord, We are *thy Children*; when we deſerved wrath thou didſt *Adopt us*; though we deſerve it ſtill, do not reject us. When thou didſt Adopt us, thou didſt *adopt enemies*: If thou ſhouldſt reject us, thou ſhouldſt reject *Children*. Our unworthineſs could *not prevent* thy Mercy, let it *not remove it*.

2. In what manner to do Duty. None can do Duty aright, but as *one of His*, and in Covenant with him. In *Chriſt* by faith both our *Perſons*, and our *Services* are accepted, *Ephe.* 1.6. 1 *Pet.* 2.5. The *Altar* ſanctifieth the Gift, and he is our *Altar*. Out of him we can do nothing. Duties are not done aright, but in the vertue of the Covenant of Grace. *Jehu* did a work *materially* good, but carnal policy turned it into ſin, *Hoſ.* 1.4. To *pray*, and yet hold faſt cruelty; To *Faſt*, and to take pleaſure in Wickedneſs; To bring *Offerings* and

Mat. 23. 19. Heb. 13. 10. Joh. 15. 4, 5.

Iſa. 1. 15. Iſa. 58. 1. Amos. 5. 21.

Flocks

Flocks to Gods houſe, and ſtill delight in violence and oppreſſion; If any thing be to mock God, and provoke wrath, certainly this is, to make Religion, like *Samuels Mantle*, a Cloak for the Devil.

3. In what manner to *eſcape Judgements*, and ſecure Mercy. Be *His people*, and you are ſure to be ſpared, *Mal.* 3. 17. *Ezek.* 9.4. He hath an *Ark* for *Noah*, a *Zoar* for *Lot*, a *Basket* for *Paul*, a *Gath* for *David*, *Chambers* and hiding places for his people, untill Calamity be over-paſt, *Iſa.* 26. 20. *Pſalm* 57. 2. *Zeph.* 2. 3. When Jeſus was neer his own ſuffering, and in the midſt of dangers himſelf, he took care of his poor Diſciples. *Let theſe go*, *Joh.* 18.8. The leſs protection they find amongſt men, the more they ſhall have from him.

Since therefore the Lord is tender of the Intereſts of his people, and takes ſpecial care of Hearing, Forgiving, and Healing them, Let it be your care, Right Honourable, likewiſe to take them into your protection: they who hurt them, hew at the bough whereon they ſtand, dig under the *Foundation* which holds them up.

This for the Qualifications of the perſons of whom theſe duties are required;

The *Duties* themſelves required for the removal of Judgements, follow.

1. If they ſhall *humble* themſelves, and be caſt down under my holy hand in the ſenſe of my diſpleaſure. But that is not enough, *Ahab* did ſo, 1 *Reg.* 21. 27. who for ought we read, did not pray unto God.

2. If they ſhall *pray*, and cry for help, as *Ninivie* did, *Jonah* 3.8. But that is not enough neither. Hypocrites in diſtreſs will ſay, *Ariſe and ſave us*, Jer. 2.27. *They will ſpread forth their hands, and make many prayers*, Iſa. 1.15. *and cry in the ears of the Lord with a loud voice*, Ezek. 8. 18. *And enquire early after him*, Pſalm 78. 34.

3. If they ſhall *ſeek my face*, be grieved more for my *Diſpleaſure* than my *Rod*; *Pray* firſt for *Mercy*, and then for *Healing*, as *David*, Pſalm 6.2. It was *Chriſts Method* firſt to forgive, and then to heal, *Mat.* 9. 2,6. And it muſt be ours in praying for it. But neither is this *enough*, *Pharoah* can be contented to have his ſin forgiven, though he will not let it goe, *Exodus* 10.17.

4. If they ſhall *turn from their evil wayes*, and ſo lift up *holy hands* unto God, *Firſt waſh their hands in innocency, and then compaſs the Lords Altar*, Pſalm 26. 6. *Put iniquity*

quity far away from their hands, and then ſtretch them forth towards God, Job 11.13,14. *Lift up pure hands*, 1 Tim. 2.8. *Put away the evil of their doings, and then come and reaſon together with the Lord*, Iſaiah 1. 16,17,18.

1. Then, If they ſhall *Humble* themſelves. A duty called for by Prophets and Apoſtles, *Mic.6.* 8. *Jam.* 4.10. 1 *Pet.* 5.6. ſpecially reſpected by God, as we find in the caſe of *Joſiah*, 2 *Reg.* 22. 19. And gracious Promiſes made thereunto, *Leviticus* 26. 41.42.

It emptieth the heart of *Self-Confidence*, is the Root of that fundamental Duty of Self-Denial.

It fits for *approach* to God, becauſe the more humble, the more welcome: the more we tremble at his Threatnings, the more we ſhall ſupplicate for his Grace, *Iſa.66.2. Job* 9.15.

It diſpoſeth to a *Confeſſion* of ſin, as we ſee in the poor *Prodigal* and *Publican*, Luke 15.17,18,19. Luke 18.13.

It prepares the heart for the entertainment of Mercy, though the proclamation be made, and the Court of Mercy be *open to all*, Rev.17.22. yet while men *love ſin*, they *forſake Mercy*, Jon.2.8. But when the ſoul is humbled, it opens to God, and his

his Grace. *weary* ſouls are glad to be *ſatiated*, *Jer.* 31.25.

It makes way to the forſaking of ſin; the more a ſoul is *humbled* for it, the more it is *fearfull* of it, and watchfull againſt it.

Humiliation is two-fold. 1. A *Paſsive*, when God breaks the heart by the *Hammer* of the Word, as it is called, *Jer.* 23. 29. or by ſome ſore Affliction. 2. *Active*, when the ſoul humbleth it ſelf under ſin and wrath; *when a man afflicts his own ſoul*, Levit. 16.29. Again, This is two-fold: 1. *Legal*, proceeding from a ſpirit of *Bondage*, when the heart roars on a rack, or melts in a furnace, is fill'd with Conſternation and Anguiſh under the weight of ſin and wrath: which was the caſe of *Pharaoh*, *Ahab*, *Belſhazzar*, *Felix*, the Jaylor, the Murtherers of Chriſt. 2. *Evangelical*, When the ſoul is not only broken and batter'd with the Horror and dread of wrath (this it may be, and remain hard, as every piece of a broken flint is hard ſtill.) But when it is kindly *melted* and *ſoftned* with apprehenſions of Gods Goodneſs and free Grace. A compounded Duty made up of *Love* and *Sorrow*, the Humiliation of *Hezekiah*, Jer. 26.19. and of *Joſiah*, 2 *Chron.* 34.27.

This

This is a *perpetual* Duty; As long as ſin remains, there muſt be a ſenſe of it, and ſorrow for it. But in *ſome times and caſes* it is ſpecially to be renewed; As in time of extraordinary *ſins* and provocations, of publick *Dangers* and Diſtreſſes, of great *Enterprizes* attempted, or *Succeſſes* and Bleſſings deſired: which was the caſe of *Exra*, 8.21.

The great ſins, the ſad Diviſions, the diſ-joynted affections, the contrary Intereſts, the doleſull Errors and Diſtempers in the *Church*, the miſerable Fluctuations and Diſcompoſures which have been in the *State*, the horrid violations of Order and Juſtice, the wofull *Staines* which have been upon the Land, by the irregular and *Prodigious effuſion of the blood of Princes*, Peers and Prophets, the Affronts and Diſſipations which have been put upon *Parliaments*, the *Contempts* which have been poured outon Miniſters, and Attempts againſt their Maintenance; The great difficulties which lie before the noble Houſes at this time, in their endeavours of Healing and ſetling the Land, and putting the *broken bones* and diſlocated joynts into due order again; the allaying of animoſities, the moderating of Extremities, the reconciling of differences, the

ſatisfying of Intereſts, the Preſervation of pure *Religion*, and the great concernments of Chriſt and his people; the reſtoring of collapſed Honour to the Nations, and of *juſt Rights* to all orders therein; (which have been ſo many years obſtructed) the reviving of Trade, the eaſing of Preſſures, the reducing of theſe wofully toſſed and naufragated Kingdoms unto Calmneſs and Serenity again, do call aloud for theſe Duties in the Text, that ſo the Lord may be pleaſed to hear, forgive, and heal us himſelf; and ſhine upon the Counſels, and bleſs the whole undertakings of his ſervants that they may be Inſtruments of Healing us likewiſe.

For your better performance hereof, I ſhall propoſe two Expedients.

I. To take a view of God in himſelf, and in his Relations unto you, and dealings with you.

II. To take a view of your ſelves in the glaſs of his pure and holy Law.

1. *Set the Lord before you* as *David* did, *Pſalm* 16.8. Conſider what a God he is with whom we have to do. Conſider him,

1. *In himſelf.* His ſearching *Eye*, Humble your ſelves *in his ſight*, Jam. 4.10. His *mighty Hand*, Humble your ſelves under his Hand,

Hand, 1 *Pet.*5.6. His *Eye* can ſearch us, we cannot *hide* from him; his *Hand* can reach us, we *cannot eſcape* him. Every *Attribute* of God may ſerve to humble us.

His Majeſty and Glory, dreadfull to the Angels, *Iſa.* 6.2. *Cujus participatione juſti ejus comparatione nec juſti.* He is a great God, and therefore greatly to be feared, *Pſalm* 89.6,7.

His Holineſs, wherein he is glorious, *Exodus* 15.11. So Holy that he cannot be ſerved, *Joſh.*24.19. *Of purer eyes than to behold iniquity.*

His Jealouſie and Juſtice: A God to whom vengeance belongeth, who will not be mocked or provoked, *Nahum* 1.2.

His Mercy and Goodneſs which ſhould lead us to Repentance, and melt the heart into a filial fear of him, *Hoſea* 3.5. *Rom.* 2.4.

His Omniſcience, who ſearcheth and trieth the heart and the reins, hath all things naked and open before him. If we know enough by our ſelves, to humble and abaſe us, how ſhould we reverence the eye of God who knoweth all things?

Such conſiderations greatly humbled the holieſt of men. *Moſes* is afraid to look upon God, *Exod.*3.6. *Job* abhors himſelf,

Job 42.5. *Elijah* hides his face in a mantle, 1 *Reg.*19,13. *Iſaiah* cries out, *I am undone*, *Iſa.6.5.* *Ezra* cannot ſtand before God, *Ezra* 9.15. *Peter* bids Chriſt depart from him, becauſe he is a ſinfull man, *Luke* 5.8.

2. In his *Relations to us*: He our *Maker*, we the Clay; He our *King*, we Vaſſals; He our *Judge*, we Malefactors; He our *Father*, we undutifull ſons; He our *Maſter*, we unprofitable ſervants. All Arguments unto Humiliation.

3. In his *Dealing* with us. Our Humiliation melts him all into Mercy, when Iſrael confeſſed, ſubmitted, prayed, reformed, the ſoul of the Lord was grieved for their miſery, *Judg.*10.15,16. When *Ephraim* ſmote on his thigh, the Lords bowels were troubled for him, *Jer.* 31.19,20. But our ſtubborneſs will ſeal and ſhut up his compaſſions againſt us, *Levit.*26.21. Conſider him;

1. In his *Judgements* and various Providences: By which we ſhould learn *Righteouſneſs*, *Iſa.* 26.9. The Lords Cup hath paſſed through all *Orders* of men, Princes, Peers, Gentry, Miniſters, People, Souldiers themſelves; We have felt his Judgements in our Houſes, our Honours, our Names, our Eſtates, by Wars on Land, by Dangers on

on Sea, by Diviſions in Church, by Confuſions in State, by more Evils and Sorrows then can be well enumerated. And ſhould we not *turn* unto the Lord that *ſmites*? *Iſa.* 9.13. Should we be like *Ahaz*, the worſe for our ſufferings? 2 *Chron.* 28.22. Be *ſet on fire, and not know it*; be burnt, and not lay it to heart? *Iſa.* 42.25.

2. In his *Mercies* which have ſhined upon us through all our clouds. We have no reaſon to complain, for we are *living men*. He hath remembred *Mercy* in the *midſt of wrath*, Quenched the flame of War, fruſtrated the Attempts of thoſe who would have kindled it again, rebuked the rage of the ſea, *the beaſt of the reeds*, as the Pſalmiſt ſpeaks, put a ſtop to the Career of thoſe who had in hope and deſign ſwallowed up our Churches, our *Univerſities*, our Miniſtry, our *Jordan* into their *dead ſea*. Continued his Goſpel, and the means of Grace in plenty and liberty amongſt us, (bleſſed be his name for ever, never may this bleſſing be [removed from us) reſtored our *Parliaments* (the great Bulwarks under God of our Religion, Liberties, Properties, Intereſts, all our Endearments) towards their *Ancient Honour* and Splendor again. And this Goodneſs of God calls for our *Humiliation*, *I will accept you, and gather you*

out of the Countries, and then you ſhall remember your wayes, and loath your ſelves, Ezek. 20.43. 36.31,43. With an *Hard and a Soft*, Stone and Mortar, we build a Wall; with an *hard* and an *ſoft*, an Hammer and a Pillow, we break a flint; with an *hard* and a *ſoft*, the Seal and the Wax, we make an impreſſion. Hard Judgements and ſoft Mercies, ſhould build us up in Holineſs, break our ſtubborn hearts, and make impreſſions upon them.

II. Take a view of *your ſelves*, of your own Hearts and Lives; we are apt *to forget* our ſelves, *Iam.* 1.23. To *miſtake* our ſelves, *Prov.* 14.12. *Rev.* 3.17. And therefore we are bid *to ſearch and try* our ſelves, 2 *Cor.* 13.5. as a means to *ſilence* our *complaints* againſt God, *Lam.* 3.39, 40. When the *Prodigal* ſon once *came to himſelf*, and took a ſurveigh of his own condition, he was quickly brought to acknowledge his unworthineſs, *Luke* 15.17,18. This is a Duty of ſingular uſe and benefit. It enlargeth the heart in godly ſorrow for ſin paſt, upon the diſcoveries which this Scrutiny maketh. When we remember our doings, we ſhall loath our ſelves, *Ezek.* 6.9. It worketh caution and circumſpection for the time to come; We ſhall take heed of breaking the Commandments, having provoked the Lord

Lord ſo much already, *Ezra* 9.14. It will cauſe us to magnifie divine Mercy, as *Paul* did, when he called to mind, that he had been a Perſecutor and Blaſphemer, 1 *Tim.* 1.13,15. If any one ſhould do us the thouſanth part of the wrong which we have done God, could we humble our ſelves to feed, to cloath, to enrich, to adopt ſuch a perſon unto our own family, and provide an ample inheritance for him? It would make us relie only on free grace, and not on any ſtrength of our own, when we conſider how much God requires, and how little we perform. *I will go in the ſtrength of the Lord, I will make mention of thy Righteouſneſs, of thine only*, Pſal. 71.16. Aſhur *ſhall not ſave us, we will not ride upon Horſes, nor ſay to the work of our hands, ye are our Gods, for in thee the Father leſs findeth Mercy*, Hoſ. 14.3. Iſa. 17.7,8. It will make us exceeding meek and patient in Afflictions. It is nothing but ignorance of our ſelves, which makes us ſwell and fret againſt God. If we be living men, we have no reaſon to complain, for we ſuffer leſs than our iniquity deſerves, *Lam.* 3.39,40. *Job* 11.6. *Pſal.* 103,10. *Ezra* 9.13.

And that we may have the better and fuller view of our ſelves, of our hearts and lives, let us look upon the holy Law of God.

God. It is exceeding *broad*, and reacheth to the ſmalleſt corruption, *Pſalm* 119. 96. Exceeding *ſpiritual*, and ſearcheth the inmoſt corners of the ſoul, *Rom.*7.14. Exceeding *pure*, and cannot away with the leaſt pollution, *Pſalm* 119. 140. Exceeding *perfect*, and will not diſpence with any defect, *Pſalm* 19.7. Exceeding *right* and *ſtrait*, and cannot endure any guil of ſpirit, *Pſalm* 19.8 9. Upon the exceeding great and *precious promiſes* of the Goſpel, which are the *Portion* and *Dowry* of the Church here below, Upon the Holy Spirit of Love and Grace, which ſealeth Believers unto the day of Redemption. Upon the free *Love* whereby we were elected, Upon the *precious blood* whereby we were redeemed, Upon the *glorious Inheritance* whereunto we are reſerved, Upon the *gracious Image* after which we are renewed.

This holy *Law* we have violated, theſe precious *Promiſes* we have undervalued, this bleſſed *Spirit* we have grieved, this *Grace* we have abuſed, this *Image* defiled, this free *Love*, this ineſtimable *blood*, this glorious *Inheritance* we have deprized, and miſerably neglected and diſeſteemed. What remains, but that we cry out all with the Leaper in the Law, *Unclean, Unclean.* Laſtly, Let us take off our ſins; if we

we be not Rocks and Adamants, *that* will humble us. We were made to converſe with God, and ſin hath ſhut him out of all our thoughts. We uſe to lament ſad Alterations, when a Garden of Eden is made a Wilderneſs, Cities turned into ruinous heaps, they that wear Scarlet, embracing Dung-hils. How ſhould we bewail the ſad change which *Sin* hath wrought in our Nature and Lives? That a Creature ſtamped with the impreſs of the divine Image, made for high and honourable Imployments, ſhould ſo far degenerate, as to be a child of Darkneſs, a vaſſal of Hell, a veſſel of luſt. That a *Soul* made of a kind of *Angelical ſubſtance*, ſhould ſink it ſelf into the balance, with ſordid pleaſures, with periſhing profits, with noiſome luſts, ſhould barter, and ſell away its ſelf, and its ſalvation, for wind, for ſhame, for vanity, for rottenneſs, and *change its glory* for that which doth not profit. That a tongue which was made to glorifie God, and to be our *Glory*, made for prayers, and praiſes, and gracious Communication, ſhould belch out Blaſphemy and Profaneneſs, Oaths and Curſes, Ribaldrie and Reviling, and all kind of *rotten* ſpeeches, like an open Sepulcher. That an *heart* which was made for heavenly meditations, and for intimate Com-

communion and converſe with God, ſhould now entertain none but helliſh affections, and be a ſink and charnel houſe of impure Luſts.

If we ſhould here deſcend to a more particular diſquiſition, and conſider, The uncleanneſs of our *Original* from fallen-*Adam*, by whom we have been *ſold* as Bond-men under ſin, *Rom.*7. 14. *For none can bring a clean thing out of an unclean?* Job 14.4. Job.25 4. The uncleanneſs of our *Nature* and Conſtitution, by *nature Children of wrath, No good thing dwelling in us.* As contrary to the holy Will of God, as Darkneſs to light; as full of Evil, as the Sea of water; *Set on fire by a hell of corruption*, James 3.6. Exactly contrary to the Law of God, as appeareth by comparing the ſtrict demands of the one, *Gen.* 3. 10. with the thorow depravation of the other, *Gen.*6. 5. The uncleanneſs of our *Thoughts*, and ſecret Affections which ariſe continually, as ſparkles out of a ſtirred furnace: Vain thoughts, which tend to no good, *Jer.*4.14. Wicked impure Thoughts, very gall and bitterneſs, *Acts* 8. 22, 23. The uncleanneſs of our *words*, not only *idle* words, *Mat.*12.36. but *rotten* and unſavory, *Eph.* 4.29. The uncleanneſs of our *Actions*, that immenſe *Colluvies* of Impieties againſt God,

God, Unrighteouſneſs againſt men, Intemperance againſt our ſelves, Hainous in Quality, Meaſureleſs in Quantity, Sands for number, Mountains for weight, attended with multitudes of dolefull aggravations; The uncleanneſs of our *ſervices*, and Iniquity of our holy things; Such conſiderations as theſe ſanctified by Evangelical Grace, would much conduce to our Humiliation, and work in us theſe three fruits and evidences thereof.

1. A *Godly ſorrow*, ſo called by the Apoſtle, becauſe it ſets the *ſoul God-ward*. *Cain*, *Judas*, *Felix* ſorrowed, but they *ran from God*. But Godly ſorrow carries the ſoul cloſer *unto God*. As a ſhip in a tempeſt ventures not to any ſhore, but gets further into the Sea; ſo the ſoul when it is humbled by God, betakes not it ſelf unto any carnal ſhore, but ſtill runs cloſer into him.

2. A Juſtifying of God, aſcribing to him the glory of his Righteouſneſs, if he ſhould condemn us; and of his Mercy, that he doth abſolve us, *Pſalm* 51.4. *Daniel* 9. 7,8,9.

3. *A ſelf-judging* and ſubſcribing to our Condemnation, ſaying *Amen* unto the *curſe*,

*Deut.*27.15. If I judge my ſelfe, God can reverſe my Judgement, as the Superiour Judicatory can the Act of the Inferiour: But if I ſtay till God judge me, all the world cannot null or avoid his. As St. *Auſtin* ſaith of the poor Publican, *Ipſe ſibi judex erat, ut Deus liberaret; ipſe accuſabat, ut ille defenderet.* He judged and accuſed himſelf, that God might deliver and defend him. *Bonum Judicium*, ſaith Bernard, *quod me illo diſtricto divinoque judicio ſubducit & abſcondit: Volo vultus iræ judicatus præſentari non judicandus.* This is a good Judgement indeed which withdraws and hides me from the ſevere Judgement of God. I tremble to fall into the hands of the living God, Let me be preſented before his wrath as judged already, not as to be judged by him.

Aug. in Pſ. 31

Ber. in Cat Ser. 55.

II. The next Duty is *Prayer*, without which Humiliation is but a *ſinking* under God, not a *ſeeking* unto him. The very Heathen betook themſelves unto this Sanctuary in times of trouble, *ut pacem Dei expoſcerent*: by this mighty Engine God hath been moved to hold his hand, to repent of purpoſe, to revoke denounced Judgements; *Vincit invincibilem, Ligat Omnipotentem.*

Briſ. de Ferm. l. 2. p. 81.

1. By

1. By this we *honour* God in acknowledging him the *fountain* of all our *Good*, the *Inflicter* of all *Evill*, the *Avenger* of all *sin*, that we have to do with him in all our sufferings, *Creatures* but the *Rod*; he the Father that holds it: that no other means can do us good, except he sanctifie them, that his displeasure none can remove: as a Diamond is cut only by a Diamond, so God is pacified only by himself: The sting of the Scorpion cured by the powder of the Scorpion; the Anger of God by the favour of God.

2. By this we *ease our selves*, Prayer *lightneth* affliction where it doth not remove it. *Nature* is strengthned to bear the *pain*, *Conscience* is strengthned to withstand the *Temptation* and snare of it. The heart is meekned to accept the punishment of sin, as *Wool* or *Mud* deads the force of a Bullet, so the heart weakned by prayer, doth obtund the edge of an Affliction, that it cannot get so deep into the heart to hurt it.

III. In Prayer we must *seek the face of God*; His *Favour* to comfort us, and his *Counsell* to direct us.

1. In Judgements and Difficulties we ſhould more *ſeek* Gods *Favour* than our own *deliverance*; the Recovery of his *Love*, than the Removal of his *Rod*. Others griefs preſs *Nature*, his diſpleaſure wounds the ſpirit. In other griefs, Gods favour upholds the ſoul, *Pſa.* 23. 4. & 94. 17, 19 But when Gods favour is withdrawn, the ſoul hath nothing elſe left to lean to, nothing can comfort when God frownes. Armour can protect againſt a ſword or a Bullet, but not againſt fire. When God is angry, no refuge but unto God.

2. In *Difficulties* we muſt likewiſe *ſeek Gods face* as *David* did, 2 *Sam.* 21. 1. not lean on our own underſtanding, nor ſacrifice to our Net, but have our eyes upon him, who is the *father of lights*, who when he will, maketh *wiſe the ſimple*; and when he will, infatuateth the Counſel of the wiſe, and maketh it brutiſh.

IV. After all theſe *preparatory* Duties, that which is the *ſubſtantial* duty, and the end of all the reſt, muſt follow, *Turning from our wicked wayes: not from ſin to ſin*, that is, *mutatio in aliud* only, not *in melius*: not from ſin to *ſecular intereſt*, that is not

a

a Converſion from ſin to God, but to *the world*: Not from ſin to the *Meer dictates* of *Nature* and right *Reaſon*; that is not a Converſion from ſin to God, but from ſin *to our ſelves*; A *Philoſophical*, not a ſpiritual Converſion: Not from ſin only to the natural *Conſcience*, to gratifie and prevent the terrors of that; that is a *ſervile*, not a filial Converſion. But from ſin to *God*, not *fainedly* and hypocritically, *Jer.* 3. 10. with a divided heart, but *ſincerely in our thoughts* from the love and allowance of all ſin, *in our wayes* from the practiſe willingly of any ſin; but eſpecially from thoſe ſins which have moſt prevailed againſt us and wherewith we have moſt diſhonoured God, as *Iſaiah* 17: 7, 8. 30. 22. *Hoſeah* 14. 3.

Theſe are the Duties here preſcribed in order to the anſwering of *Solomons* Prayer. The *Anſwer* followes *exactly commenſurate* to theſe Duties in four gracious Promiſes.

1. A Promiſe of *gracious Condeſcention* intimated in the word *From Heaven*, though he dwell on high, he will humble himſelf to revive the ſpirit of contrite and humble ſinners, *Pſa.* 113. 5, 6. *Iſa.* 57. 15. *He will* come down *to work deliverance for them*, Exod. 3. 8.

2. A

2. Promiſe of *gracious audience*, *I will hear*. It is a dolefull Affliction to Gods ſervants, when he is angry with their *Prayers*, and *ſhuts them out*, Pſalm 80. 4. Lam. 3.8. And on the other ſide, this is one of the moſt radiant and glorious Comforts of Gods people, that in all difficulties they have a *Throne of Grace* to betake them to, with a promiſe, *You ſhall pray, and I will hearken*, as a man doth to what he delighteth in: *For the prayer of the Righteous is his delight*, Jer. 29. 12, 13. Prov. 15.8.

3. A gtacious *Promiſe of forgiveneſs*, to ſerene his countenance, and lift up the light thereof upon them: for even when we do his Will, and when we are *His People*, we want *pardoning Mercy*. There is need of pardon not only for the *ungodly* unto their *Juſtification*, but alſo for his own people and *Children* unto a *Reſtitution* to paternal favour, the ſenſe and fruition whereof they may forfeit by their ſins. And this is *Gods method* in hearing prayers, *to forgive ſin* before he cures pain, *Mat.* 9.2. For indeed when *ſin is pardoned*, the ſickneſs is cured at the root, for ſin is the *ſting* of every Affliction, as well as of death.

4. A Promiſe of *Healing*, Healing of the *Land*, the Humiliations and Prayers of Gods peculiar people are beneficial to the whole Land; *The innocent ſhall deliver the Iſland*, Job 22. 30. A *Joſeph* in *Egypt*, an *Eliah* in Iſrael is the Chariots and Horſemen thereof. An *Humbled*, praying, converting people, ſhall certainly be an *Healed people*: And if ever we hope to be healed to purpoſe, this muſt be our Method to it.

Now touching theſe Promiſes there is this worthy our obſervation.

1. That when God *comes down* to deliver, and looks from heaven, he doth it by no other way, then by the Incarnation of his Son, the efficacy of his Spirit, the operation of his *Evidence*, or the Miniſtry of *Angels*.

2. When he *hears Prayers*, It is only by the *Interceſsion* and mediation of Chriſt.

3. When he *forgives* ſins, It is only by the Merits and *Righteouſneſs* of Chriſt.

4. But when he *heals* a land, he often uſeth in that work the *Miniſtry of men*. *Magiſtrates* are Healers and Repairers, *Iſa.* 3. 7: *Miniſterrs* are Healers of the ſick, *Ezek.* 34. 4.

And

And therefore I ſhall here in all *humility* implore of you, *Right Honourable*, who are Inſtruments for *Healing* in the Lords hand unto theſe long and wofully ſick Nations, that you would with all your vigour call together all the graces of God, all the abilities of nature in you unto this moſt neceſſary work. You have the Lords *promiſe* to be with you in it, if you ſet about it in *his way*. And his way to heal a land, is, 1. When the people thereof are *His people*, called by his name. 2. When they are an *Humbled*, penitent, praying, reforming people.

Your greateſt care therefore muſt be, 1. That the people of the Land be *Gods people*, that his *Name* be owned, his Truths, Worſhip, Intereſts preſerved pure and inviolate amongſt us. It is to thoſe that fear *Gods* name that the promiſe of *Healing* is made, *Mal.* 4.2. 2. In as much as even the ſins of ſuch may provoke the Lord, your zeal for God, and love to the Nation ſhould appear, in awakening them and all others *to remember from whence they are fallen*; many of them through Pride, Wantonneſs, Intereſts and carnal deſigns, from wholeſome Truths, from holy Ordinances; from the love of a faithfull Miniſtry, from brotherly love, from Chriſtian Com-

Communion, to many errours and vain Janglings, to contempt of Magiſtracy, to affronting Authority, to violating publick Order and Peace, to ſuch an exceſs of Licentiouſneſs under the pretenſe of Freedome, that *Religion* ſcarce ever was more endangered under the ſtraights of Perſecution, than under the laſciviouſneſs and wantonneſs of an *abuſed liberty*. Though therefore there ought to be all tenderneſs to preſerve for Gods people the *Liberty* wherewith the Lord hath made them free, God forbid any reſtraint or abridgement ſhould be upon that; yet ſince the ſame Lord hath commanded that we muſt not uſe our *Liberty as a cloak* of maliciouſneſs; It is neceſſary that great prudence be uſed to prevent the exorbitances of wanton minds, who make uſe of Liberty to the diſhonour and aſſaulting of publique *Authority*, to the *kindling* of *Flames*, animating the diſcontented people unto Inſurrections, enervating the Peace and concord of the people of the Land, by diſ-joynting them in that which is the main bond of Unity, the *Truths of Religion*: wherein when they are once univerſally broken, who ſees not how wide a door is opened for *Rome* or *Munſter*, not only to enter in, butto be welcomed amongſt us.

The Way therefore unto *Healing*, is to endeavour to bring us all home to be *Gods people*, and as his people to be *compacted* within our ſelves, to lay aſide all *dividing*, *diſtinguiſhing*, *invidious Titles*, & with *fraternal* affections to coaleſce, as far as may be in Judgement, however throughly in *affection*, and ſo to keep our *Differing Opinions* to our ſelves, as that the *Conſciences* of our brethren may not be grieved, nor the peace of the Church of Chriſt endangered thereby.

I conclude all, with beſeeching you, that ſince the Lord hath taken it as one of his Titles to be called *The Lord that healeth us*, *Exod.* 15. 26. that *without him*, the Builder worketh, the Watchman keepeth, the Stateſman counſelleth, the Phyſician healeth all in vain, you would ever by prayer and attendance upon God for Counſel, *ſo ſeek his face*, and guidance in this weighty work, that when it is finiſhed, and the Head-ſtone of our ſettlement laid, we may ſay, *It was the Lords doing*, *and marvelous in our eyes*; and may with ſhoutings cry, *Grace*, *Grace unto it*.

FINIS.

Friday 29th. *June* 1660.

Ordered,

THat the thanks of this Houſe be given to Dr. *Reynolds*, for his great paines in preaching and carrying on the work of publick Thanſgiving, before the Houſe at Saint *Margarets* Church *Weſtminſter* yeſterday, and he is deſired to Print his Sermon then preached, and is to enjoy like Priviledges in Printing, as hath been allowed to others in like Caſes.

And Mr. *Pryn* is deſired to acquaint him herewith, and to give him the thanks of this Houſe accordingly.

W. Jeſſop *Cl. of the Commons Houſe of Parliament.*

DIVINE EFFICACY
WITHOUT
HUMANE POWER.
Opened in a
SERMON

Preached at St. *Margarets* Church in *Weſt-minſter* before the Right Honourable the Houſe of

COMMONS,

June 28. 1660.

Being the day of ſolemne Thankſgiving for the happy Return of the Kings Majeſty.

By EDWARD REYNOLDS D. D.
And Chaplain in ordinary to his Majeſty.

LONDON,

Printed by *Tho. Ratcliffe*, for *George Thomaſon* at the *Roſe* and *Crown* in St. *Paul's* Church-yard, 1660.

TO THE
RIGHT HONOURABLE
THE
COMMONS
OF
ENGLAND
IN
PARLIAMENT
Aſſembled.

Right Honourable,

I may juſtly ſeem ſtrange unto you, That, when Joy is one of the ſwifteſt affections of the ſoule, and of all other moſt impatient of ſuppreſſion. This Ser-

A *mon,*

Non ſe capit exundantis Lætitiæ magnitudo, ſed dedignata pectorum latebras, ita multa & candida foris prominet, ut intelligatur, non ingentior eſſe quàm verior. Nazar. Paneg.

In eundem benignum ſui patronum conversa Gaudium & Silentium. Pacat.

mon, preached before you on one of the greateſt ſolemnities of Joy that this Nation hath ſeen, ſhould have yielded ſuch ſlow and lingring obedience unto your commands, and like Cuſhi *ſhould come laſt with the tyings of a Reſtored King, for which I have no other Apology to make but this, That the joy of one Service did retard the haſt of another. For having, together with ſome other of my Reverend Brethren, received a command from his* Sacred Majeſty, *(whoſe heart is zealouſly ſet upon healing the breaches and diviſions which are in the Church of God amongſt us) to draw up ſome materials towards ſo happy a work; and finding, That in papers of ſuch a nature, brought under the view of different judgments, (wherein every clauſe, yea, many times ſingle words and particular expreſſions, prove the ſubject of long debates) it is impoſſible to make ſuch diſpatch, as otherwiſe*

wiſe the urgency of the deſign doth paſſionately call for: the neceſſary and conſtant attendance upon that ſervice, did put for a time a ſuſpenſion upon the obedience, which I was ready much ſooner to have yielded unto your Commands, for publiſhing this Sermon.

It is now at laſt, by Gods aſſiſtance, come forth, and ſheweth how eaſily the Spirit *and* providence *of God; can erect his Temple, and provide for the Intereſts of his Truth and Worſhip, though the inſtruments of it be utterly deſtitute of* humane power. *It is indeed an happy thing, when they who have* power *will exert it for God, and lay it out upon the ſervice of his Houſe. But though they ſhould want* hands *or* hearts *to build the Church, God hath ever a* reſidue of Spirit *to advance his own work by, and knows how to infatuate all Counſels, and to*

Mal. 2, 15.
2 Sam. 15. 31.
Iſa. 19. 3. 11.

Job 5. 12, 13, 14. 12. 17. Iſa. 54. 17.

diſſipate all enterprizes and machinations which are framed againſt it.

Our eyes have ſeen how eaſie it is with God to diſſolve and demoliſh the moſt cunningly erected ſtructure, which either policy *could contrive, or* power *ſupport, and that with a* ſtill voice, *and in a ſilent way, without ſo much as drawing a Sword. or ſtriking a blow to effect it. How he can do things* which we looked not for, *by rebuking ſeas, and levelling mountaines, and melting Armies, and ſcattering* the beaſts of the reeds, *and making a plain and ſudden way through inſuperable difficulties to bring home our* DREAD SOVERAIGN *to his Throne and Native Dominions again.*

1 Reg. 19. 12.

Iſa. 64. 3. Mat. 8. 26. Zach. 4. 7. Pſal. 46. 9. Pſal. 68. 30. Iſa. 49. 11.

And he who hath wrought wonders for us in theſe our Civil *concernments, can do the like for his* Church, *(the Intereſts whereof, are, of all things on the Earth, deareſt unto him;) and the welfare*

Iſa. 43. 4.

welfare and happineſſe whereof, all the Earthquakes and Concuſſions, which have beene amongſt us, do call aloud unto you, to looke after, and to be tender of. When the Lord ſhakes heaven and Earth, *Churches and States, it is to make way for him who is the* Deſire of all Nations. *If Chriſt, and the Glory of his holy Ordinances, and ſpiritual worſhip be not more exalted*; *If the* ſonnes of *Levi be not* purified, *that* they may offer unto the Lord an offering in righteouſneſſe; *if the Houſe of* God *be not purged of corruptions*; *if pompe, and ſplendor, and terrene intereſts be the things moſt paſſionately proſecuted, and the vitals and eſſentials of Religion, the* great things of the Law, *purity of Doctrine, ſpiritualneſſe of Worſhip, power of Godlineſs but in the ſecond place regarded: If we be zealous for* mint *and* cummin, *and* phylacte-

Hag 2.6,7.

Mal. 3.3.

Luke 11.42.

ries

Mat. 23. 5.
Mat. 15. 9.
Acts 2. 11.

ries, *and* precepts of men, *and have not a proportionable fervour of zeale for the* Magnalia *Dei*: *Certainly God will yet reckon with us, and call us to an account for all the* blood *which hath been ſhed, for all the* Treaſure *which hath been exhauſted, for all the* Judgements *and* mercies, *for all the* providences *and* wonders *which have been expended upon us. I ſpeak not this to* accuſe, *but onely to* awaken; *not to* charge, *but onely to* beſeech *you to conſider, whether the Lord do not expect, That after ſuch viciſſitudes of wonders as we have ſeen, (eſpecially having inclined the heart of our* GRACIOUS SOVERAIGN *unto moderate, healing, and Reforming Reſolutions,) you ſhould together with him take up the ſame purpoſes, to make the* Church *of Chriſt amongſt us more holy and happy then ever it was before. For certainly never any* Parliament

had

had greater advantages to promote Religion, then you have. I ſhall conclude this Dedication and addreſſe unto you with the words of Azariah *the Prophet unto* Aſa, The Lord is with you while you be with him, and if you ſeek him, he will be found of you, but if ye forſake him, he will forſake you. *The Lord ſhine upon all your Counſels.* 2 Chron. 15.2.

From my Study,
July 24. 1660.

Your Honours moſt humbly [redacted] *devoted in all duty and obedience*

EDW. REYNOLDS.

DIVINE EFFICACY WITHOUT *HUMANE POWER.*

Opened in a

Sermon

Preached at St. *Margarets* Church in *Weſtminſter*, before the Right Honourable the Houſe of *COMMONS*, June 28. 1660.

ZACH. 4. 6.

Then he anſwered and ſpake unto me, ſaying, This is the word of the Lord unto Zerubbabel, *ſaying, Not by might, nor by power, but by my Spirit, ſaith the Lord of Hoſts.*

IN the former part of the Chapter we have a *Viſion* of a golden Candleſtick, with a Bowle and ſeven Lamps and Pipes, and two Olive Trees on either ſide of the Bowle, out of which the Candleſtick was

ſupplied with Oyle. The Prophet being prepared by an humble ſenſe and confeſſion of his own ignorance to receive fuller inſtruction concerning it, is by the Angel in theſe words acquainted wth the minde of God therein. Teaching us by the way not to deſpond or be diſcouraged by the difficulty of the Scriptures from the ſtudying of them, but to be humbled under the ſenſe of our own blindneſs, and to ſtir up in our ſelves a ſerious deſire after fuller knowledge of God in them, and to betake our ſelves unto Chriſt, to reveale the counſel of God unto us; and then to reſt aſſured that the Lord will help our infirmities, and give us an underſtanding to know him, ſo far as ſhall be neceſſary for our condition and ſalvation. According unto thoſe gracious promiſes, *The meek he will teach his way, and ſhew them that fear him his Covenant*, Pſal. 25. 9, 14. *If any man will do his will, he ſhall know of the doctrine, whether it be of God*, John 7. 17. *Unto him that ordereth his converſation aright, I will ſhew the ſalvation of God*, Pſal. 50. 23.

1. We are here to enquire why this word is ſent unto *Zerubbabel*? We finde that the Lord ſtirred up *Joſuah* and *Zerubbabel*, as principal Inſtruments, whom he would uſe in building the Temple, and reſto-

reſtoring his worſhip; which accordingly we finde them ſetting about, *Ezra* 2.68, 69. *Ezra* 3. 2, 8. The work by the power and malice of the *Samaritans*, was *obſtructed* from the dayes of *Cyrus* to *Darius*. The Lord by the Prophet *Haggai* and *Zachariah* raiſed up the hearts of *Zerubbabel* and *Joſua* to revive the work, *Ezra* 5.2.

And as we finde *Joſua* and *Zerubbabel* the *two chief Builders*, ſo we finde *two chief Enemies* reſiſting theſe two in that ſervice. *Satan* a ſpiritual enemy reſiſting the *ſpiritual* office of the *Prieſt*. *Tatnai* and others as *States-men* oppoſing this enterprize in *civil* reſpects, as injurious to the King.

In the former Chapter the Lord in a Viſion comforted *Joſua*, and rebuked *Satan*. In this Viſion he comforteth *Zerubbabel*, and rebuketh that *mountain of oppoſition* which was raiſed againſt him, very fit and neceſſary it was that both Inſtruments ſhould be *encouraged*, that both Adverſaries ſhould be *rebuked*.

2. We are to enquire how theſe words are an Anſwer to the Prophets Queſtion, and an Expoſition of the Viſion which he ſaw? The Reſemblance between the Viſion and the Word ſtands thus. As the *Candleſtick* was ſet up without

mans hands, and *fed with oile* dropping into it immediately from the *Olive trees* without any humane help thereunto concurring, ſo the *Lord alone*, notwithſtanding the oppoſition of men, and weakneſſe of his people, would *by his Spirit alone* bring this work to a conſummation, and magnifie his power in the weakneſſe of his Inſtruments. *Zerubbabel* muſt not be diſmayed, becauſe *mountaines* of oppoſition are in his way, the Lord being able to *level* and remove them all, *Matth.* 17. 20. As he ſaid by *Haggai*, *The ſilver is mine, and the gold is mine*, *Hag.* 2. 8. If I would that way have made this Temple glorious, I could as eaſily do it now as I did before, but I have another glory and a greater to fill this Houſe withal. So here, if I would erect this Houſe *by power*, I could eaſily have done it, being the *Lord of Hoſts*. But I have another way to do it by, even *by my Spirit*, It ſhall appear to be the work of mine alone *Grace*, and thereunto ſhall my people with all thankful acclamations aſcribe it, crying *Grace, grace* unto it.

My Spirit is here oppoſed to an *Arme of fleſh*, as *Iſa.* 31. 3. to ſignifie that the Lord alone would bring this work to paſs, without the help of humane power, as he ſaid by the Prophet *Hoſea*, *I will ſave them by*

by the Lord their God, and will not ſave them by Bowe, nor by Sword, nor by Battel, by Horſes nor by Horſemen, Hoſ. 1. 7. As *Chriſt* was conceived not by humane Generation, but by the *power of the moſt high*, *Luke* 1. 35. So the *Temple*, a type of Chriſt, was to be raiſed by the power of the *Spirit* guiding various intercurrent providences unto that end.

1. The Spirit did powerfully ſtir up the hearts of *Zerubbabel*, *Joſua*, and the people to the work, *Hag.* 1. 14. 1. By preſſing upon their hearts the judgements which they had ſuffered for their neglect of this great work, *ver.* 6, 9, 10, 11. 2. By comforting them with the aſſurance of his preſence and aſſiſtance, *ver.* 13. 3. By minding them of their coming out of *Egypt*, which was the alone work of the *Spirit* of God, which *Spirit* did ſtill remaine amongſt them, *Hag.* 2. 5. 4. By giving them aſſurance of a ſignal bleſſing, from the day that they ſhould ſet about this work, *chap.* 2. 19. 5. By promiſing them the *Meſsiah*, who was to come, and to fill that Temple with his glory, thereby comforting them againſt their want of *ſilver and gold*, wherewith they might ſuppoſe that Houſe ought to be beautified, as well as the former had been, *chap.* 2. 7, 8, 9, 21.

8, 9, 21. 6. By assuring him that no power should stand in his way to hinder or obstruct the accomplishment of this work, *v.* 22, 23.

2. The *Spirit* ordered the Letter of the enemies for hindring the work unto the promoting of it against their wills, *Ezra* 5. 6.

3. The *Spirit* put it into the minde of *Darius* to confirme the *decree of Cyrus*, and to adde *enlargements* thereunto, that they might *offer sacrifices*, *and might pray for the life of the King and his sons*, *Ez.* 6. 6-12.

In the words observe, 1. The general scope and intent of them, an *encouragement* to build the Temple, though they then wanted power to effect it. 2. The *meanes* of this encouragement, *A Word of the Lord.* 3. The *Vehicula* whereby this word is conveyed, by the *Angel* to the Prophet, by the *Prophet* to the Prince, *then HE answered and spake unto ME.* 4. The *subject* of this encouragement, *Zerubbabel.* 5. The *matter* of the comfort set forth, 1. Negatively, *Not by might nor by power.* 2. Positively, *but by my Spirit, saith the Lord.* From the words thus opened, we may

1. Observe the great care of the Lord to

to *heale* and *remove* the diſcouragements of his ſervants, whereby they might be weakened in any work unto which he calleth them. If *Satan* reſiſt, he ſhall be *rebuked*, if *mountains* ſtand in the way, they ſhall be *levelled*; If royal *Edicts* hinder, they ſhall be *revoked*; if ſad and deſponding thoughts diſquiet, they ſhall be removed. God never ſets his ſervants on work, and then leaveth them to their own fears, but ever *proportioneth aſſiſtance* and comfort to the *difficulties* of the ſervice whereunto he calls. Though his *Authority alone* be argument enough unto his ſervants to do what he requireth, yet he dealeth not only in a way of *Soveraignty* to ſhew his *dominion* over us, but in a way of *condeſcenſion* to ſhew his compaſſion unto us. He remembreth that we are *but duſt*, and accordingly attempereth his dealings to our condition. If he *chaſtiſe*, it is with the *Rod of a man*, 2 Sam. 7. 14. If he *tempt*, it is with the *temptation of a man*, 1 Cor. 10. 13. If he *draw*, it is with the *cords of a man*, Hoſea 11. 4. So he deales here with *Zerubbabel* and *Joſua*. It might ſeeme to humane Reaſon an *impoſſible* enterprize, for a few poor men, newly crept out of their *Graves*, to erect ſo ſtately a fabrick, *reſiſted* by Satan, *maligned* by wiſe and potent men,

men, *obſtructed* once already by an Imperial Edict for many years together. Therefore as the Lord gave *Moſes*, *Aaron and Hur* to hold up his hands, ſo here he ſends unto *Zerubbabel*, *Haggai and Zechariah* to ſtrengthen his hands, and to aſſure him, that the *Miniſtry* onely, and the *Obedience* ſhould be his, but the *work* it ſelfe God would effect by his *own power*, and that in ſo ſtrange and wonderful a manner, making uſe of the very *malice* of *Enemies* to promote the deſigne which they moſt maligned, as if the houſe had been built, and the candleſtick fed by an *immediate Creation*.

Thus the Lord hath ever dealt with his ſervants in difficult imployments, he hath *anſwered* their objections, *reſolved* their doubts, *removed* their fears, *magnified* the power of his grace in their infirmities. *Abraham* and *Sarah* were beyond hope of children, dead unto ſuch a purpoſe, *Heb.* 11.12. *Rom.* 4.19. The Lord raiſeth him above theſe doubts, by his omnipotency and alſufficiency, *Gen.* 17.1. 18.14. *Jacob* was afraid of his brother *Eſau*, the Lord removes it by a Viſion of Angels, and his prevalency in wreſtling, *Gen.* 32. 1, 28. *Moſes* was commanded upon hard ſervice to bring *Iſrael* out of *Egypt*, we find

find him full of Objections, in every one of which God ſatisfied him before he diſpatch'd him upon the ſervice.

They will *not believe me*, Exod. 4. 1. No? I will make them know thou comeſt from me by the miracles I will enable thee to do, *ver.* 2--9. *I am not Eloquent*, I am ſlow of ſpeech, unfit to perſwade *Pharaoh* to part with *Iſrael*, ver. 10. This God anſwers by arguments from his omnipotency, preſence and continual direction, *ver.* 11, 12.

There may be a *fitter man* for ſo weighty an imployment, finde ſuch an one, the fitter the man, the more ſucceſsful the negotiation, *ver.* 13. Here, though the Lord were angry that he ſhould charge God with making an unfit choice, (who uſually in great works hath regard to the lowlineſſe of his Inſtruments) yet he condeſcendeth ſo far as to *ſend* Aaron *with him* to be his mouth to the people, *v.* 14--16.

And now when he is made willing to go, and hath captivated his reaſon unto Gods Will, the Lord himſelf removes the great reaſon, which lay as a diſcouragement upon him; the fear of thoſe that ſought his life, *ver.* 19. leaves not any doubt unremoved which might have diſheartned him in the work.

So he dealt with *Gideon*, call'd him to great ſervice, to deliver *Iſrael* from the *Midianites*, Judges 6. 13. *Gideon* is preſently at *Moſes* his fence, *My family is poore*, and *I the meaneſt in it*, wherewith ſhall I ſave *Iſrael*? ver. 15. Wherewith? *By my Power*, I am with thee, *v.* 16. How ſhall I know that? Shew me a *ſigne*, v. 17. The *ſigne* comes, and that puts him into a *new feare*. *Timor etiam auxilia reformidat.* It betrays the ſuccours which God and Reaſon offer, *ver.* 22. The Lord *removes that fear*, Thou ſhalt *not die*, ver 23. but even then ſets him upon a work which endangered his life, *v.* 25--30. His Father hath no ſooner ſatisfied the people, and *ſaved his life*, ver. 31, 32. but a *new feare* ariſeth, the *Midianites* and *Amalekites* gather together againſt *Iſrael*. *Gideon obeys* Gods call, but *wants ſignes* to remove doubts, *ver.* 34--40. He is gratified in them; but then he is exerciſed with a *great temptation*. His Army muſt be leſſened from thirty two thouſand unto but three hundred *men*. He *obeys*, *but fears ſtill*, Judg. 7. 10. and this fear is removed *by a dreame* of one in the enemies camp, *ver.* 13, 14. And being ſo many ways confirmed, he ſets on the work and prevaileth.

This is very ſuitable to the *goodneſſe* of

of God, who knows that we have no ſtrength of our own, that we cannot ſerve him but by the *grace* and *help* we receive from him. We give him of *his own*, 1 Chr. 29. 14. *Quiſquis contendit haberi poſſe charitatem Dei ſine Dei Adjutorio, quid aliud contendit quàm haberi poſſe Deum ſine Deo?* ſaith Saint *Auſtin.*

Aug. tom. 4. lib. *de patientia.* cap. 18.

It concerns the Lord *in honour* to back his ſervants in his own work, when the *oppoſition* they meet with is not againſt them but *for his ſake*; when *Iſrael* fled, Gods great name was concerned, *Joſ.* 7. 8, 9. and therefore *Aſa* prayed, *Let not man prevaile againſt thee*, 2 Chron. 14. 11.

It is that which he hath *promiſed*, *never to faile* nor forſake us, *Joſ.* 1.5. to be *with us while we are with him*, 2 Chron. 15.2. to keep us *in our wayes*, Pſal 91.11. The way of the Lord is our ſtrength, *Prov.* 10.29. We are ever under Gods protection while we are in Gods way. He will *encamp* about his houſe, and will be a wall of fire unto it.

From this point we learn, 1. That even when we are about Gods work, we muſt *look for difficulties*, ſome ariſing *from within* our ſelves, our own ignorance, weakneſſe, frowardneſſe, impatience, which uſually

make easie things hard (such is Christs yoke in it self, though to our corruption it may seem irksome.) However, though we bring never so much love and resolution to the work, yet *Satan* will resist us, the *world* will hate us, *God* himself will *try us*, and put us hard to deny our selves, to empty our selves, and to captivate our Reason unto his Will. There will be *mountains* in our way, when we are to build Gods house; *mountains of pride and prejudice*, and high imaginations, πᾶν ὕψωμα, πᾶν νόημα, within our selves: ἐσμὲν ἀνδρεῖοι καθ' ἑαυτῶν, καὶ κατὰ τῆς ὑγείας ἡμῶν ἐπισήμονες, as *Greg. Nazianzen* speaks, we are strong and learned against our selves and our own good; and *mountains of opposition and contradiction* from others, who will ever *maligne*, and, as they are able, *obstruct* the prosperity of so good a work. And therefore we may *not lean on carnal wisdome* or self-confidence for performance of any duty, as being wholly in our selves without strength. *Novi ego istos in pace leones, in prælio Cervos*, said *Tertullian*, a man may be more then a man before the battel, and lesse then a woman in it, as *Peter* was; None sooner fall then they that fight in their own strength, *Numb.* 14. 44.

Greg. Naz. Orat. 1.

Tertul. *de corona militis*, c. 1. *Primus impetus eis major quam virorum est, sequens minor quam feminarum.* L. Florus l. 2. cap. 4. *Fortissimus in ipso discrimine exercitus est, qui ante discrimen quietissimus.* Tac. Hist. l. 1.

2. We

2. We muſt not murmure againſt the Lord, nor complaine of auſterity in him, as if he called us to harder conditions then we can bear; this was *Jobs error*, when he complained that God dealt with him, as if he had been made of *ſtones or braſs*, Job 6. 12. We are too apt to eſteem our trials *ſingular*, our difficulties *unparallel'd*, and ſo to chide with our condition, and therein with God, when many times it is not *the difficulty* of the ſervice, but the *impatience* of the heart which ſo makes it. We *pervert* our wayes, and then we *fret* againſt God, *Prov.* 19. 3. A meek and humble ſpirit will make things eaſie, which we think intolerable. Take *David in a paſſion*, when *Nabal* refuſed to ſend him and his men proviſion, and compare him with *David humbled* under the hand of God, when *Abſolom* rebelled, and *Shimei* curſed him, and then judge how eaſie an hard duty is to a *prepared* heart, and how hard an eaſie thing is to a *froward heart*.

3 We may not betake our ſelves to *carnal ſhifts* for avoiding any danger, which aſſaults us *in doing duty*. If the Lord ſet us on work, he is able without our ſinne to deliver us. *Gods alſufficiency* is an invincible argument to ſincerity, *Gen.* 17. 1.

Why

Why ſhould I make my ſelfe beholding to a ſinful ſhift, when I have an alſufficient God? There were ſome Chriſtians in the Apoſtles time, who out of confidence in their own knowledge and ſtrength to ſtand, would venture to *eat meat at the Idols table*, thereby keeping in with their Idolatrous friends for fear of perſecution To theſe the Apoſtle giveth, 1. *A ſharp Exhortation*, to take heed of falling when they think they ſtand, 1 *Cor.* 10 12. 2. An *anſwer to their fears*, that God will not ſuffer them to be tempted beyond the ſtrength which he will ſupply them withal, *verſe* 13.

4. We may not therefore *ſhrink from duty* upon any diſcouragement, but *follow the call* of God, and be upright before him. When it is our *duty* to *obey*, it is his *promiſe* to *protect*. Say not with *Solomons* ſluggard, *There is a Lion in the way*, Prov. 22. 13. but remember there are *Angels* with us to bear us in our way, *Pſal.* 91. 11. *Jonah* was afraid to go to *Niniveh*, a great, and a wicked City, one man to threaten ſo many thouſands with ſpeedy deſtruction, it was the next way to be ſwallowed up, and deſtroy'd himſelf. He thinks there was no means to flie this danger but by declining duty. And now he that feared the *raging*

of

of the people, met with the *tempeſt* of the ſea, he that feared to be *ſwallowed* up of *danger*, was ſwallowed up of *preſent death* into the belly of the Whale, and the Lord, by delivering him from that death, taught him to truſt on his power, who could as well have delivered him from any other.

The Lord hath called you, Right Honourable, unto arduous and weighty ſervices; A very *difficult* work it is to cure *complicated* diſeaſes, to extricate and unravel the *intangled intereſts* of divided minds, to *allay* animoſities, to *calme* jealouſies, to *moderate* rigours of judgement, to *cloſe* diſtant opinions, to *ſeparate* the gold from the droſſe, the precious truths and worſhip of God from thoſe many prodigies of error and madneſſe, which had ſo long aſſaulted it, to *ſettle* the *houſe* of God, and the *hearts* of men, upon firme foundations of truth, peace and righteouſneſſe, to *joyn* together the *ſticks of* Ephraim *and* Judah, and to make whole the *broken ſtaves of beauty and bands*. If you ſhall now ſay as *David* did, make thy *way ſtrait* before our face; as *Jehoſaphat* did, we know not what to do, but *our eyes* are upon thee; as *Paul* did, *Lord, what wilt thou have me to do?* Thou haſt done *great*

things

things for us, whereof we are glad, thou hath delivered our eyes from teares, our fee from falling; what is it that we now ſhall render to the Lord for all his benefits? truly Lord *we are thy ſervants*, and would willingly act in our places for thy *name*, and for the *Intereſts* of thy *Chriſt* and of his *Church*, we have no higher deſign then this, That the God, who hath wrought *wonders* for us, may be alone *magnified* and *advanced* by us, in *Orthodox* doctrine, in *pure* Ordinances, in *ſpiritual* worſhip, in *united* affections, that no unneceſſary thing may remain, as a *ground of offence*, and *fomes* of diviſion and ſeparation, but that all *healing and cloſing* counſels may be uſed to make us all of one heart and of one ſoul: If you thus in ſingleneſs and uprightneſs of heart do beſpeak the Lord, I can confidently ſay from him to you, that *he will be with you*, and uphold you, that *his Spirit will level all mountains* before you, and break in pieces any gates of braſſe, and cut in ſunder any bars of iron which ſtand in your way; the *ſervice* he requires of you he will *work for you*, he will not only *command* you by his Authority, but *aſſiſt* you by his Grace. *When our intereſts and Gods* are folded up together, when we make his Will our will, and his End our end, we are ſure never to faile

fail in our designs, because he can never miscarry in his.

We have seen how the Lord encourageth his servants against all difficulties which might dismay them in his service. Now the *means* by which he doth it, is by a *Word*, This is the *VVord of the Lord unto* Zerubbabel.

Nothing can so effectually uphold the spirits of men above difficulties and discouragements which they meet with in the duties whereunto they are called, as *a seasonable word* spoken unto them from God. The *VVord* of the Lord to *Zerubbabel*, is confirmation enough against all the oppositions of most potent adversaries. So it was to *Josua*, *I will not fail thee nor forsake thee*, &c. *Jos.* 1.5,8. So to *Asa*, *when he heard the words of the Prophet*, *he took courage*, 2 *Chron.* 15.8. *The righteous are bold as a Lion*, Prov. 28. 1. And their confidence is founded on *a word*. And well it may, if we consider, *Psal.* 119.49.

1. The *Truth* of it, confirmed by *signes* and *wonders*, & by the solemne *Oath* of God. Now it is *impossible for God to lie*, every word of his is founded on his own immutable being; and these are grounds of strong consolation, *Heb.*6.17,18.

2. The *Authority* of it, which is suffi-

cient to animate any man unto obedience. A man that hath an ample *commiſſion* from a *ſupream power*, acteth with courage, as knowing the power he hath to back him. No commiſſion ſo full of power as that which God gives. This made *Moſes* and *Aaron* venture on *Pharaoh* and all his Sorcerers. *Amos* an herdſman upon the Court of *Ieroboam* a King. *Peter* and *Iohn* illiterate men, to ſpeak boldly, notwithſtanding the inhibition of the chief Prieſt and his Council, *Acts* 4. 19, 20. *Acts* 5. 29.

3. The *Efficacy of it.* Nothing more operative then the Word of God. It was a *Word* only which *made the world. He ſaid, let there be light, and there was light; By the Word of the* Lord *were the Heavens made, and all the hoſt of them by the breath of his mouth*, Pſalme 33. 6. λογὸς δημιεργικὸς, *Euſeb.* calleth it. And it is a *word* only which *upholds the world*, Heb. 1. 3. and the word is able ſtill to give *being to every promiſe*, and ſubſiſtence to every purpoſe of of his towards his people, It is a *commanding*, and a *creating word*, Pſal. 44. 4. *Iſa.* 57. 19. Gods *purpoſes* and *promiſes* are ever ſeconded by his *power.* He will not *leave, till he have done* what he hath ſpoken, *Gen.* 28. 15. *I have ſpoken, I will bring*

it

it to paſs, I have purpoſed, I will do it, Iſa. 46. 11.

The Lord hath ordered *all duty* to have *ſome difficulty* in it. And the ſame *word* which is the *Rule* of the *duty*, is alſo the *comfort* againſt the *difficulty*. We have therein the *comfort of his Authority* requiring it of us. It is the work which he hath given us to do, we have not ruſhed upon it preſumptuouſly our ſelves. We have the *comfort of his promiſes* quickning us unto it; for every word of command hath a word of promiſe with it, 2 *Cor.* 7. 1. *Heb.* 10. 36. We have the *comfort of his grace* working together with the Word, facilitating the duties required, and proportioning the ſoul to the ſervice, giving an heart to do the word, *Ezek.* 11. 19, 20. And therefore by *faith and hope* we may *improve* every *word* unto comfort and *courage* in duty. *Faith*, giving a kinde of *Being* unto the things promiſed, *Heb.* 11. 1. and *hope waiting* with joy for the accompliſhment of them, do powerfully work the heart above difficulties unto cheerful obedience; *Faith quencheth* temptation, *overcometh* the world, *purifieth* the heart, *worketh* by love, *removeth* fear, the diſcourager and obſtructer of duty, 1 *Iohn* 4. 18. *Hope cauſeth* us to *purifie* our ſelves, 1 *Iohn*

3.3. *To ſerve the Lord inſtantly* day and night, *Acts* 26.7. *To deny ungodlineſſe and worldly luſts*, Tit. 2.11,12,13. *To wait on the Lord, and to keep his Way*, Pſal. 37.34. *To renew our ſtrength, to run and not be weary, to walk and not faint*, Iſa. 40.31.

When the ſoul of a man is in ſuch ſtraights and perplexities, that all the world is not able to comfort him, *one ſentence* out of the word wiſely managed by the hand of faith, is able to bear up the heart, and to make it victorious, above all the powers of darkneſs. Wit, wealth, power, policy, youth, ſtrength, ſecurity, ſenſuality, worldly imployments, will peradventure ſerve a while to fence againſt fear and diſcouragement; but theſe are but like a *buſh in a ſtorme*, which ſhelters a while, and after annoys with its own dropping. Nothing will miniſter *durable and final* comfort againſt all doubts and fears, *but a word* from God ſeaſonably brought unto the conſcience, this alone can hold up the heart againſt the roarings of Satan, and all the powers of darkneſs. You may haply have before you *many knotty* and difficult *debates*, and be at a ſtand which way to ſteere your judgement, and to diſpoſe your ſuffrage; men may, like *Carneades*, diſpute plauſibly & probably on either ſide, and

and the *ſubſtantial merits* of a queſtion may lie hidden under the *Oratory* which hath *pro & con* been ſpent upon upon it. In ſuch caſes attend not only to what you have heard ſpoken, but with *David*, *make the word of God your Counſellers*, Pſal. 119. 24. Let not frowns diſmay you, let not intereſts biaſs you, let not paralogiſmes dazle you, but ſeriouſly weigh what is *moſt conſonant* to the Will of God, what is moſt likely to *promote* the great Ends which that calls for, the *Glory* of God, the *Salvation* of men, the *Cauſe* of Religion, the *Simplicity* of the Goſpel, the *Spirituality* of worſhip, the *peace*, unity and integrity of the Church, the *healing* and ſetting in joynt the diſlocated and divided affections of men, the *impartial ſetling* of judgement and righteouſneſſe in the Land. And when you hear a *word behinde you*, *ſaying*, *this is the way*, then walk in it, turn not to the right hand or to the left, *Iſa.* 30.21.

We have ſeen how the Lord encourageth his ſervants in difficulties, and by what means he doth it, by the Word of his own mouth, now this word is brought by *the Prophet* to *Zerubbabel*, and *by the Angel*, (1.) By Chriſt unto the Prophet; The Angel in the former Chapter ſpake immediately to *Ioſua*, here mediately by the Prophet

phet *Zachariah* unto *Zerubbabel*. 1. The firſt Revealer of the counſel of God unto the Church is the *Angel of the Covenant*; It was his Spirit which ſpake in the Prophets, 1 *Pet.* 1.11. He by his Spirit preached in the dayes of *Noah*, to the ſpirits which are now in priſon, 1 *Pet.* 3. 19, 20. for ſo *Andradius* a learned *Pontifician*, as well as *Beza* and other Proteſtants have expounded that place. *No man hath ſeen the Father but by the revelation of the Sonne*, Joh. 1. 18. Mat. 11. 27. He was the *Angel* that ſpake unto *Moſes*, Act. 7. 30. 38. and unto *Iſaiah*, John 12. 40, 41. He inſtructed his *Apoſtles* in things pertaining to the Kingdom of God, *Acts* 1.3. They muſt *deliver nothing* to the Church, but what they had *firſt received* from him, 1 *Cor.* 11.23.

Defenſio fidei Trident. l.2.

Greatly do they *profane* the Miniſtry of the Word, and *betray* the Truſt which Chriſt hath put upon them as his Ambaſſadours, who preach the *viſion of their own heart*, and not out of the mouth of the Lord; and a wofu! *curſe* they incurre by ſo high a preſumption, *Deut.* 18. 20. The *leſſe* there is *of Chriſt* in a Sermon, and of the evidence and demonſtration of the Spirit, how full ſoever it may otherwiſe be of Exotick learning, of heaped allegations, of ſtrains of wit, or luxuriancies of fancy

fancy and language, it hath ſo much the *leſſe of the power* of God to the ſalvation of the ſouls of men. For we are *not* to preach *our ſelves*, but Chriſt Jeſus the Lord, 2 *Cor.* 4. 5. And as they are the beſt Miniſters, who ſo preach, ſo they are the *beſt hearers*, who favour and reliſh nothing ſo well in a Sermon, as the gracious and powerful manifeſtations of Chriſt to the conſcience, and evidences of the commiſſion which the preacher hath received from him.

2. When the Prophet brings no other then the Word of the Lord unto *Zerubbabel*, It is his duty to heare it, *Princes* and *Magiſtrates*, men of higheſt place and authority, muſt receive *Gods counſel* from the mouth of *his Meſſengers*, and be contented to be directed, comforted, encouraged by their Miniſtry. *David*, though himſelf a Prophet, was not without his *Seers*, *Gad*, *Heman*, *Aſaph*, *Jeduthun*, *Nathan* to admoniſh, reprove, comfort him as his condition required. So we finde *Shemaiah* a Prophet ſent to reprove *Rehoboam*, *Oded* and *Azariah* to encourage *Aſa*, *Jehu* and *Jahaziel* to threaten and comfort *Jehoſhaphat*. We read of the writing of *Eliah* to *Jehoram*, of the threatning of *Zachariah* to *Joaſh*, of the Prophet *Iſaiah* counſelling and rebuking *Ahaz*, comforting and encouraging *Hezekiah*

zekiah, *Jeremy* and *Ezekiel* denouncing judgements againſt *Zedekiah*; *Hoſea* and *Amos*, againſt *Jeroboam*; *Jonah* ſent to the King of *Nineveh*, and *John Baptiſt* to *Herod*. And though *great difference* is to be uſed in the manner of our application to *great* and to *ordinary* perſons, yet the *ſame fidelity* is due unto all. *Cum eadem omnibus debeatur Charitas, non eadem omnibus adhibenda medicina*, as Saint *Auſtin* ſpeaks. If a Miniſter muſt ſhew *all meekneſſe to all men*, much more muſt he deliver his meſſage with all *Reverence* and *humility*, with all *awe* and *tenderneſs*, with all *honour* and *prudence*, unto thoſe great perſons, whoſe *dignities* do as well call for our *veneration*, as their *conſciences* for our *fidelity*, we muſt be ſo true to their ſouls, as that we be not rude and uncivil to their perſons. Meek and humble preaching, in this caſe eſpecially, is like a *fall of ſnow*, unto which *Homer* compares the eloquence of *Ulyſſes*, which ſoaks and ſinks more kindly then a *haſty ſhower*.

Ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν, *Iliad. γ.*

And the Lord doth hereby greatly commend the *power of his Word*, and the ſecret *impreſſe and Character* of his divine Majeſty ſtamp'd upon it, when from the mouth of *mean Inſtruments*, he giveth it an *Efficacy* on the hearts of the greateſt men, and cauſeth Princes themſelves with meek-

meekneſs to receive his counſel from the lips of poor and inconſiderable perſons, who have no other authority then the evidence of the *Spirit* of God, and the Miniſtry wherein they ſtand related unto him, to bear them up, and encourage them in his ſervice. Thus *great ſhips* are turned about with a vere ſmall helme, and as ſome ſay ſtopped in their courſe with a very little *Remora*. We have this Treaſure *in earthen Veſſels*, that the *power* might be of God, who did not chooſe the earthquake, or the ſtrong winde, but the *ſtill ſmall voice* to manifeſt his preſence by, 1 *Reg.* 19. 11, 12.

Plin. Hiſt. Nat. l. 32. c. 1.

We have ſeen the encouragement in building Gods Houſe, the meanes of it, a Divine Word, the *Vehicula* of that word, Chriſt the great Angel of the Covenant delivers it to the Prophet, and the Prophet as his meſſenger to *Zerubbabel*. So then *Zerubbabel* is the *ſubject* animated by this word, and the work whereunto he is animated, is the *Building* of the Temple.

1. Then Princes and Magiſtrates are to build the Houſe of God, and to take *care* of the *Intereſts of Religion*, and to ſee that his *truth and worſhip* be advanced in their territories. And although we have *no examples* hereof in *the New Teſtament*, when

the Empire and the Church were *divided* from one another, yet in the ſtate of the *Jews* where they were *conjoyned* together, we have examples in moſt of the good Kings, *David*, *Solomon*, *Aſa*, *Jehoſhaphat*, *Hezekiah*, *Joſiah*, how careful they were to *purge* Gods houſe of pollution, to *abo-liſh* falſe worſhip, to *pull down* high pla-ces, to *ſend Prieſts* and Levites to teach the people, to *eſtabliſh* true Religion, to cauſe the people to enter *into Covenant* with God, to *build* his Houſe, and *order the courſes* and ſervices thereof. And in like manner the Chriſtian Princes, *Conſtantine*, *Theodoſius*, *Valentinian*, and many others *called Synods*, and *made Laws* to condemne and ſuppreſſe Heretical Doctrines, and *comforted* and encouraged the *Orthodox Bi-ſhops* and Paſtors of the Church.

1. They are *fathers* of the people, and therefore muſt take care of the ſouls of thoſe to whom they have ſo neer a Re-lation.

2. They are *Gods Miniſters* for our *Good*, Rom. 13. 4. Therefore certainly they muſt not be careleſs of our chief good.

3. We are *to pray* for them, that un-der them we may lead quiet and peaceable lives in *all godlineſſe and honeſty*, 1 Tim. 2. 2. therefore certainly there lies a care upon them,

them, as well of the godlineſs, as of the peace of their people.

4. He is to have the *book of the Law* before him continually, *Deut.* 17. 18, 19. not only that he may keep it himſelf, but that he may be careful to make others keep it.

5. He is to be a *nurſing Father* to the Church, *Iſa.* 49. 23. Gods people are promiſed that they ſhall ſuck the breaſts of Kings, *Iſa.* 60. 16. Therefore certainly it belongs to their care to ſee that the people be provided with the *ſincere milk of the word*, Where Religion and the meanes thereof are *wanting*, to *ſet it up*, *where it is*, to *preſerve* it, where it is *corrupted*, to *reforme* and to reſtore it. It is one thing ſaith Saint *Auſtin* for *a Prince* to ſerve God in his *private capacity* as a man, this he doth by living faithfully: another thing to ſerve him in his *publick capacity*, as a *Prince*, this he doth by a *vigorous ſanction of Laws* requiring righteous things and forbidding the contrary. Aug. ep. 50.

There is a *twofold building* of the Church. The one *doctrinal* and perſwaſive by the Miniſtry of Paſtors, and preaching of the Word. The other *legal* and coercive by the ſanction, and conſtitution, and command of Princes; for ſo they are

build up the *Churches walls*, Isa 60.10. for the *safety of the State* being greatly concerned in the *welfare and peace of the Church*, the care of this must needs belong unto them whose office and duty it is to preserve the other, since without this the other cannot be preserved. And therefore *Aristotle* an Heathen Philosopher reckoneth *divine worship* as a principall thing, without which a City or Civil Politie cannot be.

Aristot. Polit. lib. 7. c. 8.

And thus we finde *Constantine* by his Laws prohibiting Heathen sacrifices and idolatry. And *when* *Julian* restored them, and *Valens* allowed the liberty of them, *Jovinian* and *Theodosius* did root them out, and remove them again. We finde the same *Constantine setling Christian Religion* in his Empire by his royal authority, *judging* in the causes of *Athanasius* and *Caecilianus*; The Emperour *Gratian* granting a commission to eject *Arians*: *Aurelian* casting out *Paulus Samosatenus* out of the Church, *Justinian* making special Laws in matters of Religion. I conclude this with that memorable saying of Saint *Austin*, *In hoc Reges Deo serviunt in quantum Reges, si in suo Regno bona jubeant, mala prohibeant, non solum quae pertinent ad Humanam societatem, verum etiam quae ad divinam Religionem.*

Theodoret. l. 5. cap. 20. Niceph. l. 12. c. 25.

Euseb. de vit. Constant. l. 2. Aug. epist. 166. Sozom. l. 2. c. 27 Theod. l. 7. c. 2. Euseb. l. 7. c. 24. Cod. lib. 1. Tit. 1--11.

Aug. contr. Cresc. Gramm. l. 3. c. 51.

That

That Princes then ſerve God as Princes, when they command good things and forbid evil things, not onely appertaing unto humane ſociety, but alſo unto divine Religion.

The Church of God amongſt us hath in our late miſerable and licentious confuſions ſuffered great dilapidations in the holy truths, and in the unity and peace thereof; I ſhall not pollute the ſolemnity of this days joy, with giving you in (which is hardly poſſible) a Catalogue of them. Unto you, Right Honourable, and the other orders of the Kingdome, it belongeth to be the *repairers* of our breaches, and the *reſtorers* of paths to dwell in. Do this as it ought to be done, and certainly there will be nothing more conducent to the ſetling of our *tranquility*, to the eſtabliſhing of *Government*, to the re-uniting of the *ſhattered and divided* hearts of the people, and to the edification of the Church, which it infinitely more concerneth all wiſe and good men to look after, then any ſingle, domeſtical or ſeparated intereſt. Nor are you without direction in the Text for this weighty imployment. For,

2. *Zerubbabel* muſt not be without the Word of the Lord. In the *building* of Gods Houſe *Magiſtrates* muſt waite upon the

the *mouth* of God for direction and counſel. It is no leſſe then *eight* times obſerved in one chapter, *Exod.* 40. that in the ſetting up of the Tabernacle and worſhip of God, *Moſes* did every thing as the Lord commanded *Moſes*; for ſo he had received his inſtructions, *Exod.* 25. 9. And in like manner *David* gave unto *Solomon* his ſon the *pattern* of all that he had by the ſpirit, 1 *Chron.* 28. 11, 12. So runs the *Apoſtles commiſſion* from Chriſt, teaching them to obſerve all things whatſoever I have commanded you, *Mat.* 28. 20. *Non ex Arbitrio Deo ſerviendum ſed ex Imperio*, ſaith *Tertullian.* Even Heathens would have their ſuperſtitious ſervices done by rule, *Semper Agatne Rogat, nec niſi juſſus agit.* If men, who may erre and miſtake in their commands, are offended with ſuch as *diſobey* them, though thereby they do them *better ſervice*, judging it a corrupting and deſpiſing of commands, when they be not *obeyed, though* they be *mended*: How much more muſt the moſt wiſe God be offended with us, when we do *his work* not according unto his will, but *our own*, thereby *preſuming* to ſee what is meet and convenient better then God himſelf, thereby taking upon us to be *controlers* of his wiſdome, as learned *Hooker* ſpeaks. It was a very

Tertul. de Præſcript. cap. 6. Vid. Briſſon de formulis. l. 1. p. 12.

A. Gel. l. 1. c. 13

Prævente obſequio etiam imperium interciditur. Tacit. Hiſt. l. 1.

Hooker l. 2. ſect. 6. Lib. 6. c. 6.

pious

pious propoſal which *Sigiſmond* the Emperour made to the Councel of *Trent*, as we read in the learned review of that Counſel, That they would conforme their conſtitutions to the obligation of the Law of God. Certainly the *more Religion* and the Church of God is *ſetled by the Rule of the VVord*, the *leſſe* matter of meere *diſpute and diſcrimination* is admitted, the leſs of *divided ends*, and meere *humane intereſt*, and partial deſigne is attended, the more men ſeek the *Glory of God*, the *Salvation* of men, the *Peace* of the Church, the more they do in ſimplicity and godly ſincerity conſider what is *intrinſecally, and in natura rei, neceſſary*, what *hic & nunc, expedient* for edification, what courſe will be *moſt healing*, moſt *uniting*, moſt *likely to eſtabliſh* truth, peace, and holineſſe in the Church, to *cloſe up* the divided mindes of men, and *cement* them in that wherein they may all agree, or draw as neer as may be to an agreement; the more certainly *will God be pleaſed* and honoured, and the more will the *Churches of God* abroad be joyed and comforted, with whom it is doubtleſſe our Religious Intereſt, to procure as firm an union as we can.

We have ſeen the encouragement, the means of it, a Word, the *Vehicula* of that word

word Chriſt and the Prophet, the ſubject to be incouraged, *Zerubbabel*, the Magiſtrate, who is to build the Church by the help of the Word and Prophet. There onely remaineth the *matter* of the comfort, ſet forth, 1. *Negatively*, *Not by Might, nor by Power.* 2. *Poſitively*, *But by my Spirit, ſaith the Lord.*

Might and Power is here denyed, *not generally and in Theſi*, as if God did prohibite *humane power* from looking after the intereſt of the Church, for the *Magiſtrate* is the *Churches Guardian.* The ſame Lord did by the *victories and ſpoiles of David* make proviſions for *Solomons* Temple, who would uſe no ſuch helps for the glory of *Zerubbabels.* But it is excluded *Hypothetically in this particular caſe* and condition. Though they had *potent enemies*, though they were *deſtitute of Might and Power* in themſelves, yet God will not have them *deſert* their ſtation, or *deſpond* of ſucceſſe, Becauſe 1. He can *blaſt every Sword* that is formed againſt them, *Iſa.*54.17. 2. He can *convert* to the good of the Church that very power which doth oppoſe it, and make *Hamans tongue* the Petitioner for *Mordecai's* honour, *Eſther* 6. 6, 7. 3. He can *build* the Church *upon the ſufferings* of his ſervants, as *ſeed* in the ground firſt dies

dles and then multiplies, the more the adverſaries of *Paul*, the wider the door of his Miniſtry, 1 *Cor.*16.9. It matters not how *weak the Inſtrument, when God is the Agent.*

The *Church* and worſhip of God is *reared* and *reſtored* by the vertue of *Gods Spirit alone.* In the preſent caſe, the Lord by his immediate providence ordered *various intercurrent means* unto the finiſhing of the Temple, which of themſelves had no natural influence or tendency thereunto. It was *the ſpirit* of the Lord, that by the Miniſtry of *Moſes* and *Aaron*, brought *Iſrael* out of an *Egyptian bondage.* It was the Spirit of the Lord that in the *wilderneſſe* preſerved them by *miracles*, with bread from heaven, and water out of the rock. It was the Spirit of the Lord that *over-ruled* the heart and tongue of *Balaam* to bleſſe, when he was hired to curſe them. It was the Spirit of the Lord that *divided the waters of Jordan*, and demoliſhed the wall of *Jerico* by the ſound of Rams-horns. It was the Spirit of the Lord that *ſtirred up Saviours* for his oppreſſed people, and by them wrought deliverance for them It was the Spirit of the Lord that *brought the Ark* from the *Philiſtines* into its place, by the conduct of kine contrary to their nature. It

was the Spirit of the Lord that *reſcued* the *Jews from the malice of* Haman, by a chain of events, which had no cognation one with another, nor any *natural ſuitableneſs* to ſuch an end: It was the Spirit of the Lord, that when they were as *faſt in Babylon* as dry bones in a grave, ſtirred up the Spirit of *Cyrus* to give them a reſurrection.

This divine power may be obſerved both in the *Head*, and in the *myſtical* body of the Church. For Chriſt the *Head*, 1. His *Incarnation ſpiritual*, A *ſtone* cut without hands, a *Tabernacle* pitched by the Lord, and not by man, faſhioned in the Virgins womb, by the overſhadowing of the holy Ghoſt. 2. His *Oeconomie* in the work of Redemption wholly *ſpiritual*, borrowing nothing of humane power, by the eternal ſpirit he offered himſelf to God, *Heb.*9.14. 3. His *Reſurrection ſpiritual*, made the chief corner-ſtone after he had been rejected by men. Thus the foundation of the building laid not by *Might nor by Power, but by the Spirit of God*, Pſal. 118. 22, 23.

2. The Church or *Myſtical Body* of Chriſt hath nothing either in its original or propagation from the power of man, but all from the Spirit of God.

1. The

1. The *original* alone heavenly and from the Spirit, *born not of the will of man, but of God*, John 1. 13. 3.5,6. *A Kingdom not of this world*, Joh.18.36. *Made by an heavenly Calling*, Heb. 3. 1. *As dew which doth not ſtay for man*, Pſal.110.3. Mic. 5.7.

2. The *propagation* wholly from the Spirit, when mountains of oppoſition and perſecution, the gates of Hell and powers of darkneſſe combin'd againſt it. Now *for a doctrine* which taught men *to deny* themſelves, to *renounce* the world, to take up a *Cr ſs*, to ſuffer Afflictions, and follow Chriſt without the *camp*, bearing his reproach, for ſuch a doctrine to prevaile over the world by *twelve weak and naked* men, upon the *promiſe* of things *not ſeen*, and the *hopes* of *reward* in another world, cannot be aſcribed to the wiſdom of man, but onely to the Spirit of God, by whom alone the weapons of our warfare are mighty.

It is a *ſpiritual Building*, and therefore not reared by humane power, a Kingdom un-attended with worldly ſplendor, and therefore cometh not with obſervation, *Luke* 17.20. The *Enemies* of it for the moſt part *ſpiritual*, and therefore not vanquiſh'd but by a ſpiritual power, *Eph.*6.12. 2 *Cor.* 10. 4, 5. No *humane power* able to encounter, no humane *wiſdom* to diſappoint

the gates of Hell. None but he who is the *power and wiſdome* of God, hath power enough to overcome, or wiſdome enough to defeat the Kingdome of darkneſs. The *ſpecial end* which God had in erecting the Church, was, to *glorifie* his power, wiſdom and grace in the *nothingneſſe* of the matter, out of which he framed it. The *viſible world*, as it doth by the *beauty*, *order*, and *greatneſſe* thereof ſet forth the glory of God, ſo in nothing more then this, that al this great being is made *out of nothing*. Now *Gods glory* is more magnified in the *Church* then in the *world*. The *Church* is the *Jewel*, the *world* but the *Ring* wherein it is ſet. The *World*, *an Houſe or Farme for Creatures* and Tenants to dwell in. The *Church*, *Gods own Palace*, wherein he dwells himſelf, *Pſal.* 132. 13. And the Excellency of this glory, is, That it is a *Creation out of nothing*, no *material aptneſſe*, no *Active concurrence* of the ſubject unto the heavenly being, which by *Gods ſpirit* alone is wrought in it. *We contribute no more to our own converſion of, or, from our ſelves*, then *water* doth to *its own heating*, which naturally reſiſteth the fire that heats it. We have *no good* in us *either formally* or *potentially*, ſo as to be *educed* out of us, all is to be *ſuperinduced*, by the *Spirit* of God upon us. No

fleſh muſt glory but in free Grace, which alone could raiſe a corrupted maſſe into ſo ſtately a Palace.

And therefore we muſt *not deſpair* when things ſeeme to Humane view *helpleſſe and hopeleſs*, but look up to *the Spirit of God*, who can beyond all our thoughts make thoſe that dwell in the *duſt, to awake and ſing*; Whereas if we build our hopes on humane *might or power*, we ſhall find them vain, *every man a liar*, ſometimes *weak* and *cannot* help us, ſometimes *falſe* and *will not* help us, alwayes *mutable*, and *may not* help us. The more we attribute to *Perſons*, the more we *derogate from God*. Let us not therefore be troubled at mountains of oppoſition, or any difficulties which we conflict with in the work of God. It is *his promiſe* to bring all Chriſts Enemies under his feet. *Let us believe it, and he will do it*, though we ſee not how.

And now to conclude & bring all home to the mercies of this day. There is no Nation hath had more experience of the truth of theſe words, then we in this Land have had. When the Lord had *commanded the ſword* of a civil war back into the *ſcabberd*, and things ſeemed to draw towards a comfortable cloſe by the *Kings* gracious *conceſſions* in the laſt Treaty, *divine providence* was pleaſed

pleaſed to *carry us back* into doleful confuſions, *into the ſurges* of the Sea again, by the ſubtle counſels of a *divided party*, who having *poſſeſſion of the ſword*, and intending to uſe it to the altering of the fundamental conſtitution of government, in order thereunto, *debarred the Peers* of their right, *plucked out* all *ſuch worthy perſons* from the other Houſe, who would obſtruct their work, *laid the foundation* of their *Utopia* in the *Blood* of their natural Prince, and in the *Exile* of his children and family, and concluded *by Might and Power* to carry all before them. And *now comes in the Spirit of the Lord* to ſtop this career of domination. And firſt he ſtirred up an *Abimelech* againſt theſe men of *Shechem*, who liked not that threeſcore and ten Perſons ſhould raigne, but rather to *raigne himſelf*. By this hand a *ſtop* was put *to their domination*, till by the *ſtrange conduct of the ſame providence* his family was pulled down by the hands of his own Allies. And ſo the *threeſcore and ten get into the Throne again*; Theſe confuſions in State ſeconded with deſperate *confuſion in Religion*, *Miniſtry* and *Univerſities*, and all ſupports of truth and learning endangered, and by a *miſcellany* of all Religions, way made unto none at all. *The Spirit of the Lord then works again*, mingleth

mingleth a *perverſe ſpirit* between them and their military Officers, and *divideth* their *Counſels*, and maketh uſe of *another violence* to thruſt them out again. The ſame *divine providence* awakeneth an *Honourable inſtrument in the North*, to give a check to this new deſigne. And on a ſudden by the ſecret power of the Spirit of God, the *military Officers*, who had ſo long been the terror of the Nation, became, no man can tell why, *like women*, their *hearts diſmayed*, their *Counſels* confounded, their *Souldiers* ſcattered, and by that *divine providence*, whereby they had ſo often juſtified their irregular actions, were they, in *one* day, *without Might or Power*, but meerly by *impreſſions* from the hand of God, as it were annihilated, and made utterly to diſappear. By the ſame *divine impreſſion* are the hearts of the people of the land in all places *ſtrangely excited* as one man, to *call* for the *Reſtoring* of the *ſecluded* Patriots, by them to make way for a *free Parliament*, and by them to bring *back from exile in the Chariots* of *Aminadab*, a willing people, and upon the *wings of Love*, our *Dear* and *Dread Soveraigne*, not only to *the Throne of his Father*, but to the *hearts of his people*. They who had long known what it was to *fear* where they did *not love*, were now ambitious

ambitious to *love* where they need not ſo to feare.

And now that the Lord hath brought theſe Kingdoms upon the Baſis of their ancient and fundamental conſtitution, and hath reſtored into your boſoms, a Prince of the *greateſt ſuavity* and *meekneſſe of Spirit* (one of the beſt tempers in the world for Government) that ever ſwayed theſe Scepters, whom he hath *trained up like David*, in a School of affliction to ſit upon a Throne, and *fitted by a Crown of Thornes* to weare a Royal Diadem, and by the bitter cup of his *own ſufferings*, to provide againſt the ſufferings, and to heale the wounds of his poore exhauſted people: what remaineth but theſe two things?

1. To fill our hearts and mouths with the *praiſes* of God for theſe ſo *divinely contrived mercies*, without the effuſion of one drop of blood, beyond the view of humane counſel to have effected; to aſcribe all to the Spirit and Grace of God, *Not unto us, not unto us, but unto thy name give the glory?* To bleſſe him for this firſt fundamental ſtep to ſettlement, without which we ſhould ever have beene in danger of flames and blood. To bleſſe the Lord for inclining the heart of his Majeſty to dedicate his Government with ſo Religious a publick Teſtimony againſt profaneneſſe

faneneſs, then which there is nothing which doth more loudly call upon you to ſecond the *zeale* of his Majeſty in. To bleſſe the Lord for that *Chriſtian meekneſſe* of his Majeſty, in anticipating and *preventing* the very Petitions of his people for pardon, and *haſtning* the means of their *ſecurity* therein. To bleſſe the Lord for his Majeſties *firmneſſ* in, and *zealous* care of the Proteſtant Religion, and withſtanding all *temptations* which would have drawn him from it. To bleſſe the Lord for his *tender indulgence* towards men of ſober, peaceable, and pious affections, who cannot in every thing come up to the *judgement* or *practice* of other of their brethren. To bleſſe the Lord for his *Chriſtian prudence*, and *healing moderation*, in endeavouring ſuch a fraternal condeſcenſion amongſt brethen, as may *bury* all paſt animoſities, *prevent* all further diſtempers, and *reduce* things unto an equal and amicable temperament.

2. To conſider *how to uſe theſe mercies* unto the glory of God that gave them, and *to the good of the whole Body*, and not the particular divided intereſt of any one Party alone. It is a *diſtinct virtue*, as the Hiſtorian tells us, to get *Victories* and to

uſe them. And ſo likewiſe it is to *receive mercies* and to improve them.

Conſider I beſeech you what it is which the Lord calls for at your hands in ſuch a time as this. Whether after ſuch *Earthquakes* and concuſſions, ſuch *Afflictions* and *Temptations*, ſuch little leſſe then *miraculous viciſſitudes* of divine providence which we have ſeen, after the *effuſion* of ſo many thouſand mens blood, after the expence of ſo many millions of Treaſure, whether he doth not *juſtly expect*, that now you ſhould be *more zealous* for his *Glory*, more *tender* of his *Church*, and the ſouls of men therein, more *ſevere* againſt all impiety and profaneneſs, more *careful* of the *power* of godlineſſe, and the powerful preachers and preaching thereof, and purity of *Divine Ordinances*; more *active* and ſolicitous to cloſe up *breaches*, to remove offences, and by the moſt *ſatisfactory proviſions* that may be to *prevent* the danger of any further diſtempers, then ever any Parliaments have done before you. That it may be recorded amongſt the memorials of this Nation, as once of *Joſiah*; like unto this King and this Parliament (who have been ſo obiged with ſuch a ſeries

a Series of mercies and of wonders) that there was no King nor Parliament before them, that turned to the Lord *with all their heart, and with all their ſoul, and with all their might, according to all the Law of God. This ſhall be written for the generation to come, and the people that ſhall be created ſhall praiſe the Lord.*

FINIS.

THE LORDS PROPERTY IN HIS REDEEMED PEOPLE. OPENED IN A SERMON AT St. *Pauls* Church, *London*, Octob. 28.

BY

EDWARD REYNOLDS, D. D. and Chaplain in ordinary to the Kings Majesty.

Printed by the Order of the Lord Mayor *and* Court *of* Aldermen.

LONDON, Printed by *T. R.* for *George Thomason*, at the *Rose* and *Crown* in *St. Paul's* Church-yard, 1660.

the fruit of my labours, and I hope therewith the benefit of your prayers, who am

From my Study

*Nov.*20. 1660.

Your Honours most humbly devoted

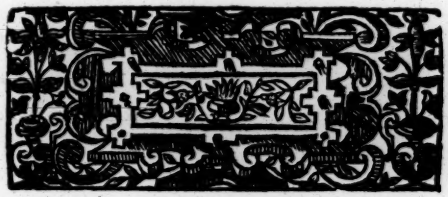
ED. REYNOLDS,

To the Right Honourable Sir *RICHARD BROWN* Lord Mayor of the City of *London*; Sir *THOMAS ALLEYN* the laſt Lord Mayor, and Court of Aldermen.

Right Honourable,

BEing deſired by the Order of your Court to print this Sermon preached on the laſt day of the then Lord Mayor, and the firſt of the preſent, I ſhall humbly crave leave to mind both thoſe honourable Perſons, and all others, of the ſignal providence of God to them and us this laſt year. How graciouſly the Lord hath carried the laſt Lord Mayor through the ſtorms and difficulties of a

most troubleſome government, bearing him up by a ſpirit of prudence and calmneſſe, above potent frowns, and popular paſſions, till at laſt his year was honoured with the moſt glorious ſpectacle that this City hath ſeen for many and many ages, in the happy return of our dread Soveraign unto his royal Throne, our eyes have been abundantly witneſſes of. From how many afflictions and dangers your preſent Lordſhip hath been wonderfully delivered, the Lord providing ſhelters and chambers to hide you in, from the jealous eyes, and iron arms of thoſe who were then in power, reſerving you unto, and recompencing you with this preſent honour, you cannot but with thankful adoration of divine providence be moſt ſenſible of, and affected with. What terrible things the Lord hath done for theſe three Kingdomes, things which we looked not for, in breaking Governments, infatuating Counſels, melting Armies, levelling



AT

PAULS-CHURCH,

Octob. 28. 1660.

1 COR. 6. 19, 20.

——— *Ye are not your own. For ye are bought with a price; therefore glorifie God in your body, and in your spirit, which are Gods.*

SUch is the desperate corruption of mans heart, that those very *blessings* of God which should oblige unto his service, do usually alienate and estrang the same from

Him, ſo that the very *Table* of wicked men is a *ſnare*, and the *things which are for their good, do become unto them an occaſion of falling*, Pſalm 69. 22. They no ſooner wax *fat*, but they *kick*, *Deut.* 32.15. Their wealth becomes the fuel of their luſt, and their proſperity, the mother of their luxury and intemperance. When they are *filled* with their paſtures, they *forget God*, Hoſ. 13.6. When the Lord *feeds them to the full, they commit adultery, and aſſemble themſelves by troops in the harlots houſes*, Jer. 5.7. Thus it fared with the people to whom our Apoſtle writes in this Epiſtle. *Corinth* was a rich City in *Peloponeſus*, between the *Ionian* and the *Ægean* ſea, the Head of *Achaia*, one of the principal Emporia, or Mart Towns of *Greece*, celebrated by [*a*] *Homer*, *Strabo*, *Cicero*, *Florus*: for the great wealth thereof. And as it was famous for Riches, ſo was it as infamous for thoſe ſins which plenty and proſperity uſe to produce, eſpecially the ſinne of uncleanneſſe and *fornication*, inſomuch that Κορινθιάζειν was an expreſſion amongſt the Greeks for Scortation: and they were wont, [*b*] as *Athenæus* tells us, when they prayed for ſucceſs in their undertakings, to vow, that they would bring Whores into the City, as if it had been an honour

a *Homer Iliad. lib.* 2. *Strabo lib.* 8. *Cicero Orat. pro L. Manil. Florus lib.* 2. *c.* 16
b *Euſtathius in Homer. Iliad. p.* 290.
c *Athen. lib.* 13.
d *Amboſde Abraham lib.* 2. *c.* 11.

honour and ſervice unto it. And learned men are of opinion, that the Apoſtles in their Council at *Jeruſalem* did by letters, forbid unto the Gentiles *Fornication*, Acts 15.20. becauſe amongſt them it was judged a free and lawfull thing to make uſe of *mercenary harlots*, who for gain did proſtitute themſelves unto the luſts of men. How much this ſinne did prevail at *Corinth*, not only before their embracing of Chriſtianity, as *ver.* 11. but even after they had been taught by the Apoſtle, and given entertainment unto the Goſpel, as is evident by his complaint, 2 *Cor.*12.21. So we may further gather from the *ſpecial arguments* he furniſheth them with in this Chapter againſt it.

Grot. in Act. 15 20. & *Lorin.* ibid.

1. That which alters the end and uſe for which the body was made, is not to be allowed; but fornication makes a quite *contrary uſe* of the *Body*, then that for which it was made, which was to be *for the Lord*, dedicated to thoſe ſervices wherein he ſhould imploy it. *The body is not for fornication, but for the Lord, and the Lord for the Body*, *ver.*13. The Body for the Lord to *ſerve* and *honour* him; and the Lord for the Body, to *ſanctifie and ſave it.*

2. The body which is to *be raiſed* unto glory, and which we hope ſhall be made *like*

unto Chriſts glorious body, is not in the mean time to be conſpurcated and diſhonoured with ſo *impure* a pollution. *But God hath raiſed up the Lord, and will us*, *v.* 14.

3. The *Members of Chriſt* ought not to be made the members of an Harlot, in as much as this is an high indignity unto Chriſt, that ſo pure and holy an Head, ſhould have ſo leaprous and filthy Members. But our Bodies by the inhabitation of the Spirit of Chriſt in us, are his *members*, and therefore ſhould not be made one fleſh with an Harlot, *verſe* 15, 16, 17.

4. That which in this is more *unnatural* and atrocious then other ſins, in that other ſins do not terminate themſelvs in the body, but go out unto other objects, is not to be admitted. But fornication brings a peculiar dehoneſtation and contumely upon the Body, therefore it is not to be admitted, *v.* 18.

5. *Temples* which are peculiarly *conſecrated* unto God and to his ſervice, ought not to be defiled or prophaned by any *Sacrilegious pollutions*, for *Him that defileth the Temple of the Lord, he will deſtroy*. But our *Bodies* are *Temples* for the holy Spirit to dwell in, therefore ought not to be converted into ſtews, or Receptacles of impure luſts, *v.* 19.

Duorum nimus vel in ſolidum

6. They who are not *their own*, nor in their own diſpoſal, but belong to *another Lord*,

Lord, are not to live after their own Will, or by their own luſt, but according to the Will, and the Ends, and Uſes of their principal Lord. But we are not *our own*, and therefore have not the power to [redacted] according to our own luſts, but we are *His that made* us by his Power, *redeemed* us by his Love, *dwelleth* in us by his Spirit, therefore Him we are to glorifie by pure ſpirits, and chaſte bodies.

Dominium eſſe non poteſt. Dig. lib. 13 Tit 6. l.g. 5 Sect. 15.

So the words of the Text are the laſt argument which the Apoſtle uſeth againſt that great ſinne which did ſo abound in that rich and luxurious City; therefore *Hierom*, *Ambroſe*, *Chryſoſtome*, *Theophylact* diſmember them from the words preceding.

Wherein are conſiderable three particulars. 1. A double propoſition, the one *Negative*, ye are *not your own*; the other *Affirmative*, *ye are Gods*. 2. The Reaſon of both, ye are *bought with a price*. 3. The inference from both, *Therefore glorifie God in your body and ſpirit*.

The firſt propoſition is *negative*, ye are not *your own*, therefore it is againſt the Rule of common Right and publick Juſtice (*quæ ſuum cuique tribuit*) to diſpoſe of your ſelves according to your own counſel and pleaſure, *None of us liveth to himſelf, no man dieth to himſelf*, Rom. 14. 17. We have *nei-*

neither Being, nor *well-Being*, nor *ſulſerviencies* unto either, of, or from our ſelves, therefore none of it is to be diſpoſed at our own Will. There are indeed vain men [illegible] ſay, *we are Lords*, Jer.2.32. *Our lips are our own, who is Lord over us?* Pſal.12.4. and thereupon reſolve *to walk after their own devices*, Jer.18.12. *and to do whatſoever thing goeth forth out of their own mouth*, Jer.44.17. But as their *claim* of themſelves is but an *uſurpation*, ſo their *living* to themſelves is but a *Sacriledge*, whereof they muſt give a ſtrict accompt.

Vid. Greg. Thol. Syntagma. juris. lib 1. cap. 12, 13

A thing is ſaid to be our *Own Dominio pleno*, when we have a *Propriety* in it, and a *Poſſeſsion* of it. *Propriety* is two fold, *Original*, that of the ſupreme Lord; *Derivative*, as that of the Copy-holder, the *Emphyteuta*, the uſufructuary, who hatha right granted to uſe, or to meliorate, but not to corrupt or abuſe the Land or Tenement conveyed unto him. *Poſſeſsion* alſo is twofold, the one by way of *Dominion*, as when a man holdeth that which is truly his own, or conceiveth *bona fide* to be his own. The other by way of *cuſtody* and truſt, as a *Guardian* holdeth the Eſtate of his pupil; a *ſteward* or ſervant, the goods of his Lord; a *Depoſitary*, the goods of him who entruſts him with the keeping of them.

them. This premiſed, we ſay, 1. By *Original propriety* none can call either himſelf, or any other thing, His *own* but *only God*, who alone is the *Fountain of all Being*, whoſe Name is, *I am*, who is of Himſelf only, and all other Beings are by derivation and participation from Him; *For of him, and through him, and to him, are all things.* And therefore he only being of *Himſelf* can work only *for Himſelf*; and being the Author of all other Beings, may juſtly alſo chalenge to be the end of them; for He made all things for Himſelf, *Proverbs* 16. 4.

Exod. 3 14.

Rom 11. 36.

2. By *Derivative propriety* men have a Right under God unto many good things: There is a double grant made by God of good things, one by way of *general indulgence*, and ſo he *hath given the earth to the children of men*, Pſalm 115. 16. *And divided to the Nations their inheritance*, Deut. 32. 8. Even Heathen and wicked men have a *Right* by divine *providence* to their eſtates, as he gave unto *Jehu* and his ſons for four generations the Throne of *Iſrael*, 2 *Reg.* 10. 30. And the land of *Ægypt* to *Nebuchadnezzar*, *Ezek.* 29. 19. It is a dangerous opinion, which tendeth to the dethroning of Princes, and concuſſion of States to teach, that *Temporale dominium fundatur in gratia*; and

and that wicked men are uſurpers of all which they enjoy; for the Lord maketh *His rain to fall on the juſt and unjuſt*, Mat. 5.45. And commanded *to give unto Cæſar*, an heathen King, *the things which were Cæſars*, Mat. 22.21. And though wicked men by the *demerit* of their ſinnes deſerve to be deprived of good things, yet *de facto*, the Lord doth indulge the uſe and fruition of them. And therefore it is a wicked doctrine of thoſe Pontificians, who teach, that an *Heretical Prince* that is in their ſenſe, one that caſteth off the yoak of the *Roman* Religion, doth thereupon *forfeit his Temporalities* into the hands of the Pope, and ſo to make him *in ordine ad ſpiritualia*, to be the diſpoſer of Crowns and Kingdomes.

Aquin. 22. qu. 12. ar. 2. Opuſ. de Regimine principis l. 1. c. 10. Bellarm de Pont. Rom. l. 5. c. 6, 7, 8 Baron. Anno 496 Sect. 26, 27. An. 593 Sect 90. Anno 598 Sect 9 Anno 603 Sect 23 Anno 730 Sect 5 Suarez Advers Anglic Sectæ errores lib 3 de Primat. Pont. cap 23

But this propriety men are to uſe under thoſe reſtrictions and limitations which the Lord in his Word hath preſcribed, *viz.* in order unto his glory, 1 *Cor.* 10. 32. and in order to the good of our *ſelves* and *others*, elſe though they have a lawfull, they have not a pure and ſanctified uſe of them.

Again, There is a divine grant by way of *ſpecial grace and Covenant*, and thus the Lord hath given unto his peculiar people both Himſelf and his Son and his Spirit, and all things, that belong unto life and godlineſs.

lineſs. *He is not aſhamed to be called their God*, Heb. 11. 16. and giveth them leave accordingly to avouch him for their *God*, *Deut.* 26. 17. and together with himſelf and his Son hath eſtated them *in all other good things*, Rom. 8. 32. All the gifts, endowments, graces natural or ſpiritual which he hath beſtowed upon any, whether *Paul*, or *Apollo*, or *Cephas*, the moſt eminent of men, are given for them and their comfort, 1 *Cor.* 3. 22, 23. They are all given to profit withal, 1 *Cor.* 12. 7. And for the perfecting of the Saints, *Epheſ.* 4. 12.

3. Again we have the Tenure and *Poſſeſſion* of our life, our nature, our faculties, our endowments, all the gifts and talents which are beſtowed upon us. But this is not a *poſſeſſion of Dominion*, to diſpoſe of theſe things at our own pleaſure, we may not raſhly throw away our lives, or profanely lay out our wit and learning, upon the ſervice of Satan, or our own, or other mens luſts. But it is only a poſſeſſion of *Cuſtody* and truſt, in order to the *glory* of God, and to the *Edification*, comfort and *benefit* of others: For all the gifts and power which God gives, is to *profit* withal, *and for edification*, *not for deſtruction*, 2 *Cor.* 10. 8.

Sad then will be the account which they ſhall make, who by luxury and intemperance, by challenges and duels, or by any other way of raſhneſs and wickedneſs, expoſe their *lives unto danger of ruine:* or on the other ſide, do ſo pamper nature, and indulge to their ſenſual appetites, as *propter vitam vivendi perdere cauſas*, and have their ſouls only for ſalt to keep alive their bodies, and to ſerve for no other purpoſe. Who uſe the gifts of God *againſt the giver* of them, and have their wiſdom, power, wit, learning, wealth, intereſts, only as a *Panoply of Satan*, Luke 11. 22. to fight his battles againſt God and his Church, as *Achitophel* uſed his wiſdome againſt *David*, and *Tertullus* his Oratory againſt *Paul*, and *Jeroboam* his power againſt the Prophet, and the *Scribes* and *Phariſees* their learning againſt Chriſt, and *Libanius*, *Lucian*, *Porphyry*, *Celſus*, and other proud Philoſophers, their wits and pens againſt Chriſtian Religion.

2 Sam 16 20
17 1
Acts 24 1, 2
1 Reg 13 4

Here then offers it ſelf a weighty and ſerious queſtion to be reſolved, namely, when doth a man act as if he were *His own*, and as if he had the Original *Propriety*, and plenary poſſeſſion and *Dominion* over Himſelf?

In the general I anſwer, when a man doth

doth exempt himſelf from all *ſuperior juriſdiction*, will be *ſubordinate* unto none, and from all *brotherly Communion*, will be *co-ordinate* unto none, will neither live to the glory of God above him, or the uſe and benefit of his brethren about him, will be, as it *were alone*, Iſa. 5.8. And as if he had a kind of Deity and ſufficiency within himſelf, as *Tyrus* ſaid, *I am a God, I ſit in the ſeat of God, and did ſet her heart as the heart of God*, Ezek. 28.2. And as *Nebuchadnezar* ſaid, *Is not this* Babylon *the great that I have built for the houſe of my kingdom, and for the honour of my Majeſty?* Dan. 4. 30. And as *Pharoah, Who is the Lord that I ſhould obey his voice to let Iſrael go?* Exod. 5. 2.

But more particularly we ſhall reſolve this queſtion in four propoſitions.

A man then acteth and liveth, as if he were *His Own*, and in his own diſpoſal.

1. When he maketh his own *Reaſon* his ſupreme Rule by which to work.

2. When he maketh his Own *Will* His chief Law and Authority therein.

3. When he maketh his own *Intereſt* His ultimate end in working.

4. When he maketh His own *performances* [redacted] principal ground of all his hopes.

1. When a man makes his *own Reaſon his ſupreme Rule*, reſolving as *Jeroboam* did, to follow what *his own heart hath deviſed* and contrived, 1 Reg. 12. 33. *Reaſon* indeed is the *candle of the Lord*, Prov. 20.27. But what is a Candle to the Sun-beam? unto which the Apoſtle compareth the Goſpel, *Rom.* 10.18. The Lord will have no diſputing or replying againſt Him, *Rom.* 9.20. But will have humane Reaſon ſtrike ſail, and captivate it ſelf to the Word of God.

For ſtating of this point, we are to diſtinguiſh between *carnal Reaſon* and *right Reaſon*. *Carnal reaſon*, or Reaſon darkened and corrupted by the Original pravity which cleaveth unto it, is *Enmity againſt God*, and neither is, nor can be ſubject unto him, *Rom.* 8.7. It is that which the Apoſtle calleth λογισμοὶ, ὕψωμα, νόημα, Imaginations, High Things, Thoughts, Reaſonings, 2 *Cor.* 10. 5. By the help whereof it is that men do ſo argue and diſpute in defence of thoſe luſts, which they are loth to part with, or be convinced of: a notable example whereof we have in *Saul*, 1 *Sam.* 15.15.20.21.

Vid. Aug. Confeſſ l. 5. *c.* 10. *& de Civ. Dei. l.* 14. *c.* 14.

Right Reaſon may be conſidered, either with relation to the *Law*, or to the *Goſpel*. With relation to the *Law* ſo [illegible] acknowledge,

ledge, that it being the remainder of the Image of God in the mind of man, it is in things *moral*, though *ſhort of the Word*, yet *conſonant unto it*. It is ſhort of it, for the Apoſtle had never known concupiſcence to be ſin, if the Law had not forbidden it, *Rom.* 7.7. And if Reaſon in Morals, thoſe we mean which were natural and concreated, had not been dimmed and defaced, there would not have been any need in that reſpect, of the publication of the Law, which was promulgated, that thereby we might know ſin, *Rom.* 3. 10. Nay, after the Law was publiſhed, the Apoſtle till his converſion had not the full knowledge of the ſpiritual nature and wideneſs of it, as after he had, *Rom.* 7. 9. *Phil.* 3. 6. The Law is perfect and ſpiritual, Reaſon is not.

Yet withal it is *conſonant* to the Word, and therefore the Apoſtle in ſome caſes appeals to nature, and bids us *Judge within our ſelves*, and tells us, that they who have not the Law, are a *Law unto themſelves*, 1 *Cor.* 11. 13, 14. *Rom.* 2. 14. And ſaith of the ſinne of the inceſtuous perſon, that it was not ſo much as named among the Gentiles, 1 *Cor.* 5. 1. There is a (a) *natural* συνείδησις, or habit of practical Principles, ingrafted notions of

(a) *Eruptiones animæ doctrina naturæ congenitæ & ingenitæ*

of original light which the mind doth moſt readily aſſent unto. Called *Natural knowledge*, *Jude*, v.10. And the knowledge of God in the heathen which makes them *without excuſe*, *Rom.*1.20.

With Relation to the *Goſpel*, ſo we ſay, that the Myſteries of Chriſtian Religion, though they be not *againſt* Reaſon, are yet *above* Reaſon. They are not[b] *againſt* it: therefore our Saviour proves the *Reſurrection by the Power of God*. And in like manner the Apoſtle, *Mat.* 22.29. *Acts* 26.8. Yet they are *Above* it, for *eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive, the things which God hath prepared for them that love him*, 1 Cor. 2.9. Therefore it is every where known by the name of a *Myſtery*, and *hidden Myſtery*, Epheſ.3.9. Col.1.26. A myſtery which fleſh and blood hath not revealed, but the Spirit of God, *Mat.* 16. 17. Evangelical Doctrines of faith are not comprehended, nor virtually comprized in the ſeeds of *natural reaſon*, but made known only by divine and *ſupernatural revelation*.

Laſtly, Though Reaſon is not able to diſcover Evangelical Myſteries, yet the Revelation of them being ſuppoſed, it is an *excellent Inſtrument* to make uſe thereof, and

conſcientiæ tacita commiſſa, &c. Tertul de Teſtim Animæ. c 5 Primordialis lex, matrix omnium præceptorum Dei. Idem adverſ. Judæos, cap 2

(b) Aug. de Gen. ad lit l 1. c 19

Mat.11 27 Rom 16 25 ὑπὲρ νοῦν, οὐχ ὑπὲρ λόγον, οὐχ ὑπὲρ καλάληψιν κτίσεως φύσεως ἰδὲ νικήσεως. Juſtin. Mart. de vera confeſ.

and to deduce such consequences from the Principles of the Gospel, as have a natural & clear connexion unto them: and therefore the Apostle calleth Evangelical Teaching, Ἀπόδειξις, & ἔλεγχος, & φανέρωσις ἀληθείας, A Demonstration, Conviction, Manifestation of the Truth, 1 *Cor.* 2.4. *John* 16.8. 2 *Cor.* 4.2. All which are acts or ways of clear *Ratiocination:* For as nature standeth *in need of grace to elevate the faculty*, and give it a spiritual perception of things which are above it, so *Grace useth nature*, and the perspicacy and *Acumen* thereof, to make the more clear discoveries of those Truths which are revealed.

Vid. Camero de verbo Dei c 18

We see the state of that habitude and degree wherein Reason stands with relation to Law or Gospel; How the one is *more perfect*, and the other *more sublime*, and wherein consisteth the sober and religious use of it. But when a man will exalt his *Reason* into the Throne, and set up his own high Imaginations, which shou'd be brought into Captivity to the obedience of Christ, *above Law and Gospel*, and suffer the wantonness of a luxuriant and discursive fancy, to dispute away the *love* due to the one, the *faith* due to the other, and the *obedience* due to both, when men will make their *Reason* the Judge of Gods

Quid magis contra fidem quam credere nolle quicquid non possit ratione attingere?

—— *Laudatur Maria quod rationem fide præverit, punitur Zacharias quod fidem ratione tentavit*, Bernar. Epist. 190.

Gods own Word, and the last resolvtion of every thing which they mean to do and believe: This is to tell the world, that they *are their own*, and that they acknowledge no authority above themselves.

2. When a man maketh his *Own Will his chief Law* which he is resolved to obey. All the contest between God and wicked men, is whose *will* shall stand. The Lord commands that his Will be observed, the sinner resolves that his own Will shall be obeyed. The Law requires duty, the sinner will not do it. The Law threatneth curses, the sinner will not believe it. The Word convinceth of what is Gods Will, and the sinner swelleth in contumacy and obstinacy against it. *Cesset voluntas propria, non erit infernus.* In this case the Lord resolves to make sinners know, *whose word shall stand, His or theirs*, *Jer.* 44. 28. To break those whom he did not bend, and to make known his *power* against their *pride*, *Exod.* 9.16. To fetch his *glory out of strong* and stubborn people, *Isa.* 25.3. As a Tempest teareth an Oak that resists it; but hurteth not the corn that yields unto it. *He resisteth the proud, and will overcome when he judgeth.*

Bernar. *de Resurrect. Dom. Ser* 3.

Jam 4 6
Psalm 51 4

3. When a man maketh his *Own interest*

reſt his ultimate end, directing all his aims and deſignes to his own gain, pleaſure, credit, eaſe, advantage, looking in nothing beyond himſelf, *eating to himſelf*, *drinking to himſelf*, Zac. 7. 6. Bringing forth *fruit unto himſelf*, Hoſ. 10. 1. without any conſcience towards Gods Will, or aim at his glory.

But are we ſo little our Own then, that we may not at all ſeek our ſelves, or eye thoſe things wherein our own intereſts are concerned? Doubtleſs we may. He that commands to *love* our ſelves, allows to *aim* at the profiting and pleaſing of our ſelves. For love ſhews it ſelf in *benevolence* and *beneficence*, willing and doing our ſelves good. But it muſt not be either *arbitrarily* or *ultimately*, not arbitrarily, but with ſubmiſſion to the *Rule* of Gods Will, and not ultimately, but with ſubordination to the *Glory* of his Name. We may ſeek our *own preſervation*, yet ſo as to acquieſce in Gods *Providence*, in *whoſe hand our times are*, and ſo as to be willing, that God *be magnified* in our mortal body, *whether by life or by death*. We may ſeek the *improvement* of any gift temporal or ſpiritual which God hath given us; yet ſo as to aquieſce in that *meaſure* which he is pleaſed to proppotion unto us,

1 Pſal. 31. 15. Phil. 1. 20.

2 1 Cor. 12. 11 Rom. 12. 13.

Luke 11 22

3

us, and ſo as to conſecrate our ſelves, and all our endowments unto his glory: that Chriſt may divide all our ſpoils. We are to ſeek our own ſalvation, yet even this, if a caſe could ſo be put, is to be poſtponed unto Gods glory. But ſuch is his goodneſs, as never to oppoſe theſe two, or ſet them in competition with one another, but ever to conjoyn, and to twiſt them together. Whenſoever we ſeek the *Glory of God*; we do *eo ipſo* promote our own ſalvation. Whenſoever we proſecute our own *ſalvation*, we do *Eo ipſo*, bring Glory to God. Whatſoever glorifies God, doth ever end in our ſalvation. *Faith* glorifies God; *Abraham* was ſtrong in faith, giving Glory to God, *Rom.*4.20. And the *End* of our faith, is the *Salvation* of our ſoul, 1 *Peter* 1. 9. Works of *Obedience* glorifie God, *Joh.*15.8. And they are the *ready way* to our own ſalvation; for after we have done the Will of God, we ſhall be ſure *to receive the promiſes*, Heb. 10. 36. *God can glorifie* Himſelf in *our damnation*, but we neither can, nor may do any thing tending to our damnation, that God may be thereby glorified: for whenſoever we break the Law, *we diſhonour God*, Rom. 2. 23.

4. When a man maketh his own *performances*

mances, the principal ground of all his hopes and desires; having no joy or comfort, but what he can draw out of himself: trusting in his own power to effect and bring about his ends, as *Pharoah* and *Babylon* did, *Exod.* 15. 10. *Isa.* 14. 13, 14. Sacrificing and burning incense to his own *net and drag*, *Hab.* 1. 16. ascribing successes to his own might and power, *Deut.* 8. 17. As the proud *Assyrian* did, *Isa.* 10. 13. and expecting salvation from his own good works, like the proud Pharisee, *Luke* 18. 11, 12.

But may we not build on our own performances for salvation? Doth not the Apostle call *Good works a foundation?* 1 *Tim.* 6. 19. And may we not then build upon it?

In answer hereunto, we are to distinguish *inter Rationem condignitatis, & rationem ordinis.* Between the *merit* deserving the reward, and the *order* and consequence which God hath put between the one and the other, making the reward mercifully, but with all certainly to follow the obedience.

Again, we are to distinguish *Inter causam essendi, & cognoscendi*; between the cause of confidence *a priori*, and the means and arguments whereby to know it *a posteriori*. Psalm 19 11 Prov. 11 18

ori. Our good works are not the *merit*, or *cauſe*, or proper *foundation* of our own ſalvation, or confidence concerning it; but only the free Grace of God, and the Righteouſneſs of Chriſt thereby beſtowed upon us; yet from an holy life, as an *effect* of Faith in Chriſt, and *fruit* of divine love, and certain *Antecedent* unto ſalvation, we may draw comfortable arguments *a poſteriori* to eſtabliſh our hearts in the expectations of it. In which reſpect the wiſe man ſaith, *That in the fear of the Lord there is ſtrong confidence*, Prov. 14. 26.

And for the Apoſtles Metaphor of a *foundation*, it is there oppoſed evidently to that which he calleth in the ſame place, *verſe* 17, The *uncertainty of Riches*, to note *the ſtability and permanency* of that treaſure, which they that are rich in good works ſhall at laſt enjoy; ſo that there is nothing of cauſality intended in it. Not to paſs by the notion of a very learned man upon the place; who telleth us, that there the word θεμέλιον importeth the ſame which *Gnikar* doth in the *Rabbins*, which ſignifieth, as he obſerveth out of *Maimonides*, *Scriptum quo cavetur de refundenda creditori pecunia*, ſo that the Apoſtles meaning, is the ſame with *Solomons*, *Prov.* 19. 17. *He that*

Sam. P. t. var. lect. l. c. 11.

that hath pity on the poor, lendeth unto the Lord; and so hath καλὸν ὄνομα, *Bonum nomen*, very good security for that which he hath given, God will pay him again.

We have seen what it is for a man to live as if he were *sui juris*, His own, and at his own disposal. And that no man is thus *His Own*, neither made *by* himself, nor made *for* himself: So not our Own.

And if not *Our Own*, *then some others* we must needs be. And the Apostle tels us whose we are, Bodies and Spirits, *All of us Gods*; and therefore we cannot without great *Sacrilege* invade his Right, and mancipate unto an Harlot that which is consecrated unto him. He formed the *Body of the dust of the ground*, therefore that is His: and He breathed into it the *breath of life*, therefore the Spirit is His, *Gen.* 2. 7. His then by right of Creation, and primitive designation; for whatsoever he made, he made for Himself.

How then comes in the intervention of a price to make us His, whose we are *ab Origine*? Sure this necessarily presupposeth an *Alienation*; for no need to buy back that which before was mine own, if it had not with-drawn it self from my disposal.

And indeed such an *Alienation* there hath

hath been. *Adam* in his fall, played the fugitive from his first Master and Lord, and by that means *sold* his posterity under sin, *Rom.*7. 14. And sinners themselves renew oftentimes that bargain, and *sell themselves* to commit sin, as it is said of *Ahab*, 1 *Reg.*21. 20, 26. So the people are said to have sold themselves for their [illegible]uity, *Isa.* 50. 1. as *Balaam* ran after the *wages of iniquity*; 2 *Pet.* 2.15. *Jude* v. 11. For every one that committeth sin, is the *servant of sin*, *John* 8.34. *Rom.*6.19. and not only so, but a slave and *Bondman*, he that is *overcome is brought into bondage*, 2 *Pet.* 2.19. as wicked men are said to be taken *captive* by Satan at his will, 2 *Tim.* 2.26.

Men may be two manner of wayes under the Thraldome and Tyranny of sin and Satan. 1. *Voluntarily* by way of *Covenant* and Contract: as wicked men are said to make a *Covenant with death*, *Isa.* 28.15. as *Samuel* told *Saul*, *Rebellion* is as the sin of *witchcraft*, 1 *Sam.* 15. 23. Wherein there is a kind of *compact* with the devil: an agreement to do such or such service for such or such wages, of pleasure, or profit, or honour, or some other poor satisfaction.

Diabolus jure hominem possidebat quia homo sponte diabolo consentit, Bernd. Epist. 190

Nequiter usurpatum, sed juste permissum. ibid.

2. *Judicially and penally*, when men having

ving long provoked God by their voluntary ſervice of luſt and Satan, are at laſt by *divine Tradition* given up to uncleanneſs, and delivered unto Satan, as into the hand of a Jaylor and Executioner of divine wrath, whereof we read, *Rom.* 1. 24, 26, 28. 1 *Tim.* 1. 20. 2 *Theſſ.* 2. 11.

Thus poor ſinners, like *fugitive ſervants*, though they have no right to diſpoſe of themſelves (for nothing can extinguiſh the Dominion or Soveraignty which God hath over all the works of his own hands) are by their own *Covenant*, and ſometimes *by Gods judgement*, under the power, poſſeſſion, and command of Satan: for as the Lord gave the land of *Canaan* to *Abraham* and his ſeed, yet the *Canaanites* themſelves had the *firſt poſſeſſion*; ſo the Lord hath given unto Chriſt a *Kingdom*, and a ſeed, and people to ſerve him, *Pſal.* 2. 8. 22. 30. *Joh.* 17. 6. *Heb.* 2. 13. but ſin and *Satan had the firſt poſſeſſion* of them. And as *Joſhua* was by the power of the ſword to vindicate the promiſed land unto *Iſrael*, in purſuance of Gods Covenant; ſo the *Lord Jeſus* was to aſſert the people whom his father had given him out of the power and poſſeſſion of Satan, and ſin unto himſelf.

And here, ſince that is a true ſaying of *Pliny*,

Pliny, *Mala emptio exprobrat stultitiam*, that an ill bargian doth upbraid a man with folly; this then must needs be a very prodigy of madness, for men to sell away themselves for the poor, low, stinking, momentary pleasures of sinne, when the whole world, if a man could enjoy it for ever unto himself, would not be an exchange worthy for the soul, *Mat.* 16.26. And therefore whensoever you are allured and tempted unto sinne, bring it to this issue, whether the wages of it be worth your souls? If not, do not incur so great an imputation of folly, as to exchange an immortal soul for a momentary and perishing vanity.

Now the passing over of these poor Captives from the possession and dominion of sinne and Satan unto God, is here said to be by an *Emption*, *ye are bought with a price*: For understanding whereof, we are to know, That unto *this work* of Redemption, two things are required: 1 A *Right*. 2. A *Power* to prosecute that Right. The Right standeth in two things. 1. In an ancient and *original propriety* to the thing purchased. 2. In a *Propinquity* thereunto.

Christ hath a *double* claim and *propriety* unto his people. 1 In the Right of his *divine*

divine nature, and our *Creation*, becauſe he made us. And we cannot by any fraudulent Contract of ours, deveſt him of that original and inſeparable Right unto his own Creatures: *For by him all things were created*, Col. 1. 16. 2. In the Right of his *Mediatorſhip*, as head of the Church, to whom we were given by the Father, to be in ſuch manner recovered, as he in his Commiſſion ſhould appoint. He had a promiſe that he ſhould ſee his ſeed: for there could not have been a *Redemption* without the *Conſent* of the perſon with whom the Contract was to be made. In *Election* the Church was to be *given* unto Chriſt, before in *Redemption* he could *purch*[illegible]it unto himſelf.

And as Chriſt had thus a propriety to his people, ſo he was to Redeem them *Jure propinquitatis*: for the Apoſtle alludes to the uſage in the Old Teſtament, where he who redeemed, and brought back an alienated Inheritance unto the family again, was to be a *near Kinſman*, *Lev.* 25. 25. *Ruth* 4. 3, 4. Chriſt therefore redeeming us, and recovering the eſtate for us which we ſold away, was to be our kinſman, that he might have the *Right of Redemption*: for he that *ſanctifieth*, *and they that are ſanctified*, *are all one*, *Heb.* 2. 11.

Sinne was to be *condemned in our flesh*, *Rom.* 8.3. It behoved him to be *like unto his brethren*, that he might be a mercifull and faithfull high Priest.

Whence we should learn as Brethren, to do all offices of love, and of helpfulness unto one another, to restore one another, to bear one anothers burdens, because we are all of *one blood*, *Acts* 17.26. *Gal.* 6.1. So that whatever services we do to any, we do it to *our own flesh*, as the Prophet speaks, *Isa.* 58.7.

2 But besides a Right of Redemption there is required a *Power* to actuate and execute
1 that *Right*. And this power is two-fold: A Power of *Authority*, derived from that Commission and Comm[illegible] given unto Christ to execute all Judgement: Of which Commission we read, *John* 5. 22. *John* 10. 18, 34, 35, 36. *Mat.* 28. 18. *Heb.* 10.7,--9. 2 A power of *strength*
2 *and vigour*, to do and suffer the things commanded. In which respect Christ is called the *Captain* of our salvation, *stronger* than the strong man, *able to save* to the uttermost those that come unto God through him, *Heb.* 7. 25. To finish the work given him to do, *John* 17. 4. To go forth *conquering*, and to conquer, *Rev.* 6.2. To lead Captivity Captive, *Ephes.* 4.8.

4.8. To *destroy* Satan, *Heb.*2. 14. To *spoil* Principalities and Powers, and to triumph over them, *Col.* 2. 15. To *deliver us* from the wrath to come, 1 *Thes.*1. 10. And in one word, to offer up himself by the *Eternal Spirit* unto God, so as to obtain Eternal Redemption for us, *Heb.*9.12, 14. By that one offering, *perfecting* for ever those that are sanctified, *Heb.* 10. 14. *Ceasing from his work* as God did from his, to note the consummation of it, *Heb.* 4.10.

These things qualifying the person that is to redeem; The work it self is double, there is *Redemptio per modum liberationis*, by way of deliverance out of Captivity, or by way of *Ransom*, which is called delivering us *out of the hands of our enemies*, Luke 1.74. And *per modum Acquisitionis*, called by the Apostle ἀπολύτρωσις τῆς περιποιήσεως. The Redemption of the purchased *possession*, *Ephes.* 1. 14. We have them both together, *Gal.*4.4,5.

For the former of these we must observe, that here is the *Captive*, Mankind; They under whom this Captive is detained, the *Supreme Judge*, Almighty God under whose Law the sinfull world is held; so the *Judge* is said to cast *into prison*, to *destroy* soul and body in Hell; to *deliver* to

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Rom 7 6
Mat 5 25
Mat 5 20

Mat 18.34. Rom. 11.32. Acts 26.18.

the *Tormentors*, to *conclude* in *unbelief*. And under this supreme Judge, *Satan*, *sin*, *death*, the powers of darkness, which are *Jaylors*, Serjeants, Officers, all under the Rebuke and Command of the principal Judge. The *Redeemed*, the Lord our Righteousness; Jesus, that delivereth us from the wrath to come. The

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Jer. 23.6. 1 Thes 1.10.

Price by him laid down for the obtaining of our discharge, for in Redemptions a price was to intervene, *Ier.* 32.7,10. and this was his *Blood*, *Ephes* 1.7. 1 *Pet.* 1.18, 19.

Men may be several wayes freed from Captivity. 1 By *Escape*, as *Peter* by the help of the Angel, *Acts* 12. 11. 2 By *Dismission* and free release, as *Absolom* was dismissed from banishment by the free pardon of *David*, 2 *Reg.* 14.21. 3 By *Power*, as *Abraham* rescued *Lot* out of the hands of those that had taken him captive, *Gen.* 14.16. 4. By *Commutation* of one for another, as Prisoners in War use to be mutually exchanged. 5. By *Ransome* and payment of a price. And in this manner hath Christ delivered his Church, by giving *his life a Ransome* for many, *Mat.* 20.28. 1 *Tim.* 2.6. For though it be *as to our selves* a free *condonation*, we have remission of sinnes by the Riches of

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his

his Grace, *Rom.* 3.24. *Epheſ.*1.7. And though it be as to *Satan*, and all the powers of darkneſs *a victorious Reſcue*, whom Chriſt ſpoileth, *Luke* 11.21. Yet as to *God, the Judge*, whoſe Juſtice our ſinne offended, from whoſe wrath we cannot be delivered, till that Juſtice be firſt ſatisfied, It was by the *Solution of a price*, or laying down of a proper Ranſome; for the Lord *ſpared not his own Son*, but *laid upon him the iniquity of us all*, which he *bare in his body on the tree*, ſo that he was *made a curſe for us*; made purpoſely under the *Law*, that he might pay, by his Obedience to the Law, that debt which we had contracted, but could never diſcharge. Unto his *Father*, did Chriſt pay this *price* for us. He had the *primitive* and *original Property* in us; from his ſervice we revolting, unto the ſervice of another Lord, were reſponſible to him as our Judge for ſo great a wrong; *Debet omnis qui peccat honorem quem rapit Deo ſolvere*, as *Anſelm* ſpeaks. His Priſoners and Debtors we were: to him alone we pray for the pardon of them. *Satan* and *Death* were but his *Jaylors*, unto whoſe power and cuſtody we were delivered. Though they were our *Lords*, and we their ſervants by a Covenant of ſinning, yet they were *uſurpers*

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Rmo.8.32. Iſa.53.6. 1 Pet.2.24. Gal.3.13. 4.4.

Anſelm. Cur Deus homo, lib.1 cap.11.

ſurpers in regard of *God*, by intruding upon his Right in us; for we being His, and not our own, had no more power to alienate our ſelves from his ſervice, then one mans Apprentice hath to bind himſelf unto another Maſter. Here then having been a *double wrong* done unto God; one by the *ſinner*, another by *Satan*; Chriſt ſatisfieth for the wrong of the *ſinner*, by ſuffering his curſe; and *revengeth* the *wrong of Satan*, by reſcuing the ſinner from him unto his natural ſervice again: the one in a way of *Juſtice*, the other of *Power*.

Juſt. l. 3 T. 24. Now laſtly, Emption being a *Contract* whereunto three particulars concurre, *Res*, *Precium & Conſenſus*, the thing bought, the price for which, and the conſent of the parties contracting: unto the *conſummation* of this work is required, beſides the *ſolution* and *validity* of the price, the *Acceptation* thereof by the conſent of the *Judge*, that is, of God, to the Ranſome. And this abundantly made known unto us in the Word; the Lord declaring that he was well *pleaſed* in his Son, That when his ſoul ſhould be made *an offering for ſin*, He ſhould ſee his ſeed, *and prolong his dayes*, *and the pleaſure of the Lord ſhould proſper in his hand*, *and he ſhould ſee of the travel of his ſoul*, *and be ſatisfied*, *and by his*

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Mat. 3. 17
Mat. 17. 5

his knowledge ſhould juſtifie many, &c. *Iſa.* 53.10, 11. That we are accepted in the beloved, *Epheſ.* 1.6. Who was anſwered in his prayer by a voice from heaven, to ſignifie Gods owning of that ſacrifice which he was preſently after to offer, *Ihn* 12. 28. Thus we ſee how we were bought by way of liberation and *Ranſome.*

Now laſtly by way of Purchaſe and *Acquiſition*, Chriſt having thus bought his Church with his own blood, *Acts* 20. 28. Hath further, by the *Redundancy* of the merit of that his blood, purchaſed for it an *excellent Inheritance*, a *Dowry* of Grace and Holineſs here, and of Glory and Bleſſedneſs hereafter: called by the Apoſtle, *The Adoption of ſonnes*, Gal. 4.5.

And being thus redeemed, we are now *Gods Own*, not only upon the *common and general* Title of *Creation*, as all other things in the world are, but by a *peculiar*, and in a more gracious manner; by *Redemption*, as his *liberti*; by *Dedication*, as his Temples; by *Union*, as his Members; by *Unction*, as his peculiar people, whom he hath choſen and formed for *himſelf*, Pſ.4.3 Iſa.43.21.

Which leads us to the laſt particular in the Text, the *practicall inference* or *uſe* which

which the Apoſtle makes of both the Propoſitions, that therefore we ſhould *glorifie*; and as the vulgar addeth, *Bear*, or ſhew forth God, both in our Bodies, and in our ſpirits, which are both His; for therefore he hath given us both the one and the other, that we might uſe them both unto his honour, and preſerve them in that dignity and relation which they both have unto him.

And indeed, where is the Lord *glorious*, 1. if not in his *works*? Bleſs the *Lord all ye his works* in all places of his Dominion, *Pſalm* 103. 22. We are his *By Creation*, the work of his hands. Where glorious, 2. if not in his *Members*? which are animated by that Spirit of glory, and of God which reſted upon Chriſt, the *Lord of Glory*, 1 Pet. 44. 1. And we are his by *Union*, Members that ought to be conformed to a 3. glorious head. Where glorious, if not in *His Temple? For in his Temple doth every one ſpeak of his glory*, Pſalm 29. 9. And we are his by *Dedication*, built up a *ſpiritual Temple* unto him, 1 *Pet.* 2. 5. Where glo- 4. rious, if not in his *Own anointed people*, his *peculiar Treaſure*? Pſalm 135. 4. His *Jewels*, Mal. 3. 17. In whom he intendeth to be admired, 2 *Theſſ.* 1. 10. Where 5. can he expect *Service*, if not from thoſe whom

whom he hath redeemed? The civil Law ſaith, *Redemptus eſt Redimentis per modum pignoris*; and *Demoſthenes* Τῷ λυσαμένῳ ἐκ τῶν πολεμίων εἶναι τὸν λυθέντα, ἐαν μὴ ἀποδιδῶ λύτρα. That he who is delivered from enemies, is a ſervant unto him that delivered him, till he can pay the Ranſome which was given for him. *Quod emitur tranſit in poteſtatem ementis.* Where *Chriſt is Redemption*, he is *Sanctification* too, for we are redeemed *from our former vain Converſation*, 1 Pet. 1.19. And from all *Iniquity*, Tit. 2. 14. Chriſt loved his Church, and *gave himſelf for it*, that he might *ſanctifie* [redacted] *cleanſe it*; Epheſ. 5. 26. Rom. 14. 9.

Cod de poſtiliminio reverſis l 8 & 17 Petit: de leg Attic l 2 Tit 6

Being therefore not our *Own*, but bought with a price, Let us *Glorifie* him that bought us. 1. In *Adoring this great Myſtery* brought about by the Exinanition of the Sonne of God, and the humbling of him to our Curſe: for though the Omnipotent Lord wanted not other means to have wrought this deliverance; yet herein hath he magnified his Power, Wiſdome, Juſtice, Mercy and Love, in doing it by the Incarnation and Suffering of his Eternal Sonne: That as the firſt *Adam* made us *ſinners in ſemine*, ſo the Second make us *Righteous in ſanguine*. To

Aug. de Trin l 13 c 10 Ber Epiſt 190

Adore the *freeneſs of it*, in that he came unſought to ſeek, as well as to ſave, *Luke* 19. 10. And the *Diſcrimination* which is therein made between us and Angels; for he took not the nature of Angels, but the ſeed of *Abraham*, Heb. 2. 16. Though the Devil *in Cœlo intumuit, ego in ſterquilinio.*

2. To admire the *Severity* of *divine Juſtice*, which wouldnot ſuffer ſin to go unpuniſhed, or the ſentence of death againſt it unexecuted, though it were in his own Son. The unſearchableneſs of *divine Mercy*, in accepting a *Commutation*, a ſon for a ſervant, a ſacrifice for a ſinner. The infinite depth of *divine Wiſdome*, in finding out a way to puniſh the ſinne, and to ſave the ſinner; to puniſh it throughly and as throughly to pardon it; to cauſe him that was eternal, to be *made*; Him that was impaſſible, to *ſuffer*; Him that was Lord of life, to *die*: to make our nature in that perſon pay a debt, which all the Angels in Heaven could never have diſcharged.

3. To believe and apply the comfort of ſo precious a Doctrine to our ſelves, and to put in for a ſhare in it, and ſo to glorifie God, as *Abraham* did, *Rom.* 4. 20. Without it I am a captive to ſinne and Satan,

tan, curſed in body, curſed in ſoul; my conſcience layes *Amen* to the *Curſes*, Deut. 27.15---26. The Law holds me under, the Scripture ſhuts me out; I have no ſhelter nor refuge from the thunder of divine wrath.

But now by the Redemption which Chriſt hath wrought, God is placable, ſinne pardonable; the ſoul curable, the curſe removeable. And ſhall God offer Mercy, and I refuſe it? Am I bought with a price, and ſhall I not *glorifie God by accepting* of it? Do I not ſtand in need of Chriſt? Is he not provided for me? Is he not revealed to me? Doth he not invite, intreat, command me to come unto him? Did he ever caſt away any that did ſo? May I not venture to believe? May I not reach forth an arm to embrace the ſure Mercies of *David*? Are there not examples of great ſinners who have been welcome unto great Mercy, 1 *Tim.* 1.13---16 Lord I am a great ſinner, I confeſs it, I bemoan it, I hate it, I forſake it; I will throw away every thing which keeps me and Chriſt aſſunder, thou doſt freely give Chriſt, I greatly want him, I earneſtly deſire him, I thankfully accept him, I willingly follow him; I am his *ranſomed ſervant* to be ruled by him, and to live to

his grace. I am bought with a *price*, therefore I will *not be a ſervant of men*, 1 *Cor.*7. 23. To captivate either my Reaſon, my Conſcience, or my Converſation, to their Will. I am bought with a *price*, therefore I will be *ſervant to him* that bought me, that as he hath by his *blood* purchaſed Glory for me, ſo I may by *my obedience* bring Glory unto him: *For herein is he glorified when we bring forth much fruit*, John 15.8. I will glorifie him in my *body*; by external purity, and exemplary ſanctity; I will poſſeſs my *veſſel* (*i*) my Body in *Holineſs and in Honour*, 1 *Theſſ.*4.3. I will *cleanſe* my ſelf from all filthineſs, as well of *fleſh as ſpirit*, 2 Cor.7. 1. I will yield my *Members ſervants of righteouſneſs unto Holineſs*, Rom.6.19. I will let my good works ſhine before men, that they may glorifie God, *Mat.* 5.16.

I will glorifie him in *my Spirit*, by internal purity of heart. I will *ſanctifie* the Lord God himſelf, and make him my *fear* and dread, *Iſa.*8. 13. I will labor for *truth* and chaſtity in the inward parts, *Pſalm* 51.6. I will take heed of *Jezabel* and her fornication, becauſe the Lord ſearcheth the reins and the heart, *Revel.* 2.20----23.

Thus if we glorifie him in body and ſpirit

ſpirit in a way of obedience; He will at laſt *faſhion our vile bodies* like unto his glorious body, *Phil.*3.21. And raiſe it up in honour and power, 1 *Cor.*15. 42, 43.

And he will make our ſpirits, the ſpirits of *juſt men* made perfect, *Heb.*12.23. and ſhed abroad his *Image* fully upon us, when he ſhall come to be glorified in his Saints, and to be admired in all them that believe, 2 *Theſ.*1.10. Which that we may do, let us call upon God.

FINIS.

PREACHING OF CHRIST.

Opened in a

SERMON

Preached at St. *Peters* Church in the City of *Norwich* at an Ordination, *Septemb.* 22. 1661.

By EDWARD REYNOLDS D. D. and Biſhop of *NORWICH.*

Auguſtin. Epiſt. 203.

Non Cogito in Eccleſiaſticis Honoribus Tempora ventoſa tranſigere, ſed cogito me principi paſtorum omnium rationem de Commiſſis Ovibus redditurum.

LONDON,
Printed by *Tho. Ratcliffe*, for *George Thomaſon* at the ſign of the *Roſe* and *Crown* in St. *Pauls* Church-Yard. 1662.

To the Reverend my dearly beloved Brethren the Dean, Prebendaries, and the rest of the Clergy of the Cathedral Church and City of *NORWICH.*

REverend and beloved Bretheren. Ever since the preaching of this plain Sermon, I have been importuned Quotidiano convicio *(if I may use the Orators expression) to make it publick. I have at last suffered my self to be overcome by the perswasions of my friends. My chief end therein hath been, That I might provoke my younger brethren to make it the main design of their Ministry to render the* Lord Jesus, *His divine* Person, *His sacred* Offices, *His heavenly* Doctrine, *His blessed* Example, *His spiritual* Graces, *the* fellowship of his sufferings, the power of his resurrection, the excellency of his knowledge, *the* unsearchable riches *of his love, & al the mysteries of his Kingdom, amiable in the*

Quintilian.

Phil. 3. 8, 10.
Eph. 3. 8, 18, 19

the eyes of their hearers, As it was *foretold of him, That he ſhould be* the deſire of all Nations, *the* chiefeſt of ten thouſand, *and* altogether lovely. *That in preaching the* Law, *they may lead men to* Chriſt *for* mercy *to pardon the Tranſgreſſions, and for* Grace *to obey the commands of it. That in preaching the* Goſpel, *they may direct men unto* Chriſt *for* Faith, *to believe the promiſes of the Covenant, for he is the* Author of our Faith: *For* Hope, *to wait for the fulfilling of them, for he is unto us the* Hope of Glory; *and for* Love, *to inflame that purity and holineſſe which they are intended to kindle in us, for* the Love of Chriſt conſtraineth us. *That by the awe and dread of the* Name *of* Chriſt, *in whoſe* ſtead *they ſpeak, and unto whom, as the* chief Shepherd of the ſheep, *they muſt give an account, they may be deterred from all thoſe ways of paſſion, oſtentation and vanity, whereby men are ſometimes tranſported to preach themſelves rather then Chriſt, and the conceptions of their own heart rather then his counſel, and thereby provoke the people to* abhor the offering of the

Hag. 2. 7.
Cant. 5. 10, 16.
Heb. 12. 2.
Col. 1. 27.
2 Cor. 5. 14.
2 Cor. 5. 20.
1 Pet. 5. 4.
Heb. 13. 17.
Jer. 23. 16, 22, 26.
1 Sam. 2. 17.

the Lord. *I have taken the liberty of dedicating it unto you, that I might thereby teſtifie the Love and Honour I owe your perſons, the valne I ſet upon your learned and pious Labours, and the real thanks which I return unto you, for the great Love which you have expreſſed towards my perſon, and aſſiſtance which you have afforded me in mine attendance on the ſervice of that Dioceſs. And I hope it will not be grievous unto you, or offenſive unto any, if after the Example of the* Antient Biſhops *in the primitive and purer ages of the Church, who were wont to ſit with their Clergy and preſide in an Eccleſiaſtical Senate, I ſhall in matters of weight and difficulty intreat the* advice and aſſiſtance *of you who are* Preſbyteri urbis, *in order to the more ſafe, judicious, regular, and inoffenſive determining of them. And ſo I commend you to the Grace of God, and remain*

ἱερὸν σύστημα, σωμήδειον θεοῦ. Ignat. σύστημα ἐν ἑκάστῃ πόλει. Origen. *Conſeſſus Cleri. Cyprian. Senatus. Eccleſiæ. Hieron. vid. Cyprian: paſſim.* Epiſt. 6. 18, 19, 24, 28, 31, 32, 33, 35, 40, 46, 58, 66, 71, 72.

Your moſt loving Brother and fellow Labourer

in the ſervice of Chriſt and his Church,

Ed. Norwich.

PREACHING OF CHRIST.

2 Cor. 4. 5.

For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.

A Great part of this Epiſtle is *Apologetical*, wherein the Apoſtle laboureth to aſſert and vindicate his Apoſtolical office and dignity from the prejudices which either the *ſufferings* which attended him in the diſ-

penſation thereof, or the ſuggeſtions of *falſe Apoſtles*, and deceitful workers might have raiſed up againſt him. With theſe men he putteth himſelf in the balance, and as in many other reſpects he preferreth himſelf before them, ſo particularly in the point of *fidelity* and *ſincerity* in the work of the Miniſtry: which having mentioned, *chap.* 1. 12. and 2. 17. 3. 6. and thereupon having ſet forth the *excellency* and *glory* of the Evangelical Miniſtry, *cap.* 3. 7,--18. He further demonſtrateth his uncorrupt and *ſincere adminiſtration* thereof in this preſent chapter, and in divers conſequent parts of this Epiſtle: profeſſing his *diligence* therein, as in the diſcharge of a ſervice whereunto he was in ſpecial mercy called, *ver.* 1. his *Endeavour in godly ſimplicity* as in the ſight of God to *manifeſt* the truth thereof unto the conſciences of men, *verſe* 2. for it was not his prevarication, but mens own *blindneſs*, and Satanical deluſion which hid the Goſpel from thoſe who received it not, *v.* 3, 4. And this

this his *fidelity* he further proveth by the *substance* and tenor of the Doctrine which he taught, which was to set forth *not himself, but Christ Jesus the Lord*, and by the *excellency of the divine power* concurring with his Ministry to give unto men, the *light of the knowledge of the glory of God in the face of Christ*, ver. 5,6,7.

The words contain The mention of a *duty*, κηρύσσομεν, *we preach*, and the subject or *matter* of that duty, set forth, 1. *Negatively, not our selves.* 2. *Positively, Christ* as the Lord of the Church, whereof the Apostle was but a *servant* in order to their good, and his Masters glory, of which particulars we shall speak with all brevity and perspicuity.

And 1. Of the *Duty*, κηρύσσομεν, we preach, implying an allusion to those κήρυκες and *Caduceatores*, who were wont with an open and loud voice to promulge and publish the *Edicts* of Magistrates, of whom we read so often in *Homer* and others. In which respect the Prophet is commanded to lift up his

voice like *a Trumpet*, Isa. 58. 1. alluding unto those Trumpets which the Priests were commanded to sound in the calling of solemne assemblies, *Numb.* 10. 1.

I shall not here insist on the dignity and excellency of this office, which not onely the holy *Prophets* and *Apostles* did attend upon, *Isa.* 6. 8. *Mat.* 3. 1. *Mat.* 10. 7. but the Blessed Angels, εὐαγγελίζονται, *Luk.* 2. 10. yea, He who is the *Lord of men and Angels*, was solemnly anointed unto this function, to preach the Gospel to the poor, to preach deliverance to the Captives, to preach the acceptable year of the Lord, *Luke* 4. 18, 19, 43, 44. and though he were the *Lord of life* and glory, unto whom every knee must bow, *Phil.* 2. 10. whom all the Angels are commanded to worship, *Heb.* 1. 6. yet he did not disdain to be a Minister, *Rom.* 15. 8. and to go about preaching of the Gospel of the Kingdom, *Mat.* 4. 23.

And therefore how mean and ignoble soever this function may be esteemed by men,

men, who value not their own ſouls, and and therefore are not to be ſo much wondred at, as pitied, if they undervalue the means of making them happy; yet we learn from hence with the Apoſtle *to magnifie our office*, Rom. 11. 13. and to eſteem it a *ſingular gift* of divine grace beſtowed upon us, that we ſhould *preach the unſearchable riches of Chriſt*, Eph. 3. 7, 8. and accordingly to adorn our Miniſtry by ſuch lives and learning as becomes it, and not to diſhonour by ſordid, earthly, ſenſual, or brutiſh converſations, ſo ſacred and divine an office.

Neither ſhall I at all mention the difficulty of it, which made the Prophet cry out, *I am a child*, Jer. 1. 6. and the Apoſtle, *who is ſufficient for theſe things*, 2 Cor. 2. 16. thereby teaching us by unwearied diligence in our *Studies*, and aſſiduity in our *prayers*, to wait upon God for ſupplies of his Spirit and grace, who alone maketh able Miniſters of the New Teſtament, 2 *Cor.* 3. 6.

But I ſhall ſpeak a very little of the *neceſſity*

neceſſity of this weighty work, to awaken and provoke thoſe who are call'd unto it, with the more fear and trembling, with the more fidelity and aſſiduity to attend upon it.

A thing is neceſſary two ways, either *neceſſitate præcepti*, becauſe it is commanded, or *neceſſitate medii*, becauſe it is inſtituted as a ſpecial means unto ſome great and weighty end which is to be thereby attained. The preaching of the Goſpel is neceſſary both theſe wayes. 1. *Neceſſitate præcepti*, as in ſpecial manner appointed by Chriſt, who is the *King and Lawgiver* in his Church, as his *Father ſent him*, and gave him a Commiſſion and a command to diſcharge the ſervice which was intruſted in his hand, which he with all willingneſs and obedience ſet about, though it were not only to *preaching* but to *dying*, that ſo the *pleaſure of the Lord might proſper in his hand*: Even ſo did *he ſend forth his Diſciples*, John 20. 21. with a ſtrict commiſſion and command (as having all power in heaven and earth given

given to him) *to preach* the Gospel, *Mat.*28.18,19,20. And in order to the perpetual discharge of that service, he appointed not onely Apostles, Prophets, and Evangelists, which were temporary officers, but *Pastors and Teachers* to attend the same to the worlds end, for the perfecting of the Saints, for the work of the Ministry, for the building up of the body of Christ, *Eph.*4.8.-13. And accordingly the Apostles took special care to commit the same service *unto faithful men*, who might be able to teach others, and *appointed Elders* to be ordained in every City for carrying on this necessary work, *Acts* 14.23. 2 *Tim.* 2.2. *Tit.*1.5. And *as our Saviour by the argument drawn from his power* over them, and *their love* to him, presseth the exercise of this duty upon his Disciples, *Matth.* 28. 18,19. *John* 21. 15.-17. so *do the Apostles* afterward, by the Author of their superintendency, the holy Spirit, by the *property* of God in his Church, *by the blood* whereby it was purchased, *Act.* 20. 28.

by

by the *presence of God*, by the *judgement* to come, 2 *Tim.* 4. 1. by the *Crown of Glory* which they shall receive from the chief Shepherd, 1 *Pet.* 5. 1, 2, 3, 4. presse diligence and fidelity in the same upon those whom they ordained thereunto.

2. It is necessary, *necessitate medii*, unto the great *Ends* of conversion and salvation, for where there is *no vision* the people *perish*, Prov. 29. 18. when they were *without a teaching Priest*, they were without *the true God*, 2 *Chron.* 15. 3. no salvation without calling upon God, no calling without faith, no faith without hearing, no hearing without a *Preacher*. It is the Apostles *gradation*, Rom. 10. 13--15. for albeit it be *not medium naturale*, which doth by an intrinsecal and constant vertue perpetually produce the effect intended, (for many more are called than chosen) insomuch that the Prophet complains, *who hath believed our report?* Isa. 53. 1. *All the day long have I stretched out mine hand unto a rebellious people*, Isa. 65. 2. yet it is

is *medium institutum*, appointed by God to be the *Ministry of Reconciliation*, 2 *Cor.* 5. 18. and the *word of Grace*, Acts 20. 32. whereby ordinarily men are called to salvation, *repentance and remission of sinne*, being thereby preached in the Name of Christ, *Luke* 24. 47. the Lord working together therewith by the excellency of his power, as it pleaseth him, and dividing unto every man as he will, 1 *Cor.* 3. 5-7. 12. 11.

In one word, It is necessary, 1. In regard *of Christ*, whose *Authority* instituteth it, and whose *Glory* is greatly concerned in it, as being his *effectual Instrument* to demolish the Kingdom of Satan, and to bring into captivity every thought to the obedience of him, 2 *Cor.* 10. 5.

2. In regard of *the Church* of Christ, the *Collection*, *Edification*, *Perfection* and *Salvation* whereof doth so greatly depend upon it, as the mighty power of God unto that purpose, *Rom.* 1. 16. 1 *Cor.* 1. 21. hereby men are *gathered to-*

 gether

gether, and turned from darkneſs to light, and from the power of Satan unto God, *John* 11.52. *Acts* 26. 18. hereby they are *built up* towards the attainment of their inheritance, *Act.* 20.32. hereby they are *carried on* in the unity of the faith and knowledge of the Son of God unto a *perfect man*, Eph. 4. 13. Hereby they *ſave* themſelves and thoſe that hear them, 1 *Tim.* 4. 16. *Acts* 11.14.

3. In regard of *our ſelves*, It is neceſſary, 1. *Ad impletionem muneris*, for of all Stewards, the Stewards of the Myſteries of God muſt be found *faithfull*, 1 *Cor.* 4.2. 2. *Ad Acquiſitionem Mercedis*, for they that turn many to righteouſneſſe ſhall *ſhine as Starres* for ever and ever, *Dan.*12.3. 3. *Ad evitationem periculi*, for woe be unto us if we preach not the Goſpel, 1 *Cor.* 9. 16. So every one of theſe wayes a *neceſſity is laid upon us.*

Therefore great diligence, fidelity and wiſdome is to be uſed in this ſo weighty

weighty a ſervice. It is no ſmall work whereby *ſtrong holds* muſt be pulled down, and every *high thing* that exalteth it ſelf againſt the Kingdom of God be demoliſhed, whereby ſinne and Satan muſt be diſpoſſeſſed, and the whole man ſubdued to the obedience of Chriſt, whereby the very natural propenſions of men muſt be changed, and they effectually perſwaded to hate what they loved, to love what they hated, to deny themſelves, their reaſon, their will, their appetites, their intereſts, their lands, their relations, their lives, their All, (for this they muſt ſometimes do *quoad exercitium*, ever *quoad præparationem animi*) to pleaſe an inviſible God, and to obtain an inviſible inheritance. This is not the work of an *illiterate Reader*, but of one who hath the *tongue of the learned*, a workman that need not to be aſhamed. This is not the work of a *carleſs loiterer*, that ſhears the fleece, and ſtarves the flock, but of one who gives himſelf wholly to it. So did thoſe *Renowned*

Bishops in the primirive times, we read every where in Saint *Chrystome* of his χθὲς, intimating that he was a daily preacher; and of Saint *Ambrose* his *Omni Die Dominico*, as Saint *Austin* tells us, *Confess. 6. c. 3. prayer and preaching* are two excellent and worthy parts of the Ministery of Reconciliation, appointed as mutual helps and furtherances each to other, and therefore they on either hand do very ill, who justle out and disparage the one by the other, as if performing the one were a sufficient discharge of the Ministerial Function, and means of the peoples edification and salvation without the other. Certainly our *Saviours Commission* extends to the *worlds end*, *Matth.* 28. 20. as long as there are strong *holds* to be demolished, sin to be reproved, a Church to be edified, Saints to be perfected, enemies to be resisted, there will be a necessity of every Ordinance of Christ, by which these great works may be effected.

And

And unto the more sure effecting of them, this weighty work of *preaching* is to be managed and discharged with that spiritual skill that we may *approve our selves unto God*, as workmen that need not be ashamed, rightly dividing the word of truth, 2 *Tim.* 2. 15. that is to say, 1. With *Evidence and demonstration*, so as to affect the conscience, and make powerful and awakening discoveries and impressions upon the *practical judgement*, which may not by any sophisms or subterfuges be evaded, or gain-said; this the Apostle calleth *demonstrative or convincing preaching*; *My speech and my preaching was not with enticing words of mans wisdom*, with ostentation of wit or humane Elocution, with Rhetoricating sophismes, or plausible insinuating deceptions, as *Cicero* somewhere boasteth that he had daz'led the eyes of the Judges, and as Saint *Hierome* complains of many in his time, *id habent curæ non quomodo Scripturarum medullas ebibant, sed quomodo aures populi Declamatorum floſculis mulceant*: But

saith

ſaith the Apoſtle, my preaching was ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. In a ſpiritual, powerful and invincible *demonſtration*, which admits not of any poſſibility of being gain-ſaid or diſproved; for ſuch is that ſyllogiſme which the Philoſopher calls a *Demonſtration*, wherein a concluſion is moſt evidently deduced *ex principiis primis neceſſariis & per ſe veris*, 1 *Cor.* 2. 1,4. and elſewere, ſpeaking of an unbeliever, who heareth Evangelical preaching, he ſaith, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, he is ſo *convinced*, that he is *judged*; the *ſecrets of his heart* are ſo diſcovered, that he falls on his face as a caſt and convicted priſoner, worſhippeth God, and acknowledgeth God to be in ſuch preaching, 1 *Cor.* 14. 24, 25. ſo the Prophet is ſaid to *judge* men when he maketh them *know* the abomination of their fathers, *Ezek.* 20. 4. and once more, we have *not*, ſaith the Apoſtle, *walked craftily, nor handled the Word of God deceitfully*, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας, by *manifeſtation*, or evident diſcovering of

of the truth, *we commend our ſelves to every mans conſcience in the ſight of God*, 2 *Cor.* 4. 2. and thus it is ſaid of *Stephen*, That his adverſaries were *not able to reſiſt the wiſdom and the Spirit by which he ſpake*, Act. 6. 10.

2. With *wiſdom* and *ſeaſonableneſſe*, as men are able to heare and bear, ſo Chriſt ſpake the word, *Mark* 4. 33. *John* 16. 12. we muſt have *milk* for the weak, and *meat* for the ſtrong, ſo manage our Miniſtry as to prevent and remove all occaſions of prejudice and offence from any which watch for matter of advantage and exception againſt us.

3. With *ſincerity and faithfulneſſe*, not diſſembling any neceſſary doctrine, nor dawbing with untempered morter, nor corrupting the Word of Truth, but delivering the *whole counſel of God*, *pleaſing* men in all things for their profit and edification, and to all other purpoſes, *not pleaſing men but God which trieth the heart*, 1 Cor. 10. 33. 1 *Theſ.* 2. 4. ſpeaking his words whether men will hear

hear or forbear, *Ezek.* 2. 7. and telling them the Truth, though we be judged *enemies* for so doing, *Gal.* 4. 16.

4. With spiritual power and *Authority*, as Christ did, *Matth.* 7. 29. to *declare* unto men their *transgression* in such a manner *as to judge* them for it, *Mic.* 3. 8. *Ezek.* 20. 4. that their hearts may be *pricked*, Acts 2. 37. and they made to fall on their face and give glory to God, 1 *Cor.* 14. 25. to *shew* unto a man *his uprightnesse* in such a manner as that he may find God *gracious* to him, and may see his face with joy, *Job* 33. 23.-26. so to preach the word as *to binde* and *loose*, to *remit* and *retain*, to *heal* and *settle* the consciences of our hearers, that they may finde the Gospel come unto them, *not in word only, but in power*, 1 Thes. 1. 5.

5. With *meekenesse* and all winning insinuations, that there may appear nothing but *love* and *gentlenesse* in every thing which we deliver; as the Apostle professeth to the *Thessalonians*, that he was

was *gentle among them*, *as a nurse cherisheth her children*, 1 Thes. 2.7. and exhorteth *Timothy* and other spiritual persons *with meekness to instruct* opposers, and to restore such as are overtaken with any fault, 2 *Tim.* 2.24,25. *Gal.* 6.1. It is an *excellent Character* which Saint *Austin* giveth of a preacher, that he should so manage his Office, *ut doceat*, *ut delectet*, *ut flectat*, *ut intelligenter*, *ut libenter*, *ut obedienter audiatur*. So to teach as withal to delight and perswade, and by a constraint of love to gain willing and chearful obedience to the doctrine which he teacheth.

6. With courage and *boldness*, not to fear the faces of any presumptuous sinners, who dare to affront the Law, and not to fear the face of God. Shall any man be so bold as to do what God forbids? and shall a Minister be so timorous as not to speak what God commands? Shall I be afraid to offend him by doing my *duty* who is not afraid to offend God by neglecting his? Shall I

be afraid to save him who is not afraid to destroy himself? or shall I be dismaid at the face and frown of a man, and neglect the wrath of God who can tear me in pieces? *be not dismayed at their face*, saith the Lord, *least I confound thee before them*, Jer. 1. 17. yet this boldnesse must be in a way of *conviction* and *perswasion*, *without indiscretion* and exasperation, that when we shew our *zeal* against mens *sins*, we may withal manifest our *love* to their *persons*, and that *honor* and reverend esteem which we owe to their dignities and conditions.

Lastly, our *Lives and Examples* must teach the people as well as our doctrine, we must be like the *Star* which did not onely lighten the wise men, but lead them unto Christ, *Matth.* 2, 9. He who by his wicked life buildeth againe those things, which by his holy doctrine he destroyed, maketh himself a transgressor, *Gal.* 2. 18. *verbis tantum philosophari non doctoris est sed histrionis.* It is rather pageantry than serious piety, for men to preach

preach Angelical Sermons, and to live diabolical converſations, *ut dicta factis deficientibus erubeſcant*, as *Tertullian* ſpeaks. We cannot expect that other men ſhould follow our doctrine, when we our ſelves forſake it, the greateſt part of men being like ſheep, which go *non qua eundum ſed qua itur*, rather as they are *led* then as they are *taught*. And ſo much of the duty here ſuppoſed, the excellency, neceſſity, and manner of preaching.

We proceed to the object or matter of preaching, expreſſed, 1. *Negatively, not our ſelves.* Men may be ſaid *to preach themſelves* theſe four ways.

1. When they make themſelves *Lords over the flock*, and exerciſe *dominion* over the conſciences of thoſe that hear them, as if a Miniſtry were a *Soveraignty*, or as if the ſheep were their own, to be ordered and diſpoſed as they pleaſe; this is the character which the Apoſtle giveth of the *man of ſinne*, that he *ſitteth as God in the Temple of God*, uſurping a

divine authority over the souls of men, 2 *Thes.* 2.4. and exercising a bloody tyranny over their bodies. And therefore both our Saviour and his Apostles to prevent the danger of so tempting an ambition have left strict and severe provision against it. *Be not you called Rabbi, for one is your Master, even Christ,* Matth. 23.8--12. *We have not dominion over your faith, but are helpers of your joy,* 2 Cor. 1.24. *Not as being Lords over Gods heritage, but ensamples to the flock,* 1 Pet. 5.3.

2. When they make themseves the *Authors* of their own Ministry, undertaking so weighty an employment of their own heads, and *running before* they are *sent,* as many did in the Prophet *Jeremies* time, *Jer.* 23.21. And many more in in the late licentious days amongst us, of whom we may say as the Historian said of an obscure person, that he was *Homo ex se Natus,* they were *Concionatores ex semetipsis Nati,* self created preachers, as *Agathocles,* a *Prince* of a *Potter,* a *Preacher*

Preacher of a *Trooper*, men who made it the principal busines of their usurped preaching to disgrace, and pull down legitimate preachers, and beget an undervaluing of those serious principles, which they knew sober and fixed Divines would never desert, and contrary unto which they were resolved to act.

3. When they make themselves the *Matter* of their preaching, propheſying *lies* and the *deceits* of their own hearts, *Jer.* 23. 16, 26. teaching for doctrines the traditions or *commandments of men*, Mat. 15. 9. making *sad the righteous*, and *strengthning* the hands of the wicked by their lies, following their own spirits, *Ezek.* 13. 3, 22. venting in the place and name of Christ their own passions, and animosities, their own interests and jealousies, their own private opinions and paradoxes, fomenting distempers, ingenerating discontents and divisions in the hearts of the people, corrupting the minds, perverting the judgements, ensnaring and intangling the consciences of

of those that hear them; *turning aside to vain jangling, departing from the faith, giving heed to seducing spirits, speaking lies in hypocrisie, teaching things which they ought not, leading captive and deceiving* the hearts of the *simple, sowing tares* in the Lords field, being the snare of a fowler in all their wayes, *walking in the Spirit and in falshood, propheſying of wine and strong drink, causing the people to erre through their lies and their lightneſſe.* That you may keep your selves from this crimson and bloody sin, often recount that dreadful intermination, *Deut.* 18. 20: *The Prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the Name of other Gods, even that Prophet shall die.* See also *Jer.* 14. 14, 15. *Jer.* 23. 11, 12, 15, 30, 31, 32, 39, 40. *Eze.* 13. *Eze.* 34. *Hos.* 4. 6, 9. 5. 1. 9. 7. *Mic.* 3. 5, 6, 7. *Mal.* 2. 1, 2, 3. 8. 9. *Mat.* 23. 13.-29. 2 *Cor.* 11. 13, 14, 15. *Gal.* 1. 8, 9. 2 *Pet.* 2. 1, 2, 3.

4. When they make themselves the

End

End of their preaching, making so holy an Ordinance subservient to their vain glory, or ambitious pursuits, or filthy lucre, or plausible compliance, or private interests, as the Pharisees, who *for a pretence made long prayers, that they might devoure widows Houses, supposing gain to be godlinesse*, as the Apostle speaks, 1 *Tim.* 6. 5. when they pursue crooked and indirect aimes of their own, ostentation of learning, *inticing words of mens wisdom*, commending themselves, pleasing others, 1 *Cor.* 2. 4. 2 *Cor.* 10. 12. *Gal.* 1. 10. quite contrary to the practise of the holy Apostle, who in his Function and Ministry *walked not in craftinesse, handled not the Word of God deceitfully*, 2 Cor. 4. 2. *did not exhort out of uncleanesse, or in guile, used not flattering words, nor a cloak of Covetousnesse, pleased not men, nor sought glory of any*, 1 Thes. 2. 3--6. but made it his onely end to please God, and by all means to save souls, to manage his Masters interest and not his own, that Christ alone might be glorified in the

the hearts of men; for how much ſo ever we *attribute to our ſelves*, ſo much we detract from Chriſt. Whom the Apoſtle makes the *ſole matter* of his preaching.

Which leads to the *poſitive* part of our preaching, *Chriſt Jeſus the Lord*, whereby is intimated that the Lord Jeſus is both the *Author*, the *Object*, and the *End* of all our preaching.

1. The Lord Jeſus is the *Author* and *Inſtituter* of this ſervice in his Church; how high a preſumption it is for men to intrude into a Miniſtry without a call and warrant from God, the ſad examples of *Corah*, *Dathan*, *Abiram*, *Uzziah*, the *vagabond Exorciſts*, Acts 19. 13--16. and others do abundantly teſtifie. And therefore as *Aaron* was ſolemnly ſeparated to miniſter to the Lord, 1 *Chron.* 23. 13. and in like manner Chriſt was *called of God an high Prieſt* after the Order of *Melchizedec*, Heb. 5. 5, 6, 7, 10. Even ſo were his *Apoſtles ſent by him*, *Mat.*

*Mat.*28.19. and by authority from him did they *ordain others* unto the same service, *Act.*14.23. and direct the same course to be observed afterwards, 2 *Tim.* 2.2. *Tit.* 1.5. from him then, and those whom he hath appointed must we receive both our *mission* and our *message*, our whole Ministry we must *receive in the Lord*, as it is said of *Archippus*, Col.4.17. It must be *given* and *committed* to us, before we presume to take unto our selves the stiles of Ambassadors for Christ, 2 *Cor.* 5.18,19,20. *Joh.*3.27.

1. From him we must have *our Mission*, for *how shall they preach except they be sent*, saith the Apostle, *Rom.*10.14. an *Honor* must not be undertaken without a *Call*, *No man taketh this honour unto himself, but he that is called of God*, Heb.5.4. the Ministerial Function is an *honour*, as the Apostle sheweth, 1 *Tim.*5.17. A *Trust* must not be undertaken without a *Call*, the Ministry is a Trust and Œconomy, 1 *Cor.* 9.17. Great would be the disorder and confusion, great the mischief and danger,

if hereticks and seducers might of their own heads sow their tares & subvert the souls of men; if ignorant and self conceited men may heap up to themselves Hearers; if giddy and unstable people may run after novelties, and be carried about with divers and strange doctrines; if so honorable an Office should be exposed to contempt, and be destitute of divine blessing and assistance by the invasion of unqualified and worthless Intruders.

A *call* then is necessary. And this *call*, though mediate and by the Ministry of men, is from Christ. *Pastors and Teachers*, who have onely a *mediate call*, are set up by him as well as Apostles and Prophets, *Eph.*4.11. the *Elders of Ephesus*, though appointed by an ordinary call, are said to be made *Overseers by the holy Ghost*, Act. 20.28.

This Call is twofold, Internal and External. 1. *Internal*, standing, 1. In an Evidence of *fit qualifications* for so weighty a work, *viz.* 1. *Sanctity of life*, which may fit

fit and dispose for the faithful and conscionable discharge of the Office, to make a man [a] zealous for the glory of God, sensible of the interest of souls, [b] exemplary to the flock, able to [c] speak experimentally of the ways of God, [d] the devices of Satan, the [e] deception of lust, [f] the issues of temptation, [g] the consolations of the holy Spirit, and other the deep mysteries of salvation. 2. *Soundness of Doctrine*, and such able parts of substantial learning, as that he may be [h] *apt to teach*, to [i] *speak a word in season*, to [k] *shew a man his uprightnesse*, to [l] *convince gain-sayers*, to [m] use *sound speech which cannot be condemned.* It is not a little measure of learning which will serve to open the Scriptures, to confute errours, to state questions, to decide controversies, to resolve cases, to speak with demonstration and authority to the consciences of sinners. The Lord hath been pleased to intersperse something of almost all kinde of other learning, besides divine, in the Scriptures. *Physick*, in what is reported of beasts,

a Acts 17.16.

b 1 Tim.4. 11, 12
1 Thes. 2.10.
c Eph.3.4.
d 2 Cor.2.11.
e Eph.4. 12.
f 1 Cor.10.13.
gRom.1.11,12

b 1 Tim.3.2.
i Isa. 50. 4.
k Job 33.23.
l Tit.1.11.
m Tit.2.8.

birds, plants, meteors, precious ſtones, *&c. Ethicks and Politicks* in *Solomons Proverbs* and *Eccleſiaſtes*. *Logick and Rhetorick* in the ſtrong reaſonings, and powerful Elegancies of Prophets and Apoſtles. *Mathematicks and Architecture* in the ſtructure of *Noahs* Ark, and of *Solomons* and *Ezekiels* Temple. *Languages*, the Old Teſtament being written in *Hebrew* and *Chalde*, the New in *Greek*. Alluſions to *Exotick and profane* Hiſtory and Antiquity, *Mythology*, *Parables*, *Poetry*, quotations out of prophane writers. And all this to inſtruct us what abundance of learning is requiſite unto him who will rightly underſtand and divide the word of Truth. 3. *Aptneſſe to teach*, ſpiritual skill and wiſdom to ſhew himſelf *a Scribe inſtructed to the Kingdom of heaven*, *Mat.* 13 52. διδακτικὸς & ἱκανὸς διδάξαι, as the Apoſtles expreſſions are, 1 *Tim.* 3. 2. 2 *Tim.* 2. 2.

2. This *Internal call* ſtandeth in a ſincere deſire, by the ſecret work of God on the heart, to ſerve him and his Church in the work of the Miniſtry, and

and that not out of ambition, covetousnesse, or carnal affections, but out of an intire regard to the *glory of God*, and *salvation of souls*. The Apostle calleth it ὄρεξις, 1 *Tim.* 3. 1. a willingnesse unto it, 1 *Cor.* 9. 17. an *addicting* ones self unto it, 1 *Cor.* 16. 15. an *offering* a mans self to be sent by God, *Isa.* 6. 8.

2. The *External call* instituted by Christ in his Apostles, is managed by their successors, the Bishops and Pastors of the Church. 1. In *Examination* of the fitnesse of those who judge themselves thus inwardly called, by the preceding qualifications, that the office may not be invaded by ignorant or unworthy persons, 1 *Tim.* 3. 10. 2. In *Approbation*, when upon trial men are found able, willing, apt, faithful, the Church by her Officers declareth them such, and giveth testimony unto them, as the Apostle doth unto *Epaphras* and *Tychicus*, *Col.* 1. 7. 4. 7.

3. In separation and *solemn consecration* unto the function by fasting and prayer,

er, commending the persons so approved unto the grace of God, *Act.* 13. 2. 14. 23. And this done in *the Church Assembly*, *præsente plebe*, whose assent and testimony was anciently required, of which we read in Saint *Cyprian*, Ep. 68. *Concil. Carthag.* 4. *can.* 22. and in *Leo. Ep.* 89. Hereby the Church are *witnesses*, and (not declaring their dissent and dissatisfaction) *Approvers* of what is done. And it was done with the Rite and Ceremony of Imposition of hands, 1 *Tim.* 5. 22. as importing, 1. A dedication and devoting the person to the Office, *Numb.* 27. 18. 2. A deriving authority to administer the Office. 3. An imploring the gifts, blessing, protection, custody of the holy Spirit upon them, and commending them to the Grace of God, *Act.* 14. 26. Thus from Christ and according to his Institution Ministers of the Gospel have their Mission.

2. From him they must receive their *Message* He is *King* in the Church, and they *his Ambassadors*, who must from him only

only receive their inſtructions, 2 *Cor.* 5. 20. they muſt ſpeak *His Words*, Ezek. 2. 7. that the Church may have a proof of *Chriſt ſpeaking in them*, 2 Cor. 13. 3. and of the *Counſel of God* delivered by them, *Acts* 20. 27. teaching the people the things *which he hath commanded*, Mat. 28. 20. *His command is our commiſſion.* We muſt deliver nothing but what we have *Received. I have received of the Lord that which alſo I delivered unto you*, 1 Cor. 11. 23. *That which I have heard*, ſaith the Prophet, *of the Lord of Hoſts, the God of* Iſrael, *have I declared unto you*, Iſa. 21. 2. *Speak unto all the Cities of* Judah *which come to worſhip in the Lords Houſe All the words which I command thee to ſpeak unto them, diminiſh not a word*, Jer. 26. 2. *What thing ſoever I command you obſerve to do it, thou ſhalt not add thereto, nor diminiſh from it*, Deut. 12. 32. *If any man ſpeak, let him ſpeak as the Oracles of God*, 1 Pet. 4. 11. The Lord hath committed unto us the Word and *Miniſtry of Reconciliation*, what we do in attendance on that Miniſtry

ſtry, we do *in Chriſts ſtead*, and therefore ought ſeriouſly to conſider with our ſelves, whether the words which we ſpeak unto the people, be, for the truth, gravity, and ſanctity of them, ſuch, as may without indignity done to Chriſt, have his name and authority prefixed on them. He will not own the dictates and inventions of men for the Oracles of God. Though it belong to the duty, authority, and wiſdom of the *Church* to direct meer *circumſtantials* in the ſervice of God, ſo as may moſt conduce unto that *order and decency* which God requireth, ſo as may beſt become the ſeriouſneſſe, ſimplicity, and ſanctity of ſo heavenly and ſpiritual worſhip: Yet ſhe may not impoſe *as doctrines her commandments*, Mat. 15.9. She may *not adde any thing* to the alſufficiency and plenitude of the holy Scriptures, *Deut.* 4.2. *Prov.* 30.6. when we ſpeak of the means of *ſalvation*, of the rules, principles, and grounds of *faith and worſhip*, of the adequate ſubject of *Evangelical preaching*, we

we must keep *to the law and testimonies, if we speak not according unto them, it is because there is no light in us*, Isa. 8. 20. no doctrine is necessary or sufficient to carry us unto Heaven, but that which first came down from heaven. Thus we *preach Christ Jesus the Lord*, as the *Author* both of our *Mission* and of our *Message*.

II. We *preach Christ Jesus the Lord*, as the *Matter* and substance of our preaching; there is not any matter of preaching, which doth not either *explicite* or *reductive* comprise *Christ* in it. *We preach Christ crucified*, 1 Cor. 1. 23. *I determined not to know any thing among you, save Jesus Christ and him crucified*, 1 Cor. 2. 2.

All materials of Religion are contained under four heads, *Agenda*, *Credenda*, *Petenda*, *Participanda*, duties to be done, mysteries to be believed, mercies to be implored, seals to be imparted.

1. Of the *Agenda*, the *Law* is the Rule, and this is a *Schoolmaster to bring us unto Christ*, Gal. 3. 24. Consider it as *Cove-*

nant of Life,, and so it sends us unto Christ, by whose onely *obedience* the *Righteousnesse* thereof hath been *fulfilled* for us, *I am not come to destroy the Law, but to fulfill it*, Mat. 5. 17. by whose onely *sufferings* and satisfaction the *curse* thereof hath been *removed* from us, *Gal* 3.13. Christ is the end of the Law, *Rom.* 10. 4.

Consider it as a *Rule of living*, and so also it sends us unto Christ. 1. His *spiritual Doctrine* openeth the sense and wideness thereof unto us, for his commandment is exceeding broad, this was one great end of his Sermon in the Mount to vindicate the Law from the narrow glosses which had been cast upon it. 2. His most *holy example leads* us in the way of it, that we may walk as he walked, 1 *Pet.* 2. 21. 1 *John* 2. 6. 3. His *holy Spirit and Grace*, and his love shed abroad in our hearts, enable and constrain us to the obedience of it, *I am able*, saith the Apostle, *to do all things through Christ who strengthened me*, Phil. 4. 13. We must never

never preach the Law without Christ. As it was delivered, so it must be *preached, In the hand of a Mediator*, Gal. 3. 19. when we discover the *disease* we must shew the *Physician*. So God to *Adam*, 1. *Conviction*, where art thou? then *consolation*, the seed of the woman shall bruise the serpents head, *Gen.* 3. 9, 15. So *John Baptist*, to the multitude, first *generation of Vipers*, then, *bring forth fruits worthy of Repentance*, Luke 3. 7, 8. So Christ to *Laodicea*, first, *thou art poore, and blinde, and naked*: then, *I counsel thee to buy of me gold tried*, Rev. 3. 17, 18. Thus *Omnia Agenda* lead to Christ.

2. *Omnia Credenda* contained in the Gospel are comprized in Christ.

1. All the *Doctrines* of the Gospel, as is evident by every *Article* of the Creed. I believe in the *Father* as the Father of Christ; By whom he made the world, *Col.* 1. 16. and in whom he is our Father, *John* 20. 17. I believe in the *Holy Ghost*, who is the Spirit of Christ, *Rom.* 8 9. *Gal.* 4. 6. *Vicarius Christi*, who brings him and

his comforts to the soul. I believe the *holy Catholick Church*, the Spouse of Christ, the Body of Christ, the *fulness of him that filleth all in all*, Eph. 1. 23. *caput & corpus unus est Christus.* I believe the *communion of Saints*, & our communion is with the Father & the son as K. of Saints, 1 *Joh.* 1. 3. and with holy Angels and men, *as subjects* to that King. The *Remission of sins*, and this is from him, It must be preached in *his Name*, Luke 24. 47. The *resurrection of* the body, and this also is from him; *The Son quickeneth whom he will*, John 5. 21, 25. John 11. 25. The life everlasting, and this from him. *Christ in us the hope of glory*, Col. 1. 27.

2. All the *Promises* of the Gospel have their foundation and stability in Christ; they are *in him yea*, *and Amen*, 2 Cor. 1. 20. He the *purchaser* of them by his propitiation: He the *procurer* of them by his Impetration: He the *fulfiller* of them by his Princely Administration.

3. All the *Comminations* of the Gospel lead

lead us to consider Christ as the *Sanctuary and Refuge*, through whom they are by believers to be avoided, as the *Prince and Judge* by whom they are upon unbelievers to be inflicted, *Acts* 10. 42,43. 13.39.

4. The whole *Covenant of Grace* leads us unto him. For as the Covenant of *Works* was made with the *first Adam* in behalf of his posterity, so the Covenant of *Grace* is made with the second *Adam* in behalf of his posterity. He being both *God and man* is equally concerned in the Interests of both; and accordingly he preserves Gods interest by his satisfaction and righteousnesse, and mans interest by reconciliation and blessednes. He is the *Surety of the Covenant*, for the satisfaction of God, *Heb.* 7. 22. and he is the *Mediator of the Covenant* for the reconciliation of man, *Heb.* 8.6. Thus *omnia credenda* lead unto him.

3. *Omnia Petenda*, All things to be prayed for do necessarily carry us unto Christ. *His Father* the answerer of our prayers.

prayers. *I bow my knees to the Father of our Lord Jesus Christ*, Eph. 3. 14. His *Spirit* the Author of our prayers. The Spirit of the son in our heart *crieth Abba Father*, Gal. 4 6. *His Name* the argument of our prayers. *Whatsoever ye ask the Father in my Name, he will give it you*, John 16.23,24. His *Intercession* the efficacy of our prayers; this the *Incense* offered with the prayers of all Saints on the golden Altar, *Rev.* 8. 3

4. *Omnia Participanda* lead unto him. *Baptisme simulacrum mortis & Resurrectionis Christi*, the image of the death and resurrection of *Christ*, wherein we are planted and regenerated to his *life* and *likenesse*. The *Lords Supper*, the *Memorial* of the death of *Christ*, wherein we feed and feast upon him as our Passover which was sacrificed for us, 1 *Cor.* 5. 7,8.

In one word, we preach him, 1. *In his Office*, as the *Christ* anointed of his Father. 2. In the great *Ends* of those Offices, which are to be our *Jesus* to save

ſave us, and *our Lord* to Rule us; to be a *Prince and a Saviour to give Repentance and Remiſſion of ſinnes*, Acts 5. 31.

III. We preach Chriſt Jeſus the Lord as the *great End* of all our preaching, that thereby we may advance his intereſt, and promote his deſigns, that he may *ſee of the travel of his ſoul and be ſatisfied.* That his people may be gathered, his body edified, his Saints perfected, his enemies ſubdued, his Goſpel propagated, his name glorified, and he finally admired in all them that believe, 2 *Theſ.* 1. 10. Theſe are *in ſe finis operis*, Eph. 4. 12. and they ought to be in us *finis operantis.*

And now having ſecured Chriſts honour and intereſt, the Apoſtle returns again to himſelf, and ſheweth in what capacity he looketh on himſelf in the Church of Chriſt, not as a Lord, but as a *ſervant.* *Our ſelves your ſervants*, far from the temper of thoſe whom you ſuffer to bring you into bondage, to ſmite

smite, to devoure you, to exalt themselves, 2 *Cor.* 11.20. Whatever titles of honour or dignity the pastors of the Church are adorned withal, (as the Apostle assureth us of an *Honor* due unto it, 1 *Tim.* 5. 17. and an *Authority* entrusted with it, 2 *Cor.* 10.8.) yet this very *honour* consists in a *service* which they owe to the Church of Christ. Christ onely hath domination and preheminency, all others, even Apostles themselves, nothing but service and Ministry. As the Priests and Levites are commanded by *Josiah, to serve the Lord and his people* Israel, 2 *Chron.* 35.3. The highest Officers and noblest abilities are all the Churches, and for their edification, 1 *Cor.* 3. 22. The *Names* in Scripture given to Pastors, as Stewards, Ministers, Watchmen, Labourers, all import a *service*, excluding domination, which our Saviour expresly forbids, *Mat.* 20. 25-28. Including humility, industry, fidelity, love, helpfulnesse, all endeavours to attend the service of the Churches faith, as the Apostle calls it, *Phil.* 2.17. Yet

Yet withal they are such servants and stewards as are also *Rulers*, so they are called, *Luke* 12.42. 1 *Tim.*5.17. *serviunt utilitati non potestati*, servants they are to the souls of the people, but not to their power, whom the people have no despotical authority over, but are to submit unto as unto those that watch for their souls, 1 *Cor.*16.15,16. *Heb.*3.17.

And therefore the Apostle addeth, That they are the peoples *servants for Jesus sake*, in order to the promoting of his Honour and interest in the Church. The Church is his Spouse, his Flock, his Body, is to him the purchase of his own Blood. We are his Officers, and must give an account of you to him. Our Love, our Loyalty, our Fidelity, our Fear of him constrain us to spend and to be spent in the service of your souls. He is our *Jesus* and your *Jesus*, as we expect our own salvation from him, or value and desire yours, we must serve your faith and shew our selves his servants by being yours.

I shall conclude all with a word of Ex-

hortation to my reverent Brethren in this sacred Function, and you that are candidates thereof,

1. *Preach* the Gospel, *be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine*; think not much to further the salvation of those by your labours, whom Christ purchased with his blood. *Magnifie your Office*, not by pomp and state, by scorn or superciliousnesse; these things debase it; but by humble and painful attendance upon the Ministry *which you have received of the Lord*. Esteem not that a needless Office, which the Apostle hath made *necessary*; nor a bootlesse service unto the performance whereof so great a *Reward*, unto the omission whereof so great a *woe* is annexed, 1 *Cor.* 9. 16, 17. If you be not moved by the souls of others, preach for your own sakes, that you may *save your selves*. If you value not your own salvation, preach for the sake of others, that you may *save those that hear you*, 1 *Tim.* 4. 16. If there be yet *ignorance* in the people, let them not continue in darknesse for

2 Tim. 4. 2.

Rom. 11. 13.

Col. 4. 17.

for want of your teaching. If there be yet *sins* amongst them, let them not perish under them, for want of your *Reproving*. If they be yet *imperfect*, let them not be still children, for want of your *instructing*; if they be yet exposed to *Temptation*, let not Satan swallow them up, for want of your *Resisting* him. If Satan destroy men by his suggestions, he shall not answer for them as an *officer* (he had not inspection over them) but as a *Murtherer* onely. If you destroy them by your negligence, if the *Shepherds* do not feed, nor the *Physicians* heal, nor the *Watchmen* keep, nor the *Stewards* provide for the flock, you have betrayed a *trust*, abused a Lord, exposed a *depositum*, you shall give an account, not onely for souls murthered, but for an *office* neglected, for a *talent* hidden, for a *Stewardship* unfaithfully and injuriously administred. O therefore studiously and conscientiously apply your selves to this heavenly skill of *spiritual preaching*. Preach in good earnest, as those who seriously intend their own and their hearers salvation.

Preach not as a Rhetorician at a Desk, only to tickle ears, and to play a prize; but as an Advocate at a Bar to preserve a Client, to save a soul. So *convince of sinne*, the guilt, the stain, the dominion, the pollution of it, the curse and malediction whereunto the soul is exposed by it, that your hearers may be awakened, and humbled, and effectually forewarned to flee from the wrath to come. So *convince* of the alsufficient *righteousnesse*, and *unsearchable riches* of Christ, the *Excellency of his knowledge*, the unmeasurableness of his love, the *preciousnesse of his Promises*, the *fellowship of his sufferings*, *the power of his Resurrection*; the beauties of his holiness, the easiness of his *yoke*, the sweetness of *his peace*, the joy of his *salvation*, the hope of his *Glory*, that the hearts of your hearers may *burn* within them, and they may flie like *Doves* unto their windows for shelter and Sanctuary into the arms of such a Redeemer, who is able and willing to *save to the uttermost* those that come unto God by him, that they may with all ready obedience, and by the

Joh. 16. 8, 9.

Luke 3. 7.

Joh. 16. 10.
Eph. 3. 8.
Phil. 3. 8.
Eph. 3. 18, 19.
2 Pet. 1. 4.
Phil. 3. 10.

Psal. 110. 3.
Mat. 11. 30.
Joh. 14. 27.
Psal. 51. 12.
Col. 1, 27.
Luk. 24. 32.
Isa. 60. 8.

Heb. 7. 25.

the *constraining* power of the *love of Christ*, yield up themselves to the Government of this Prince of Peace, by whom the *Prince of this world is judged and cast out*, his *works destroyed*, and we for this end *bought with a price*, that we should not be *our own*, but his that bought us, nor live any longer unto our selves, but unto him that loved us and died for us, and rose again.

2 Cor. 5. 14.
John 12. 31. 16. 11.
1 Joh. 3. 5, 8.
1 Cor. 6. 19, 20.
2 Cor. 5. 15.

2 *Preach not your selves*, your own imaginations, the devices of your own hearts, set not up your *reason* against Gods Word, nor *your will* against his grace, nor *your interest* against his glory, nor your *fleshly wisdom* against the simplicity of his holy Gospel. Preach not *out of ostentation* meerly to the *fancies* and wits of men to please or to tickle them, but out of *manifestation* of truth to the *conscience* to please God. Preach not your own passions and animosities, things tending to widen breaches, to foment jealousies and discontents, to kindle sedition, to cherish faction, to beget turbulency & disquiet, to shake the piety which the people owe to God, or the *loyalty*

alty they owe to their Prince, or the *tranquility* which they ought to promote in Church and State; but as servants of a *Prince of Peace*, preach those things which *make for peace*, and which may heal the divisions & compose the distempers which yet remain in the midst of us.

3. Preach *Christ Jesus the Lord*, determine to know nothing among your people but *Christ crucified*, let his name and grace, his spirit and love triumph in the midst of all your Sermons. Let your great end be to glorifie him in the hearts, to render him amiable and precious in the eyes of his people; to lead them to him as a Sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a Physician to heal them, an Advocate to present them and their services unto God: as *wisdom* to counsel, as *righteousnesse* to justifie, as *sanctification* to renue, as *redemption* to save, as an inexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the Diamond to shine in the bosom of all your Sermons.

4. *Serve*

4. *Serve the ſouls*, not the wills or luſts of men. Conſider the worth of *ſouls*, their excellency, their immortality, the *price* that bought them, the *ſin* which defiles them, the *curſe* which deſtroys them, the *grace* which renues them, the *glory* which bleſſeth them. Conſider the *vigilancy of Satan* who goeth about to devour them. His malice and induſtry, his power and policy, his ſophiſms and devices, his artifices and temptations, the indefatigable diligence, and various methods he uſeth to deſtroy them, againſt whoſe engines and machinations our Miniſtry is appointed. Is it a ſmall ſin to gratifie Satan by neglecting to ſave thoſe precious *ſouls* which he ſeeketh to ruine? Is it a ſmall ſin by our careleſneſſe to betray *ſuch ſouls as* thoſe, and our own with them, to the peril of eternal perdition? Shall we be able to endure the hideous outcry of deſtroyed *ſouls* wherewith we had been entruſted, howling out that doleful accuſation againſt us, *Parentes ſenſimus parricidas*, our Guids have miſled us, our Watchmen have betrayed us, our

our Pastors have starved us, our Stewards have defrauded us, our fathers have been our parricides?

For Jesus sake, if you *love Jesus*; It is the argument which himself useth, *Joh.* 21. 15, 16, 17. (and *if any man love not the Lord Jesus, let him be Anathema Maranatha.*) If you would have Jesus love you, if you tender his sheep, if you regard his command, if you fear his wrath, if you value his salvation, study the price of *souls*, snatch *souls* out of the fire, forewarn *souls* of the wrath to come, be *humble*, be faithful, be painful, be pitiful towards the souls of men. Commend your fidelity, set forth Christs excellency unto the souls of your hearers, that you may be able to say to him at his coming, as he to his Father, *Behold me and the children whom thou hast given me.* Thus doing, you shall both save your selves and them that hear you.

FINIS.

THE

Paſtoral Office.

Opened in a

VISITATION-SERMON

Preached at

IPSWICH

October 10. 1662.

By the Right Reverend Father in God,

EDWARD **Lord Biſhop of** ***NORWICH.***

Greg. Nazianz. in Apologet.

Ὁ ποιμὴν ἀναπάυσῃ τε, καὶ ἀποκοιμήσῃ καὶ ἀνακαλέσει· ὀλίγα μὲν τῇ βακτηρίᾳ, τὰ πολλὰ δὲ τῇ σύριγγι.

LONDON,
Printed by *T. Ratcliffe* for *George Thomaſon* at the *Roſe* and *Crown* in St *Pauls* Church-yard,
1663.

To the Right Worſhipfull the Magiſtrates, and to the Reverend Miniſters, and other Members of the Corporation of *Ipſwich* in *Suffolk*.

Dearly Beloved,



Hough I could not with any decency decline the Publication of this Sermon, which had been by you ſo earneſtly deſired, then, when the greatneſſe of your Love and reſpects to my Perſon, and function, did for many dayes expreſſe it ſelf in a moſt free and noble Reception: yet it pleaſed Divine providence, by a ſore viſitation on my Family, to obſtruct the performance of

of this Service, so long, till I might justly have hoped to have been no more minded of it. But being disappointed in that hope, I now, though late, send it forth, without altering any one Line or period of what I then delivered. And although it be but a very Slender Return for the great favours I received from you alone, yet I must crave your leave to professe, That as a Ring, though placed only on a finger is yet a token of Love to the whole person; so this little Sermon, though dedicated only to you, is intended as a Testimony of that Honour & Thanks which I owe to all Orders in this great Diocese, for those signal and publick favours, which, in mine attendance on the service thereof, I every where received. All the Answer I can

make

make to ſo great an Obligation, is daily to pray, That the Church of Chriſt in this large Diocеſe, may be beautified with the bleſſings of Truth and Peace, of Unity and Holineſſe; That the Clergy thereof may with all fidelity deliver the Word of Gods grace, and that it may by his effectual operation, have a free and ſucceſsfull paſſage into the hearts and lives of the people committed to their Charge. And as this is the Continual Prayer, ſo I hope, that through the Aſſiſtance of Divine Grace, it ſhall be the unwearied Endeavour of him who deſires to approve himſelf

An unfeigned Servant of your Faith,
and Salvation,

ED. NORVIC.

THE

THE *PASTORAL OFFICE.*

OPENED

In a VISITATION-SERMON

Preached at *IPSWICH.*

ZECH. 11. 7.

And I took unto me two ſtaves; the one I called Beauty, and the other I called Bands, and I fed the flock.

IN this Chapter wee have a prophecie of horrible and final Judgements hanging over the Nation of the *Jews*, for their Rejection of Chriſt, here foretold. The Judgements are

External, arising from Enemies abroad, *verse* 1,2,3. from shepherds at home, *v.* 5. from Intestine Commotions, *ver.* 6. & *Spiritual*, *Rejection* by Christs breaking the *staves* wherewith he had fed them, *ver.* 9. - 14. & *Tradition* into the hands of Cruel shepheards, *ver.* 15. 17. Causes of these Judgements, Oppression, *ver.* 5. Ingratitude against Christ their good Shepherd. Concerning whom we have 1. His Call to his pastoral office, *verse* 4. 2. His obedience to that Call, *verse* 7. 3. The Hatred, and dis-estimation he received from the pastors and people, *ver.* 8. 12. Lastly Gods Abhorring their so unworthy dealing with his Sonne, *verse* 13.

The Lord being willing to save his flock sets *a shepherd* over them who should feed them. And *a Good* shepherd we are sure it is who could call God *My God*, verse 4; and although we may take it for the *Prophet himself*, representing by a *Synecdoche* all faithfull pastors whom the Lord from time to time sent to acquaint them

them with his Counsel, yet it is evident by the ensuing parts of the Chapter, that *Christ* is here meant, the chief and great shepheard, of whom the Prophet in these actions was *but a Type.* He *threatneth* them, *verse* 6. *punisheth* them, *verse* 10. was *sold* by them, *verse* 12. compared with *Mat:* 27. 9. He *principally*, and *other* faithfull pastors *under him*, are they who here undertake the Charge of this people to feed and Govern them. Which Care is further set forth *by a Metaphore of Two Shepherds staves*, noting his double vigilancy and superinspection over them; By the names of which I understand *Two special Ends* of Christs pastoral Service:

1. *To Restore Beauty*, and to erect that collapsed order of doctrine and worship which had been corrupted; for *verity* of doctrine, *purity* of worship, and *decency* of order, are the special *Beauties* of a Church, which render it amiable: upon these accompts it is that *Sion* and the *House of God* therein are so often called *the Beauty of the Lord*, and *the Beauty of*

Holineſs, Pſal: 27. 4. 48. 2. 50. 2. 96. 6. 9. Iſay 60. 13. 64. 11. *Chriſt* in his Miniſtery did *cleanſe the doctrine* of the Church in his Sermon on the Mount, and *the worſhip* of the Church in his purging of the Temple, and ſo filled his houſe *with Glory*, *Hag*: 2. 7. and made Beautifull the feet of his Miniſters, *Rom.* 10. 15. The *Magnificence* of the *Temple*, the Glorious *Garments* of the Prieſts, the pure *Veſſels* of the Sanctuary, the *Sweet Incenſe* and Perfume, the admirable *State*, *Order*, *and Government* of *Solomons* houſe, were all ſhadows and Types of theſe ſpiritual and heavenly Beauties wherewith Chriſt adorneth his Church

2. To gather *together into one* his ſcatter'd and divided people, *John* 11. 52. that from him the *whole Body* may be joyned together and compacted, *Eph*: 4. 16. in peace and love one unto another, according unto his prayer, *John* 17. 21, 22, 23. This, I take it, is meant by the *Staff* called *Bands*, making of the ſtick of *Joſeph* and *Judah* one, *Ezech.* 37

19 In

19. In thoſe Eaſtern Countries ſuch as entred into a *Covenant of peace* were wont *to Twiſt a Band*, and upon diſſolving a Covenant to untwiſt it again; Whence a *Society* of men joyning together in one imployment are called חבל *Pſal:* 119. 61. 1 *Sam:* 10 5. and their *poſſeſſions* were divided unto them *per* σχοινίσματα by meaſuring lines, *Pſal:* 16. 6. 78. 55. to note their dwelling together in unity. But now *upon Rejecting Chriſt*, They who had been before *in Amœnitate Dei*, the Lords peculiar people, *and were knitt* together in the *Bands of a Brotherly Covenant*, were at laſt loathed by God, *ver.* 8. no longer conſociated in the ſame policie or poſſeſſions, but devoured by the *Roman Army*, and diſſipated into diverſe and remote Nations.

Fuller Miſcellan. l. 6. c. 17

In the words *Two* things are obſervable. The *Office* or Adminiſtration, *feeding* the flock. And the *great Ends* of that Service, *Purity* and *Vnity*, ſet forth by the *Symbol of two paſtoral Staves*, called here by the names of *Beauty* and *Bands*.

Touching

Touching this Adminiſtration of Feeding the Flock, we ſhall briefly open, 1. The *Neceſſity of this Paſtoral office*, both ſupreme in the Chief Shepherd, and ſubordinate in his ſervants and inferiour Miniſters. 2. The *particular Duties* wherein the diſcharge of our paſtoral Office doth ſtand, which the ſupreme Shepherd is pleaſed to ſecond with his powerfull and moſt efficacious Cooperation.

Neceſſity is Twofold. *Abſolute*, as it is abſolutely neceſſary for the firſt Being to Be. *Relative* or *Hypothetical*, when one thing is neceſſary in order unto, or upon ſuppoſition of another. *Obedience* unto God is a *Neceſſary duty* to be done, *Bleſſedneſs*, a *neceſſary End* to be purſued; *unto the performance* of this Duty, there is a *neceſſity* to know the *Rule* wherein it is preſcribed: unto the *obtaining* of this *End* there is a Neceſſity to know the *Means* whereby it may be promoted; for underſtanding whereof we ſhall premiſe two or three Propoſitions.

1. Though

1. Though there remain *ſome ingrafted notions* of the Law of Nature touching God and a ſervice due to him in the heart of Man, yet that Law is much *darkned and defaced* by that ſinfull Corruption which doth as well *indiſpoſe the minde* as any other faculties unto its due operations. *Of this blindneſs and vanity* we have frequent mention, 1 *Cor.* 2 14. *Epheſ.* 4. 17, 18. and therefore albeit rare things are recorded of the *moral Vertues* of many Heathen men, and though diverſe of their Philoſophers, *Plato*, *Ariſtotle*, *Hierocles*, *Plutarch*, *Cicero*, *Seneca*, *Epictetus* and others have written excellently on thoſe Arguments, yet unto a *full knowledge* of Moral Duties to be in a due manner performed unto God and Men, there is *neceſſary a further patefaction* of the Divine will, then thoſe remaining Principles of the Law of Nature can dictate unto us. And this was done *by the Miniſtery of Moſes*, by whom to the Church, and unto whom by the Miniſtery of Angels the moſt holy and perfect Law of

of God was fully discovered.

2. Though the Law delivered by *Moses* be pure and perfect, though it be Holy, Just, and Good, and though the Commands thereof be Exceeding Broad, yet *thereby Salvation cannot* be had, since by the Law is the *knowledge of Sinne*, Rom: 3. 20. and therefore it *can Curse* onely and not Blesse or Save us, as the Apostle argues, *Gal.* 3. 10, 11. All *that the Law* can do is *to shew us duty*, to discover *the sinne* whereby we come short of duty, the *punishment* due unto that sin, and *our Impotency* to prevent, remove, endure, or avoid that Curse. And Consequently there must be a further pateſaction of life and grace by another Prophet.

3 The doctrine of the Gospel as it stands formally distinguished from the doctrine of the Law, is *wholly Mysterious and supernatural*, there are *no seminal notions* in the minde of man from whence it may by rational disquisition be deduced. And therefore it is usually in Scripture called

called a *Myſterie*, the Myſterie *of Chriſt*, Eph. 3. 4. Col. 4. 3. the Myſtery *of the Goſpel*, Eph. 6. 19. of the *Faith*, of *Godlineſs*, 1 Tim. 3. 9. 16. *Hidden from ages and generations.* Rom. 16. 25. *which eye hath not ſeen, nor ear heard, nor hath entred into the heart of man to conceive*, 1 Cor. 2. 9. as a Myſterie, *Above Natural* Reaſon, as a Myſterie of Godlineſſe *againſt Carnal* Reaſon. Except therefore it had been by ſome Paſtor Revealed to the Church, wee could never have had the knowledge of it.

4. Unto the perfecting of Salvation by the Goſpel Two things Concurre. A *Valid Impetration* of Grace by the Merit of Chriſt. And an *Effectual Application* thereof by his Spirit, which he doth *by begetting Faith* in us, called the faith of the Operation of God, *Col.* 2. 12. This knowledge of Chriſt is *Simply neceſſary* to Salvation, *Iſay* 53. 11. *Joh.* 8 24 And it is *not of our ſelves*, but the *Gift of God*, Eph. 2. 8. and God works it by *Hearing*, Rom. 10 17. So there is

a *Necessity of a Divine Pastor*, by whose Teaching this knowledge so necessary to Salvation may be effectually wrought in us.

5. The doctrine of Redemption layeth an *Obligation on the Redeemed* to live unto him that bought them. Christ therefore died and rose, that he *might be the Lord* of dead and living; the Grace which bringeth Salvation, *Teacheth to Deny ungodliness*, &c. Tit. 2. 11, 12. *Sanctification* is necessary to Salvation, as being *the Inchoation* thereof. Nothing can be perfected till it be begun, *Heb.* 12. 14. *Since therefore Holinesse is Necessary*, and it *belongs to him* to whom this Service is due *to prescribe the manner of it*, and since we have naturally in us *Ignorance*, *Impotency*, and *Enmity*, wholly disabling from the doing of it, there is upon these Accompts an Absolute *Necessity* of such a Pastor who *may Reveal* the Right way of *Holinesse* unto us, and may *efficaciously incline* our wills thereunto. Upon these Grounds we may see the Necessity

ceſſity of the Great Paſtor *for Revealing* the ſupernatural *Myſteries* of Life and Salvation by Free grace, *for working Faith* whereby Life and Salvation may be applied unto us, for *Enabling* us unto the duties of Holineſſe, and *removing* thoſe Impediments of Ignorance, Impotency, and Enmity, which indiſpoſe us thereunto.

And now becauſe the *Office of Inferior Paſtors* under this great Shepherd hath in theſe late unhappy and licentious dayes by the ſubtilty, or rather bungling of Satan been greatly oppos'd, It will not be unſeaſonable to ſpeak a *little* of the *Neceſſity* of theſe alſo to feed the flock.

That which God hath appointed *as an Office* in his Church, is to be acknowledged Neceſſary. God hath by his ſpecial Inſtitution *appointed Paſtors and Teachers* in his Church, whoſe function the Scripture owneth as an Office, called ἐπισκοπη & διακονία, 1 Tim: 3. 1. Col. 4 17. therefore they are to be acknow-

ledged Neceſſary. The Lord is ſaid to have *ſet* or conſtituted them in his Church, 1 Cor. 12. 28. to have *given them* to her as part of her Dowry, *Eph.* 4. 11. they are *ſent forth* by the Lord of the harveſt, *Matth.* 9 38. They are called *Miniſters of Chriſt*, Col. 1. 7. They receive their Miniſtery *from the Lord*, Col. 4. 17. He hath *made them Overſeers* Acts 20. 28. Therefore none can without Sacriledge againſt Chriſt and his Church reject them.

2. Neceſſary *Ordinances* preſuppoſe neceſſary *Officers* to adminiſter them. Chriſt hath appointed neceſſary Ordinances to be to the End of the world adminiſtred; therefore the Officers who are to adminiſter them are Neceſſary likewiſe. He did *not appoint a work* to be done, and leave it to the wide world who ſhould do it, but committed the Miniſtry of Reconciliation to *Stewards* and *Ambaſſadors* by him ſelected for that Service, 1 Cor. 4. 1. 2 Cor. 5. 19.

3. That which was Inſtituted for Neceſſary

Neceſſary Ends, ſo long as thoſe Ends continue muſt be Neceſſary likewiſe; The Office of the Miniſtry was *Inſtituted for Neceſſary Ends*, which do and will ſtill continue; therefore the Miniſtery by which they are to be promoted is ſtill to continue. Thoſe Ends are The *proclaiming Repentance and Remiſſion* of Sins, the bringing *Glad tydings* of Good things, the *turning men from darkneſs to light, and from the power of Satan unto God*, the *ſaving* of ſouls, the *perfecting* of Saints, the Edifying the body of Chriſt, the *nouriſhing* of men in the words of faith, the *ſpeaking* a word in ſeaſon to the weary, to ſhew forth the Lords death till he come; Theſe and ſuch like great and weighty workes the Apoſtle calleth ἔργον διακονίας, *Eph.* 4. 12. So long as theſe works remain to be done, the miniſtery whereby they are to be done muſt remain likewiſe.

But it may be *Objected*, *others may promote* theſe Ends as well as Miniſters; all Beleevers are commanded to Comfort,

fort, Support, Edifie one another, 1 *Theſſ.* 5. 11. 14. *Jud. v.* 20. therefore no need of ſuch an Office for the doing of them.

We anſwer, Although every private Chriſtian in his place and ſtation ought to miniſter grace to the Hearers, to have his ſpeeches ſeaſoned with Salt, and fitted to the uſe of edifying, yet theſe great Works are not done with the ſame authority, efficacy, certainty, or order, by a private hand as by publick Officers.

1 Not with the ſame *Authority*. A *Learned Lawyer* may reſolve a mans Caſe as truly *as a Judge*; but when he hath a Sentence declared by the Judge, this doth more aſſure and quiet him, becauſe it is a *Sentence* not only of truth *but of authority*. Miniſters ſpeak and exhort and rebuke with Authority, *Tit.* 2. 15.

2 Not with the ſame *Efficacy*; for the Lord hath made them *Able Miniſters* 2 Cor. 3. 6. furniſhed them *with power* for Edification, 2 Cor. 13. 10. annexed

annexed a ſpecial *promiſe of Bleſſing* unto their ſervice, *Matth.* 28. 20. the Goſpel miniſtred by them is not in word only *but in power*, 1 Theſſ. 1. 5. not *declarative* only, *but operative*, they being therein *workers together with God*, 1 Cor. 3. 9. 2 Cor. 6. 1.

3 Not with the ſame *Certainty*; for How can it be expected that the Caſes and Conditions of particular Conſciences ſhould be ſo well looked after *by private Men* who have Callings of their own to divert them, *as by thoſe whoſe whole work* it is to overſee the Souls committed to their Charge, to whom they may in every caſe of difficulty reſort for Counſel? Or *how can I expect ordinarily as full Satisfaction* from a private Brother, as from one whoſe duty it is to give himſelf wholly to theſe things, whoſe Conſtant Buſineſſe it is to give attendance to reading, to exhortation, to doctrine, to meditate on them, to take heed unto them, to continue in them, that his profiting may appear to all? 1 *Tim.* 4. 13. 16

4 Not

4 Not with the same *Order*; God is in all his works, much more in his Church a God of Order, 1 Cor. 14. 33. *If the Apostles* themselves found it difficult to attend the *Word of God, and Tables*, Acts 6. 2. It cannot but be much *more difficult for private Brethren* to attend their own domestical callings, and the publick concernments of the Church of God. If a great *Apostle* said *Who is sufficient for these things*, 2 Cor: 2. 16. shall we judge *private persons* fit enough for them? If in the Body God hath set *several Members* for several uses; shall we think so weighty, difficult, and important a service as publishing the glad tydings of Salvation, should be intrusted at large in every hand, and no peculiar Officers set apart for the dispensing of it?

4 We may inferre this Necessity from the *Titles* given by God unto these his Officers; they are called *Angels*, Rev. 1 20. *Ambassadors* entrusted with the ministery of Reconciliation, 2 Cor. 5. 20 *Stewards* of the mysteries of God,

1 Cor.

1 Cor. 4. 1, 2. *Watchmen* and Overſeers of the flock, Ezek. 3. 17. Acts 20. 28 *Shepherds*, 1 Pet. 5. 3. *Teachers* diſtinguiſhed from the people taught, Gal. 6. 6. *Preachers* ſent to publiſh peace, Rom. 10. 14. *Builders*, *Planters*, *Huſbandmen*, *Scribes* inſtructed for the kingdom of God. All which Metaphorical expreſſions import *Services* of abſolute *Neceſſity* in States and families. There are *mutual and reciprocal Duties* injoyned by God upon them and the people, *they to watch* over the flock, and *theſe to love*, *honour*, eſteem and encourage them. If they be not neceſſary Officers in the Church, why ſhould there lie upon them *ſo ſevere a Charge*, why ſhould there be due unto them ſo *great a reſpect*?

5 They whom the Apoſtles took Order to be provided for the ſervice of the Church, are neceſſary Officers thereof; for had they been ſuperfluous, they would not have burdened the Church with them. But the *Apoſtles took ſpecial Order* for the *ſucceſſion* of Miniſters in

the Church, they *Ordained* Elders themſelves, Acts 14. 23. they *directed Timothy* and *Titus* to do ſo too, 2 Tim. 2. 2. Tit. 1. 5. they *call upon them* to attend their ſervice, Col. 4. 17. 1 Pet. 5. 1, 3. they *call upon others* to obey and encourage them, Heb. 13. 17. Gal. 6. 6. Now certainly they would not have taken all this Care, nor put the Church to ſo much duty and charge, if the Office were not neceſſary to the Good and Intereſt of the Church.

Adde hereunto the *uninterrupted preſcription* of all ages; for not to mention the *Heathen* Nations, where we find perſons ſeparated for divine worſhip, in *Egypt*, Gen 47. 22. in *Paleſtine*, 1 Sam. 6. 2. in *Lycaonia*, Acts 14. 13. Such were the *Chaldeans* in *Babylon*, the *Magi* amongſt the *Perſians*, the *Brachmanni* amongſt the *Indians*, the *Druidæ* amongſt the *Gaules*, the *Pontifices*, *Augures*, *Flamines*, and others amongſt the *Romans*; and to keep to the Church of God, we read in the beginning, of *Enoch*

noch a Prophet, *Noah* a Preacher, *Abraham* a Prophet, *Melchiſedeck* a Prieſt, of the *order of Prieſts and Levites* in *Iſrael*, before whom the firſt-born of the chief of the Families did bear that Honor; for we read of Prieſts before the Levitical Order was inſtituted, Exod. 19 22. After that the *Evangelical* Miniſtry *began in John, continued in the Twelve Diſciples and Seventy Elders, held on in a conſtant Succeſſion*, Chriſt and his Apoſtles appointed it, and never repealed their own order. *If Jephte his preſcription of* 300 years poſſeſſion was a good plea, Judges 11. 26. much more the Churches of 1600.

And now, dear Brethren, ſince our office is of ſo great neceſſity to the Church of God, it greatly concerneth us *to be duly therewith affected, with all fear and trembling* to diſcharge ſo important duties for the adminiſtration whereof this function hath been divinely inſtituted, *By the Holineſs and Exemplarineſs* of our Lives, by the *Evidence, authority*,

and *purity* of our Doctrine, to *keep our ſelves above the Contempt* of men, not to ſuffer any to *deſpiſe* us, to *magnifie* our office, and to bear up that *double Honour* which the Lord hath awarded unto thoſe that Labour in the Word and Doctrine. That in all things ſhewing our ſelves *patterns* of good works, In *our Doctrine ſhewing* incorruptneſſe, gravity, ſincerity, ſound ſpeech which cannot be condemned, men that are againſt us may be aſhamed having no Evil thing to ſay of us. And this leadeth to the Second thing propoſed, the Conſideration of the Duties wherein the diſcharge of this Paſtoral office doth ſtand.

The word *Feed* is an uſual *Metaphore* to expreſſe the *tender Care and Gentle* Government which men are to exerciſe over thoſe who are Committed to their Cuſtody. It is uſed frequently *not only in Scripture*, Pſal. 77. 20. 78, 71. Ezek. 34. 23. Iſa 40. 11. John 10. 11. 21. 15 17. 1 Pet: 5. 2: *but in profane authors*, as *Xenophon* makes the Compariſon in the

the beginning of his *Cyropædia*, and *Homer* calls *Agamemnon* ποιμένα λαῶν, the Paſtor of the people, κηδεμόνα, one that takes care of the flock. There is likewiſe a *Synecdoche* of the part for the whole, one particular of the Office being put for all the reſt. Here then we might enter into a large field, 1. In opening the *Paſtoral Office of Chriſt*, as he came to *Seek* and to ſave his Loſt ſheep; to *Rule* them by his royal authority; to *Lead* them by his moſt holy example; to feed them σώματι, αἵματι, πνεύματι, ῥήματι, by his Body, Blood, Spirit, and Word; to *Heal* and bind them; to *fold and defend* them, to *reſcue and deliver* them out of the mouth of the Wolf and Lion 2 In ſetting forth the *whole duty* of the *Under-ſhepherds* which they owe to the flock of Chriſt, as they have entruſted unto them the *Miniſtery of Reconciliation*, which Miniſtery ſtandeth in 4 things, 1 In offering up the *ſpiritual Sacrifices of prayers and praiſes* in the name and behalf of the Church unto

unto God, and to bleſſe in his name. 2 In adminiſtration of the Seals or *Sacraments.* 3 In Exerciſing the *power of Binding and looſing*, of retaining and remitting of ſinnes towards particular *contumacious* ſinners in the one Caſe, or *penitent* ſinners in the other. 4 In *Preaching* the glad tydings of Salvation to the Church: But becauſe it is not poſſible to handle ſo many weighty particulars in this little Scantling of time, I ſhall *keep to the moſt narrow* and formal ſenſe of the word *Feed*, as it relateth to the ſpiritual food of the ſoul, the paſtures of life, *the word of God*, for ψυχῆς τροφὴ θείων λόγων ἑστίασις, as *Baſil Seleuc.* ſpeaketh, The food of the ſoul is the feaſt of the word, whereunto poſſibly the Apoſtle may allude, when he requireth *Timothy* ὀρθοτομεῖν τὸν λόγον, 2 Tim. 2. 15. as the Miniſtery of the Word and Spirit is compared by the Prophet *to a royal and magnificent Feaſt*, Iſa. 25. 6. Prov. 9. 1, 2. Rev. 3. 20.

This Great work of *Preaching* is appointed

pointed by God as a means and *Inſtrument of begetting Faith* in the people, and *turning them from* the power of Satan unto God. *By Evidencing* divine truth unto the Conſcience, 2 Corinth. 4. 2. that a mans ſinne may find him out to make him penitent, and he may finde Chriſt out to make him bleſſed; By *ſtopping the mouthes* of Gainſayers, *By Reproving* thoſe that ſinne out of *Infirmity* with meekneſſe, Gal. 6. 1. out of *Contumacy* with ſharpneſſe, Tit. 1. 13. *all with Authority*, Tit. 2. 15. *By Exhorting* with ſtrong Arguments, and with winning perſwaſions unto the obedience of the truth, 2 Cor. 5. 20. *By comforting and powring Balm* into wounded Spirits, removing fears, reſolving doubts, ſpeaking peace, ſhewing a man his righteouſneſſe, and delivering him from going down into the pit, Iſay 40. 1. Job 33. 23. *By differencing the Sheep* from the Goats, the *chaff* from the wheat, the *precious* from the vile, him that feareth God from him that feareth him not.

The

The word of Grace *thus Managed* is the Ordinary *Inſtrument* which God uſeth *to ſanctifie* us, John 17. 17. *to form Chriſt* in us, *to derive* the ſpirit upon us, and to turn us to the Lord. And the Miniſter of Chriſt who duly preacheth it, is *his Herald*, and *Ambaſſador*, κήρυξ ἐν πολέμῳ πρέσβυς ἐν εἰρήνῃ, to proclaim warr againſt the Rebellious, and to publiſh Remiſſion of ſinnes unto thoſe that repent and believe.

And ſo much hath Chriſt honoured his Stewards in the faithfull diſcharge of this their Miniſtery, that though they be but *weak* men, yet *ſuch effects* are aſcribed unto them *as are proper unto God alone*. They are ſaid *to forgive ſinnes*, John 20. 23. to convert and to *ſave ſouls*, Jam. 5. 20. 1 Tim. 4. 16. to deliver men from going down into the pit, Job 23. 24. to *revenge* all diſobedience, 2 Cor. 10. 6. and to *Judge* wicked men, Ezek. 20. 4. None of which can be effected, *but by God alone*; The Excellency of the power belongs unto

Quodammodo ante diem Judicii Judicant. Hieron. Ep. ad Heliodorum

to him, 2 Cor. 4. 7. *Nulla eſt Remiſſio culpæ niſi per Gratiam. Sed Gratiam dare eſt potentiæ Infinitæ*, ſaith *Alex. Hales*; and therefore *Peter Lumbard*, and after him *Altiſſiodorenſis*, *Bonaventure*, *Occham*, *Biel*, and divers other Schoolmen do affirm, *per hanc poteſtatem non poſſe Remitti culpas, ſed ſolum declarari Remiſſas*; and that the Prieſt doth it *per modum Impetrantis*, but not *per modum Impertientis*. And yet becauſe unto us is committed the Miniſtery of Reconciliation, 2 Cor. 5. 19. and together with that Office an *Authority* to work together with God *as his Inſtruments*, who maketh us *Able Miniſters* of the New Teſtament, 2 Cor. 3. 6. ſo that by the cooperation of God our Goſpel cometh *not in word only but in power*, 1 Theſſ. 1. 5. 2 Cor. 10. 8. Tit. 2. 15. therefore *we are ſaid to do thoſe things* which are proper for God alone to doe, *becauſe God is pleaſed to do them by that word of Grace*, the Miniſtery whereof he hath committed unto us. *Humana opera, Dei munera*, as *Optatus*

speaks, the Ministery is mans, the Gift Gods. The *Priest*, saith St. *Chrysostom*, lendeth *his tongue* and his hand, but neither Angels nor Archangels can do the thing, but God alone. *Humanum obsequium, munificentia superna potestatis*, saith S. *Ambrose*, *De Spiritu Sancto*, l. 3. c. 19. the Service is mans, but the Munificence is Gods. We loose by our Pastoral Authority whom God raiseth by his quickning Grace, saith *Gregory*, Homil. 26. in Evang.

The *Matter* of this our Preaching is *in General* The *whole Counsel of God*, Acts 20. 27. *All the words of life*, Acts 5. 20. *That which we have heard of the Lord of Hosts*, Is. 21. 10. All which God commands *without diminishing* a word, Jer. 26. 2. Thou shalt speak *My words* unto them saith the Lord, *Ezek.* 2. 7 We are *Angels*, we must keep to our Message; we are *Ambassadors*, we must keep to our Commission: we are *Depositaries*, we must discharge our trust; *Quid est depositum?* saith *Vincentius Lirinensis*, speaking of that Com-

Command to *Timothy*, 1 Tim. 6. 20. *Id quod tibi* Creditum *eſt*, *non quod à te Inventum*, quod accepiſti; *non quod excogitaſti*; rem non ingenii ſed doctrinæ, *non uſurpationis privatæ, ſed publicæ Traditionis, in qua* non Autor *debes eſſe* ſed Cuſtos; and ſo *Origen*, The Apoſtle, ſaith he, hath given example to the Doctors of the Church to ſpeak to the people, *non propriis præſumpta ſententiis, ſed divinis munita Teſtimoniis*. Our own devices are all but chaff, Gods word is the wheat, *Jer.* 23. 28. Ours but Hay and Stubble, His Gold and ſilver and precious ſtones, 1 *Cor.* 3. 12.

More *Particularly*, the Matter of our Preaching is *Chriſt crucified*, and the glad tydings of Remiſſion and Salvation through him, *Acts* 8. 5. 1 *Cor.* 2. 2. The *Credenda* all Recapitulated in the *doctrine of* Chriſt; the *Agenda* all ſupplied by the *Grace* of Chriſt; the *Petenda* all granted in the *Name* of Chriſt; the *Communicanda* all ſeals of the *Love* of Chriſt. He is *Lux*, *& Cibus*, *& Medicina*, as *Bernard* ſpeaks; *Serm.* 15. *in Cantic.*

If I be Ignorant, Chriſt is my Light; if I be Hungry, Chriſt is my food; if I be ſick, Chriſt is my Phyſick. *Si ſcribas, non ſapit mihi, niſi legero ibi Jeſum: Si diſputes aut conferas, non ſapit mihi, niſi ſonuerit ibi Jeſus.* Our Miniſtery now is *altogether Evangelical*; for though we Preach *the Law*, yet it is ever *in a ſubſerviency* unto the Goſpel, that by the *Convictions* thereof we may betake our ſelves unto *Chriſt for ſhelter from the Curſe* which the Law threatneth, and *for Grace* unto the *duties* which the Law preſcribeth. Our Saviour ſeemeth unto me to dictate the right Method of preaching the Goſpel in that *three-fold Conviction* of Sin, Righteouſneſſe, and Judgement, John 16. 8, 9, 10.

1 The Spirit accompanying the preaching of the Goſpel doth convince men *of their ſinne*, and the wrath due unto them for the ſame, *untill they ſhall believe* in Chriſt, for the wrath of God abideth on unbelievers, John 3. 36. 8. 24. *Till Faith transferr the ſinne* upon the Sacrifice,

fice, it remains upon the sinner. Hereby the Soul is awakened, and the Heart shaken and made *restlessly Inquisitive* after some way of escape from the wrath to come, Acts 2. 7.

2. The Spirit by the Gospel convinceth of *Righteousness* in Christ, who albeit he was reckoned amongst Malefactors, John 19. 7. Isay 53. 12.) yet there was in him *Righteousness abundantly enough to justifie*, and save to the uttermost all that come unto God by him, in as much as having finished the work of Redemption on earth, he is *gone to his Father*, and is *not sent back* again, but is sat down at his right hand, pleading the propitiation which here he wrought. In *his death* believers *suffered*, 2 Cor. 5. 14. Rom. 6. 6. In his *Resurrection* they were *justified*, Rom. 4. 25. and In his *Ascension* they have a virtual possession of Heaven, Eph. 2. 6.

3. The Spirit by the Gospel convinceth of *Judgement*, whereby I understand *Debitum Subjectionis* unto Christ, as

as a Judge or Prince to whom all Judgment, Authority and power is committed, John 5. 22. 27. Matth. 28. 18 that we having been delivered from the wrath to come, and having received so great a Gift as the Righteousnesse of Christ, ought to *be subject* unto him, who *died and rose* again that he might be Lord both of the dead and living, Rom: 14. 9. having *demolished* the kingdom of Satan, and *Judicially* cast out, or *dethroned* the Prince of this world, John 12 31. and destroyed him, Heb. 2. 15. so that being translated from the power of darknesse into the kingdom of Christ, Acts 26. 18. Col. 1. 13. we ought to be *reduced unto the obedience* of Christ, 2 Cor. 10. 5. and to observe and doe *whatsoever he commandeth*, Mat. 28. 20 for the doctrine of Grace and Salvation is a *doctrine of Holinesse*, Tit. 2. 11. 14.

In *this Method* ought the Gospel of Salvation to be preached, *that neither* the discovery of *sinne* may *drive men unto despair*, but cause them to flye for Sanctuary

ctuary unto the Righteousnesse of Christ and free Grace of God in him; and that the *magnifying of Free Grace* and the Gift of Christs Righteousnesse, *may not induce a neglect of Holiness*, Rom. 6. 1, 2, 14 15, but that the Love of Christ may constrain them not henceforth to live unto their selves, but unto him that died for them and rose again, 2 Cor. 5. 14.

Now for the Manner how this part of the Ministery of Reconciliation is to be be dispensed; we are to preach the word

1. *Demonstratively*, ἐν ἀποδείξει πνεύματος, so as to commend our selves to *every mans conscience* in the sight of God, and they may confesse that God is in us of a truth.

2 *Sincerely*, not handling the word of God *deceitfully*, nor *complying* with the Lusts of men to gratifie them in their wayes, as the *Priests of Ahab* did, *rather displeasing* men with that doctrine which *profits*, then pleasing them with that *which betrayes* their Souls; as a *Physician* doth not so much consider what

what will pleaſe his Patients *palate* as what will cure his *diſeaſe*. The Apoſtle profeſſeth in one place, That if he pleaſed men, he ſhould not be the ſervant of Chriſt, Gal. 1. 10. and yet in another place he ſaith that he pleaſed All men in All things, 1 Cor. 10. 33. But this was not *mentiendi deſideriô*, but *cômpatientis affectu*, not out of Colluſion but Condeſcenſion, to gain, ſave, edifie, profit them.

3 Wiſely, ſo as to fit the word to *the ſtate* of thoſe that hear us, to give every one his σλομάσιον, Mat. 24.45. the Apoſtle preached εἰς σοφὸν ἐγχείρημα, *Cor.* 3.10 3. 10. we muſt not preach comforts ſo as that profane perſons may miſtake them as theirs, nor threatnings ſo as to make ſad the hearts of thoſe whom the Lord hath not made ſad.

4 Boldly, not fearing the faces of men in the work of God, *Jer.* 1. 8. not concealing any part of Gods Counſel, becauſe haply it may be unwelcom to thoſe that hear it; but freely and confidently,

μετα

μετὰ πολλῆς παῤῥησίας, to deliver the whole Counſel of God, as *Micaiah* to *Ahab*, as *Amos* to *Jeroboam*. Moſt wicked men are of *Vitellius* his mind, they love to hear nothing *niſi jucunda & læſura*. But if they have the boldneſſe to commit ſin, ſhould not we have the Courage to reprove it? *There is a Majeſty* in the word which can humble an *Ahab*, a *Felix*, a *Belſhazzer*; which can ſtrike *an awe and rrverence* into the heart of a *Joaſh* towards *Eliſha*, and of *Herod* towards *John* the *Baptiſt*, 2 Reg. 13. 14. Mark 6. 20 God hath *threatned to confound* us, if we be diſmayed in his work, Jer. 1. 17. He hath *promiſed to be with us*, Matth. 28. 20. to *ſtand by us*, 2 Tim. 4. 16. in the diſcharge of ſo great a truſt; and will *give teſtimony* to the word of his grace, Acts 14. 3. His word rightly adminiſtred, is *as nails, goads, arrows, a two edged ſword*, dividing aſunder ſoul and ſpirit, joynts and marrow, a diſcerner of the thoughts and intents of the heart.

5 Meekly, affectionately, *with all*

Love and tenderneſs to the ſouls of our Hearers, *in meekneſſe inſtructing* thoſe that oppoſe themſelves, 2 Tim. 2. 25 with the ſpirit of Meekneſſe, *Reſtoring* thoſe that are overtaken in a fault, Gal. 6. 1. A *Preacher*, as a *Chirurgian*, ſhould have an *Eagles eye* to diſcover the ſtate of the Soul, a *Lions heart* to ſearch ſpiritual wounds, and a *Ladies hand* to dreſſe them with all tenderneſſe and ſympathy. The Servant of the Lord muſt be Gentle towards all men.

6 Plainly, without unneceſſary affectation or oſtentation of the Enticing words of mans wiſdom, or of meer humane and exotick wit or learning. The Apoſtle, though a great Scholar, would not ground the faith of his hearers upon the wiſdom of men, but upon the power of God, 1 Cor. 2. 4, 5. and warneth them to take heed of thoſe who would ſpoyl them through Philoſophy and vain deceit, Col. 2. 8.

And here a needfull *Queſtion* may be propoſed, How farr forth a Miniſter may

may make uſe of Humane wit or learning in the ſervice of the Church? *Learning* is a *noble Gift* of God. It was the *Honour of Moſes* that he was learned in all the learning of the *Egyptians*, Acts 7. 22. And every good Gift of God may be *ſanctified* for the uſe of the Church as the *Crown* of the King of *Rabbah* was ſet upon the Head of *David*, 2 Sam. 12. 30. and the *ſpoiles* of the Heathen were dedicated to the Lord, 2 Sam. 8. 11, 12. *Clemens Alexand.* calls it, προπαιδείαν εἰς πίστιν, as men lay a ground of ſome *meaner colour* when they intend to overlay with Gold. *Singular uſe did the Antient Fathers, Tertullian, Juſtin Martyr, Origen, Clem. Alexand. Cyprian, Theophilus, Arnobius, Auguſtine, Euſebius, Minutius Felix, Theodoret*, and others make of this kind of the learning of the Heathen in defence of Chriſtian Religion, as *David ſlew Goliah* with his own ſword; as the *Apoſtle diſputed* with the Philoſophers of *Athens* from the Inſcription of their own Altar, Acts 17.

23. 24. Of which Inscription we read in *Philostratus*, *Pausanias*, and others, *very many passages*; and expressions of Holy Scripture cannot be so clearly understood without the knowledge of those usages mentioned in Heathen Writers, whereunto they referre; of which we meet with diverse instances in the *Agonistica* of *Petrus Faber* and multitudes of other Learned Writers: To say nothing of the *eminent service* done in this kinde to the Church of Christ by *Beza*, *Grotius*, *Heinsius*, *Scultetus*, *Gataker*, and divers others. Thus a *Moabitish woman* became an *Israelite*, if her head were shaven and her nails pared. Thus *Theodosius* reserved the Golden vessels of the Heathen Temples unto the use of the Christian Church. *Christianus Domini sui esse intelligit, ubicunque invenerit veritatem.* We find the Apostle himself making sometimes use of the *Heathen Poets*, and as I may so speak, bringing those Greeks into the Temple.

And

And for *Wit*, though it be naturally a proud and unruly thing, yet it may be so *sanctifyed* by Grace, and *fixed by humility*, as to be of great use to the Church of God. The *Holy Scripture* is *full of curious Elegancies* and Paranomasies of this kind, and some have written just volumes *de Rhetorica sacra*, of these Scripture Elegancies. What higher strain of wit could be used then that Acts 5. 41. they went away rejoycing ὅτι κατεξιώθησαν ἀτιμασθῆναι, that they were Honoured with dishonour for the name of Christ? Which *of the noblest Orators* or Poets amongst the Heathen can parallel that expression of the Apostle touching the Glory to come, καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης. 2 Cor. 4. 17. It were endless to instance in these kind of particulars: And how Wit may be sanctified to the use of the Church, we have *delicate examples* in the Apologetick of *Tertullian*, in the Epistle of *Cyprian* to *Donatus*, in *Minutius Felix* his Octavius, in the Orations of *Gregory Nazienzen* and

and *Baſil*, in the Sermons of *Chryſoſtom*, *Bernard*, *Chryſologus*, and multitudes of others amongſt the Antients. To ſay nothing of the *Worthies in our own Church* and of our own time, amongſt whom I cannot but mention my moſt Religious, and moſt Excellent *Predeceſſor* in this Dioceſſe, whoſe writings are like the Land of *Canaan*, flowing with *milke and honey*. Now in this particular I ſhould *adviſe* thoſe who have vigorous and *predominant witts*, of whom we may ſay, as *Quintilian* ſaid of *Seneca*, It is pity they ſhould not do as they ought, who can do as they will, that they would *not too much indulge* nor looſen the reynes unto luxuriancy of fancy in ſo ſolemn and ſerious a work as preaching the Goſpel, *but proportion their ballaſt to their ſayl*; and *temper* their *fancy with Humility*, pietie, and prudence, ſo as they may *render ſevere and ſolid truths* the *more amiable*, and reconcile the minds of their hearers the better unto ſound and ſaving doctrine, as *Phyſitians*

ſitians convey their phyſick in ſome *pleaſant vehiculum* to *gratifie* the *palat*, & prevent the *faſtidium* of their tender Patients. After this manner muſt we preach the Goſpel, diſcharging faithfully towards God and men the truſt which is repoſed in us; for it is required in Stewards that a man be *found faithfull*, 1 Cor. 4. 2.

Now there being three *wayes of Paſtoral Feeding*, as *Bernard* hath obſerved, *Ore*, *Mente*, *Opere*, by Preaching, Praying, and Living, it is neceſſary to adde theſe two latter unto that which we have already handled. 1. To be the *Lords Remembrancers*, and to give our ſelves continually to prayer, Acts 6. 4. If we Conſider the *Great Importance* of our Miniſtery in diſpenſing the unſearchable Riches of Chriſt; the *great difficulty* of the work, for which without divine aſſiſtance none can be ſufficient: the *Divine efficacy* and Cooperation required unto the ſucceſſe of it: the *Infinite preciouſneſſe* of the ſoules of men, and *great Concernments* of the Church of God

God over which we have an Inspection, we cannot but grow unto holy *Cyprians Resolution*, who thus saith of himself in his Book *De bono pudicitiæ*, *Non solum proferimus verba quæ de scripturarum sacris fontibus veniunt, sed cum ipsis verbis preces ad Dominum & vota sociamus.*

2. We must *give testimony* unto our doctrine *by a Godly Example*, as *Paul* requireth *Timothy* and *Titus*, 1 Tim. 4. 12. Tit. 2. 7. and *Peter* all Elders, 1 Pet. 5. 3. *as John* was both a *shining* and a *Burning* Lamp, John 5. 35. The *Star* which led the wise men unto Christ, the *Pillar of fire* which led the Children unto *Canaan*, did not onely shine, but go before them, Matth. 2. 9. Exod. 13. 21. the *voice of Jacob* will do little good if the hands be the hands of *Esau*. In the *Law* no person who had *any blemish* was to offer the Oblations of the Lord, *Levit.* 21 17. -- 20. the Lord thereby teaching us what Graces ought to be in his Ministers. The Priest was to have in his robes *Bells and Pomgranates*; the one a figure of sound doctrine,

doctrine, and the other of a fruitfull life, Exod. 28 33,34. the Lord will be *ſanctifyed in* all thoſe that draw near unto him, Iſa. 52. 11. for the *ſins of the Prieſts* make the people *abhorr* the offering of the Lord, 1 Sam. 2. 17. their wicked *lives* do *ſhame their doctrine*; *Paſſionem Chriſti annunciant profitendo, male agendo exhonorant*, as S. *Auſtine* ſpeaks, with their *doctrine* they *build*, and with their *lives* they *deſtroy*. The Miniſter who will winne his people, muſt not only *doctorem virtutis ſe præbere, ſed ducem*, as *Lactantius*, *ut ſi præcipientem ſequi nolint, ſequantur antecedentem*. The ſalt which is it ſelf unſavory, will hardly ſeaſon other things. I conclude this point with that *wholſom paſſage* of *Hierom* ad *Nepotianum*, Let not, ſaith he, thy works ſhame thy doctrine, leſt they who hear thee in the Church tacitly anſwer, Why doeſt thou not thy ſelf what thou teacheſt others? He is too delicate a teacher who perſwadeth others to faſt with a full belly. A Robber may accuſe Covetouſneſs. *Sacerdotis Chriſti os,*

mens, manuſque concordent; a Miniſter of Chriſt ſhould have his tongue, and his heart, and his hand agree.

I ſhall conclude all with Two words of Exhortation; one to my Reverend Brethren in the Clergy, and the other to the people.

To my Brethren: That they would with all their might *ſet about this* moſt neceſſary work *of feeding* the flock over which the Holy Ghoſt hath made them Overſeers *& therby teſtifie their love unto Chriſt*, who by that Love doth adjure us to feed his ſheep and lambs, *Iohn* 21. 15, 16, 17. *If we would not be an Anathema Maranatha* for not loving of Chriſt, we muſt do that which he by ſo ſtrong an argument as the Love of him doth injoyn. Is it poſſible for a man to *love the father*, and to *ſtarve* the children? Is it poſſible to *love the Lord*, and to neglect his *doubled* and redoubled command? Is it poſſible to love God, and *to hate our brethren*? Or do we not hate our brethren *when we betray* their ſouls to perdition? O let us lay to heart

heart that *moſt ſolemn and treimendous charge* of the Apoſtle, *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom, preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort, with all long-ſuffering and doctrine,* 2 Tim. 4. 1, 2. Let us *conſider the dreadfull Accompt* which at that fiery Tribunal of this Great Judge will be required of us, Heb. 13. 17. *the woe* which we incurr if we neglect it, 1 Cor. 9. 16. and the *horrid guilt* of the blood of ſouls which thereby we contract, *Ezeck.* 3. 17, 18, 20 their blood will I require at thy hand Let us *conſider* the *unvaluable preciouſneſs* of the ſouls committed to our charge, of more worth then all the world beſide, Mat. 16. 26. inſomuch that Heathen men have ſaid, ψυχῆς ἀξίλαξιον οὐδέν. ψυχῆς οὐδὲν τιμιώτερον. It is the property of a Reaſonable ſoul, ſaith *Antoninus* the Heathen Emperour, μηδὲν ἑαυτῆς προτιμᾶν. to preferre nothing before it ſelf. O what a doleful thing will it be to have the everlaſting

perdition of such precious souls to lie upon our betraying of them! Consider the *Inestimable price* wherwith they were purchased, even the Blood of God, Acts 20 28. and how fearfull a thing it will be for the Blood of Christ to cry out against us for destroying those souls which that blood did purchase. *Consider* the *continual Dangers* these precious souls are exposed to, the *vigilancy* of a *cunning*, a *powerfull* a *malicious adversary*, who goeth about seeking to devour them, 1 *Pet.* 5. 8 the *baits*, *snares*, *examples*, and *entanglements* of an evil world, the *swarms of Innumerable* inward lusts which warr against the soul. O how vigilant should we be to forewarn & arm them against the assault of so great dangers? Lastly, *consider* we the *weight* and greatnesse of *that* Crown *of Righteousness* and glory which the Chief Shepherd reserveth for all those who willingly and with a ready mind feed the flock of God. They who turn many to Righteousnes *shall shine as Stars* for ever and ever, 1 Pet. 5. 4. Dan. 12. 3. *What*

a

a Glorious Teſtimony will it be before the throne of Chriſt at the laſt day, when ſo many ſouls ſhall ſtand forth and ſay, *This was the hand* which ſnatched us out of the fire, *This tongue* was to us a tree of life, his *Reproofs* and convictions *awakened* us, his *Exhortations perſwaded* us, his *Conſolations* revived us, his *wiſdom* counſel'd us, his *example* guided us unto this Glory! Some are apt to charge Clergymen with ambitious purſuance of dignities and preferments; Behold here a *preferment worthy* the climbing after, *a dignity* worthy to be contended for, an *holy*, *an Apoſtolical Ambition*, as St. *Pauls* expreſſion importeth, φιλοτιμούμενον εὐαγγελίζεσθαι, Rom. 15. 20. which is as much as *Ambitioſo conatu prædicare Evangelium*, preaching the Goſpel where it had not before been heard, was the *Apoſtles* greateſt honor which ambitiouſly he did aſpire unto.

To the People. 1. We exhort them to *pray* for their Miniſters, ſince they have a Service upon them which without divine Grace none are ſufficient for, that God would by his ſpecial aſſiſtance *enable them* to

to discharge so great a trust. *God commands* it, *we beseech* it, *our weakness wants* it, *your souls require* it; the *more* you *pray* for your Minister, the *more* you will *profit* by him. You *help to edifie your selves*, you help him to study and pray and preach for you, while you pray for him.

2 To *take heed* that the *labour* of your Ministers for your souls *be not* by your carelessness *all in vain*. Do not with our Sermons, which cost us so hard labour, as *David* did with the *water* of the well of *Bethleem*, spill them on the ground, and let them cry from thence, like the blood of *Abel* against you. So *long* as he keeps to his Commission, and delivers the Counsel of God, you *cannot despise* the *work of your Minister*, but you do therewithall *despise the blood* of your Saviour. If your souls be *dear* in their eyes, should they be *vile* in your *own*? Will you by your wickedness *turn the prayers* of your Pastors into *curses*, their *Sermons* into a savour of death, and their *tears* into the *blood* of your own souls? Shall they *begg mercy* for you, and will *you reject*

reject it? Shall they *tender Grace* unto you, and will *you reſiſt* it? Shall *they open* for you the door of Life, & will you ſhut it againſt your ſelves? Shall *Chriſt by them beſeech* you, and will you by your Impenitency *refuſe* him? Is it not a Reaſonable Requeſt, though you will not love your Miniſters, yet not to Hate nor deſtroy your ſelves? Muſt he Teach, and you not Learn? Muſt he open *his lips*, and you *ſhut your ears*? are *Sermons preached* to be praiſed onely, and not obeyed? Muſt he *Reprove Sin* in you, and will *you Reprove God* in him? Shall he take up the *weapons of God* to withſtand ſinne, and will you take up the *weapons of luſt* to withſtand God! *Is it good to kick* againſt the pricks? *Will Gods word be impunè deſpiſed?* Can his Law be put to flight? where it doth not perſwade, *can it not curſe?* Do we provoke the Lord to jealouſie? are we ſtronger then he? Shall the Miniſter in the name of God, *forewarn us* of the wrath to come, and ſhall we *belye the Lord*, and ſay It is not he? *Shall we bleſſe* where God curſeth?

eth? and *promiſe peace*, where God proclameth warre? Shall we *ſell our ſelves* to ſin, and *make a Covenant* with Hell and death, as if we could ſin ſecurely, and chooſe whither we would periſh or no? Will not the Lord make us know at the laſt whoſe word ſhall ſtand, His or Ours? O that the *Love of* Chriſt might *conſtrain* us, and his *Goodneſs lead* us unto Repentance, that when Chriſt doth *beſeech us*, we would be perſwaded *not to deny* him! Did *Satan* dye for us? Did the *world* or the *fleſh* ever *redeem us*? were they *ſcourged*, or *mocked*, or *crucified* to ſave us? O that Chriſt ſhould be perſwaded to dye for us, and we ſhould give him his blood back again, and chooſe rather to dye our ſelves! Conſider what I ſay, and the Lord give you underſtanding in all things.

FINIS.

THE STAVES OF Beauty & Bands.

Opened in a

SERMON

Preached at *YARMOUTH*,

Auguſt 23. 1663.

By the Right Reverend Father in God,

EDWARD Lord Biſhop of *NORWICH.*

Auguſtin. de Tempore, Ser. 169.

Meritum Chriſtianæ virtutis vileſcit in Cunctis, ſi unitatem *non habet* pacis; *nec pervenit ad vocabulum* Filii, *niſi per nomen* Pacifici.

Id. de Civit. Dei. l. 15. c. 22.

Vera & brevis Definitio Virtutis *eſt* Ordo Amoris.

LONDON,

Printed by *T. Ratcliffe* for *George Thomaſon* at the *Roſe* and *Crown* in St. *Pauls* Churchyard. 1663.

To the Right Worſhipfull the Magiſtrates, and to the Reverend Miniſters, and other Members of the Corporation of *Yarmouth* in *Norffolk*.

Dearly Beloved,

THIS Sermon was Preached before you in order to the Peace and Unity of the Church of God amongſt you: and I preſume in order to the ſame good end I was by You preſſed to the publiſhing of it. Which motion I have the more readily entertained, that the Arguments unto ſo neceſſary a duty,

which I found prevalent with you then, might be always at your hand, to revive in you the same affections. And truly those many men in all parts of this Nation, who, upon whatsoever plausible and specious pretences, have given entertainment unto novel opinions, (never before these loose times heard of in the Church of God) and thereupon do forsake the Assemblies, and disturbe the peace of an Orthodox and Reformed Church, little consider the advantage they give the Common Adversary: who no doubt rejoyceth to see us break one another with our own hands, whom they with theirs hitherto have not been able to harm; As Vespasian *is observed by* Josephus *to have done in the siege of* Jerusalem,

rusalem, *not choosing to storme the Jewes by any hostile assault, while they were destroying one another by their Intestine confusions. Certainly what ever prejudices weak and credulous men may have their eyes dazled withall, Divisions and Contentions in the Church have alwayes fleshly lusts at the bottome of them, as the Apostle assureth us,* 1 Cor. 3. 3. *Nor are they only fruits of sinne in men, but evidences of wrath in God, and sad symptomes of his further displeasure. When* Manasse *is against* Ephraim, *and* Ephraim *against* Manasse, *and both against* Judah, *it is a sign that Gods anger is not turned away, but that his hand is stretched out still. Shismes in a Church being like Leaks in*

Isai 9. 21.

in a ship, or breaches in a Sea bank, which threaten speedy and extremest danger. And therefore all who wish well to Sion should listen unto Healing and Uniting Counsels, not suffering in so important a businesse, as the Peace and prosperity of the Church, any secular designes, single, or divided Interests, carnal animosities, or perverse disputes, to embitter their spirits or alienate their affections from other their brethren, heirs of the same common Salvation: or to draw them away from the Communion of that Church, from whose breasts they have often sucked the sincere milk of the word, and in whose fellowship they may still undoubtedly partake of all the means of Salvation. The Lord grant that all of us in all places

of

of the Land, both Paſtors and People may be unanimouſly zealous for the Peace of the Church. That Miniſters by ſound and wholeſome doctrine, which cannot be diſproved, by holy, humble, prudent, and peaceable Lives, and by unwearied diligence and fidelity in their Callings, may ſtop the mouthes, and winne upon the affections of their Gain-ſayers: and that the People may not lean on their own wiſdome, nor be carryed away blind-fold with uncharitable prejudices, or with every winde of doctrine, but may yeild themſelves to the guidance of their faithfull Paſtors, and be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for Contention is uſually the mother of diſobedience. Now the Lord of Peace

Jam. 1. 19.
Rom. 2. 8.

Peace himself give you peace always by all means; the Lord be with you all.

Yours in all Christian affection
to serve you,

Ed. Norvic.

THE

THE
Staves of BEAUTY *and* BANDS
Opened in a
SERMON preached at *Yarmouth*, *August* 23. 1663.

Zechar. 11. 7.

I took unto me Two Staves; the one I called Beauty, *and the other I called* Bands, *and I fed the Flock.*

THERE was no Office which Christ undertook, no Ministery which he instituted in his Church, which was not by him directed and intended unto such excellent *Ends*, as whereby the Ho-

nour and Welfare thereof might be advanced. When in this place he assumed his *Pastoral* Office to Govern and guide his Flock, he doth by the names of these two *Staves* acquaint us with *two noble Ends* of that Service; The Restoring of *Beauty* to his Church corrupted, and of *Unity* to his Church divided; Of both which we shall, by Gods Assistance, take a brief View.

First, He Feedeth and Ruleth his poor Flock with his *Staff* called *Beauty*, his Word, Ordinances, and Government, being, as glorious things in themselves, so the special *Beauty* and Honour of the Church that enjoy them. Thus among the people of the Jews, the [a] *Ark* and the *Tabernacle* are called their *Glory*; in which respect the [b] Apostle saith, That unto Israel did pertain the Adoption, and the *Glory*, because the Covenants, the Law, the Service of God, and the Promises were theirs: As to external Pomp and Splendor

(a) 1 Sam. 4. 21. Isa. 4. 5.

(b) Rom. 9. 4.

dor, the great [c] Monarchies of the world went far beyond them, (for they were the fewest of all People:) but herein was their Preheminence, and *Primogeniture*, (as the Lord saith, *Israel is my* [d] *first born*) herein was their [e] *double portion* above all other Nations, that they had the *Oracles* of God committed unto them, that they were intrusted with the [f] Custody of that [g] *honourable Law*, which as the Apostle saith, was [h] *holy, just, and good.* And in like manner in the Christian Church, the *Gospel*, which is the [i] Law of Christ, is called by the Apostle a [k] *glorious Gospel*, because it is the [l] Riches and the Salvation of those that enjoy it; insomuch that the very *feet* of those that bring glad Tidings thereof, are said to be *Beautiful*, Rom. 10.15. and therefore as we [m] read of *Moses*, that his *Face shined* when he came down from the Mount; to signifie the [n] Glory and Luster of the Legal Ministery, as the Apostle teacheth us: so likewise do we read of

(c) Deut. 7.7.

(d) Exod 4.22. Jer. 2.3.
(e) Deu. 21 17.

(f) Rom. 3.2. Joh. 8.17. Psa. 147.19,20
(g) Isa. 42. 41.
(h) Rom. 7.12.

(i) Gal. 6.1.
(k) 1 Tim. 1. 11. Isa. 66. 18,19.
(l) Rom. 11. 11,12.

(m) Exod. 34. 89,30.

(n) 2 Cor. 3.7.

Christ, *that his* [o] *face shined* as the Sun, in his Transfiguration on the Mount, to signifie the [p] far more excellent Glory of the Evangelical Ministery of Life and Righteousness; in which respect he is called the [q] *Glory* of his people, and a [r] *Diadem of Beauty* unto the residue of them; for where Christ walketh in the midst of the golden Candlesticks, having his Ordinances in their vigour and Efficacy duly administred, he thereby renderethhis Church beautiful in these four Respects.

(o) Mat. 17.2. Rev.7.16.

(p) 2 Cor.3.8,9.

(q) Luk. 2.32. Zach.2.5.

(r) Isa.28.5. Prov.4. 8,9

1. By the *Verity* of his heavenly *Doctrine*; When a people are taught of the Lord, then their *Stones* are laid *with fair Colours*, and their *Foundations with Saphires*, their *Windows of Agates*, their *Gates of Carbuncles*, and their *Borders of precious Stones*, Isa. 54,11,12,13. When the earth is full of the knowledge of the Lord, then is his rest, or the place of his abode *glorious*, Isa. 11,9, 10. and therefore when Christ was ascended

[s] aſcended up on high, far above all heavens, that he might fill all things, he gave unto his Church, Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, in order to the *perfecting* and edifying of his body, and carrying it on unto the *meaſure of the ſtature of his fulneſs*, wherein alone the Beauty thereof conſiſteth.

(s) Ephes. 4. 10, 13.

2. By the *Purity* of Spiritual *Worſhip*; When *Sacrifices* are *offered with acceptance* upon Gods Altar, (and none are ſo but [t] ſpiritual Sacrifices) then doth he *glorifie* the houſe of his Glory, and *beautifie* the place of his Sanctuary, and make it an *eternal Excellency*; then doth he give *gold for braſs, and ſilver for iron*; then doth he call the *Walls* of the Church *Salvation*, and her *Gates Praiſe*, Iſa. 60. 7, 13. 15, 17, 18. Therefore the ſecond Temple, though far inferior in outward Splendor to the former, is ſaid to exced that in *Glory*, becauſe unto it the *deſire of all Nations* ſhould come, and ſet up thetein his Spiritual Worſhip,

(t) 1 Per. 2. 5.

Christ, *that his* [o] *face ſhined* as the Sun, in his Transfiguration on the Mount, to ſignifie the [p] far more excellent Glory of the *Evangelical* Miniſtery of Life and Righteonſneſs; in which reſpect he is called the [q] *Glory* of his people, and a [r] *Diadem of Beauty* unto the reſidue of them; for where Chriſt walketh in the midſt of the golden Candleſticks, having his Ordinances in their vigonr and Efficacy duly adminiſtred, he thereby renderethhis Church beautiful in theſe four Reſpects.

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(p) 2 Cor.3.8,9.

(q) Luk. 2.32. Zach.2.5.

(r) Iſa.28.5. Prov.4. 8,9

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(t) 1 Pet. 2. 5.

ſhip, Hag. 2.3,7,8,9. For as the ſoul, which is the breath of Life, puts Beauty into the *Body*, ſo the Spirit of Chriſt poured out upon his Church, doth enliven and beautifie that, and turn the [u] *wilderneſſe into a fruitful field.*

(u) Iſa. 32.15.

3. By *Sanctity* of Life, renewing them after the image of Chriſt; for when the Church is *ſanctified*, and clenſed with the waſhing of Water by the Word, then it is fit to be preſented unto Chriſt as a *glorious Church*, Epheſ. 5.26,27. Holineſs is called by the Apoſtle the [w] *Renewing* of the Holy Ghoſt, the [x] *forming* of Chriſt in us, the [y] *quickning* and *creating* us in him unto good Works. Look what *Beauty* the renewing of a ruinous and decayed Building bringeth upon that, what *Beauty* the Re-union of a living Soul unto a gaſtly body doth reſtore unto that, what *Beauty* the Creation brought upon the void and indigeſted *Chaos*, when it was wrought unto that goodly Frame and Sructure which we now behold; the ſame, and much more, doth

(w) Tit. 3.5.
(x) Gal. 4.19.
(y) Eph. 2.5, 10.

doth the *forming* of Christ, and the Spirit of Holiness bring upon our deformed and defiled nature by the *Efficacy* of the Ordinances.

4. By *Decency* of Order, rendering the Church [z] *beautiful* as *Tirzah*, *comely as Jerusalem, terrible as an Army with Banners*; Thus the Church of Israel marched in the Wilderness in the manner of a formed Camp, with exquisite *beauty* and *order*, whereof we have an ample description, *Numb.* 2. In like manner the *new Jerusalem*, which descended out of Heaven, beautified with the Glory of God, whose street was pure gold as transparent glass, whose foundation was garnished with all manner of pretious stones, is said to be *four-square*, having an accurate proportion and *symmetry* in all the parts thereof, *Rev.* 21. 16. And thus the Apostle directed all things to be done in the Church of Christ with *Decency and Order*, 1 Cor. 14.40. and rejoyced to see the *Order* which was in the Church of the *Colossians*, Col. 2.5.

(z) Can. 6. 4.

When

When every Member keepeth his own Rank, and every Officer doth his proper Duty, according to the [a] Pattern and [b] Commission given him by Christ, then is the Pastoral Office administred with the *Staff of Beauty*.

In one word, the Ordinances are thus the *Beauty* of a Church, because in and by them Christ is spiritually present therein, and the Treasures of his Grace are unfolded unto it. He who is the [c] *chiefest* among ten thousand, and *altogether lovely*, who was the [d] *desire of all Nations*, and the [e] *hope of Glory* to his people, in comparison of whose [f] Excellencies all other things are but *losse and dung*, whose very [g] Afflictions and Reproaches are preferred before the Pleasure and Riches of the world, in whose very [h] Sufferings there is joy, he is in his Ordinances [k] *evidently set forth before our eyes*; his [l] *Righteousness* the *Robe* wherewith his Church is cloathed, his [m] *Comlinesse* the *Beauty* wherewith she is adorned, and made [n] high above all

(a) 1 Chro. 28. 11, 12.
(b) Exod. 40. 16, 19, 21, 23, 25, 27, 29, 32.
(c) Can. 5. 10, 16.
(d) Hag. 2. 7.
(e) Col. 1. 27
(f) Phil. 3. 8.
(g) Heb. 11. 25, 26.
(h) Col. 1. 24. James 1. 2.
(k) Gal. 3. 1.
(l) Rom. 13. 14. Isa. 61. 10. Rev. 6. 11.
(m) Ezeck 16. 14.
(n) Deut. 26. 19.

all the people in Praiſe, and in Name, and in Honour, by her intereſt in him, and relation unto him, ſhe hath a new name given her, [o] *Hephzibah* the Lords delight, who deligheth over her as the Bridegroom over the Bride, eſteeming her [p] his *reſt*, his *dwelling place*, his *deſire*, ſo that [q] *glorious things* are ſpoken of her.

(o) Iſa. 62. 4, 5.

(p) Pſal. 132 14.

(q) Pſal. 87. 3.

Theſe Beauties of Chriſt in his Ordinances, and in his Church by means of them, were typified and prefigured by the [r] *glorious Garments* of the Prieſts, with alluſion whereunto we are ſaid in Baptiſm [ſ] to *put on Chriſt*, whoſe Righteouſneſs is unto his Church a [t] *Garment of Praiſe*. By the ſplendor of the *Tabernacle*, and of *Solomons Temple*, and all the *Veſſels* and Utenſils belonging unto the Worſhip of God therein, all which were exceeding *glorious* and magnificent; for the building and providing whereof, *David* prepared as immenſe a [u] Treaſure as we ſhall likely read of in any Hiſtory; in which

(r) Exod. 28. 2, 39.

(ſ) Gal. 3. 17. Rom. 13. 14.

(t) Iſa. 61. 3.

(u) 1 Chro. 22. 14. *Vid. Brierwood de nummis. c.* 16 *Budæum de Aſſe fol.* 112. *Sr. W. Raleigh. Hiſt. l.* 2. *c.* 17. *ſect* 9.

respect that holy house is called the *Throne of Gods Glory*, Jer. 14.21. By the *City Jerusalem*, (w) the mountain of the Lords holiness, and the *Joy of the whole earth*; by the (x) *holy oyl*, wherewith the Tabernacle, the Ark, the holy Vessels and Priests were anoynted, compounded of the principal spices after the Art of the Apothecary; by the beautiful order which was in (y) *Solomons Family*; by the dressing and preparing of a (z) *Bride* for the Bridegrome, as we read of the long and costly purification of the Virgins to go into King *Ahasuerus*, Est. 2.12. So here, in the Ordinances, the Spouse of Christ is (a) attired and made ready, being arraied in fine linnen, clean and white, and thereby (b) prepared unto Glory, and unto every good work. Lastly, By a (c) strait, smooth, even and pleasant path, wherein is no Crookedness, from whence all (d) stumbling blocks and offences are removed.

(w) Psal. 48.2.

(x) Exo. 30.23. Psal. 45.8. 2 Cor. 1.21. 1 Joh. 2.27.

(y) 1 Reg. 10.5

(z) Isa. 61.10. Psal. 45.13, 14.

(a) Rev. 19.7, 8.

(b) Rom 9.23. 2 Tim 2.21.

(c) Psal. 5.8. Heb. 12.13. Prov. 4.25. 3.17. Isa 40.3, 4.

(d) Isa 62.10. 57.14.

The *Author* and Efficient of all this

Beauty

Beauty is the Lord, all whoſe [c] *works are perfect*, who hath made every thing [f] *beautiful* in his time. The ſumme and total of all Gods works are, the *World* and the *Church*; the world is called κόσμος, for the Beauty and Comlineſs of of it; in the which every thing was [g] *very good* when the Lord took a view of it. But the Lord hath choſen his *Church* upon which to beſtow more abundant Glory. It is called a *Land of Ornament*, Dan. 11. 16. *A land of Deſire*, Jer. 3. 19. in the building whereof the Lord is ſaid to *appear in his Glory*, Pſa. 102. 16. The *World* is beautified with the power and wiſdom of God; the *Church* beſides that, with his Love and Grace: in the *World* we have the foot-prints of his Greatneſs, but in the *Church* we have the Image of his Holineſs: The *World* was made by him, the *Church* like him; the *World* to ſhew forth his Glory, the *Church* to enjoy it; the *World* a *Tenement* for his Creatures to dwell in, the *Church* a *Palace* for himſelf to dwell in; he hath

(c) Deut. 32. 4
(f) Eccleſ. 3. 11

(g) Gen. 1. 31.

(h) Pſal. 132. 13,14. Pſal. 76 2. Exod. 25. 8.

h deſired it for his Habitation, it is his *Reſt* for ever. Above all Excellencies, *Holineſs* is the *Beauty* of a Creature; and therefore the Angels, who excell in all created perfection, are above all other Appellations honoured with the name of *Saints* Deut. 33. 2. they differ not in nature from Devils, in *Holineſſe* they do. Derived Holineſs conſiſteth in conformity to primitive holineſs. The Lord is moſt holy in himſelf, and our holineſs ſtandeth in his *Image* and *Likeneſs*, ſo far forth as he hath by an holy Law made his Holineſs a pattern for ours. And when we threw away that Image of God, wherein our created Holineſs conſiſted, and the Lord was pleaſed in any of us to renew it again; he did it by the *pattern* of his beloved *Son*, who is the i *Image of the invisible God*, and the Character of his perſon, full of Grace and Truth. Now then according to the Excellency of the pattern, we are to meaſure, and take an eſtimate of that Beauty, wherein we

(i) Col. 1. 15. Heb. 1. 3.

we are conformable unto that pattern; and what pattern more glorious then the bleſſed God, and the Holy Son of God, the chiefeſt of ten thouſand? unto whom therefore the conformity of a Creature muſt be its chief and principal Beauty.

There are ſeveral *Attributes* or *Properties* whereby the Excellency of this Beauty may be further diſcovered.

1. *Light* and Luſter; for as a great part of the Corporal Beauty is in the life and vigour of the eye, ſo of ſpiritual Beauty in the clarity and brightneſs of the *mind*; when the Lord, [a] who commanded the Light to ſhine out of Darkneſs, ſhineth in our Hearts, *to give the light of the knowledge of the Glory of God in the face of Jeſus Chriſt*; as the Sun is the greateſt Beauty of the viſible world, ſo Chriſt, as a [b] *Sun of Righteouſneſs*, by the [c] Excellency of his knowledge, is the *glory* and beauty of the inviſible.

(a) 2 Cor. 4 6

(b) Mal. 4, 2.
(c) Phil. 3. 8.

2. *Rectitude* & Straitneſs; the wiſe man thus expreſſeth our primitive Beauty, that

that [d] *God made man perfect*; and we do then recover this Beauty, when we are *without* [e] *guil*, and perverseness of Spirit; when we make [f] *strait paths* for our feet to walk in, and [g] do ὀρθοποδεῖν, *go evenly* according to the Truth of the Gospel.

(d) Eccles. 7. 29.
(e) Psal. 32. 2.
(f) Heb. 12. 13.
(g) Gal. 2. 14.

3. *Integrity* and [h] Compleatness; when all the parts and members of the new man are formed in us, and we do partake of the [i] *fulness* of Christ, *Grace for Grace*, as the Child of his parent, member for member. The Lord in the Law would not accept of a maimed Offering, *Levit.* 22 21, 22. And when we offer up our selves a [k] *living Sacrifice* holy and acceptable unto God, we must be [l] *sanctified throughout*, and our whole Spirit, Soul, and Body must be preserved blameless: for wherever Christ is formed, though it be but in *measure* as to the *degrees of Grace*, yet that measure must be the [m] *measure of every part*, so that there is at once both μέτρον and πλήρωμα τῦ χρισῦ, as the Apostle speaks, a *measure*

(h) Col. 2. 10.
(i) Joh. 1. 16.
(k) Rom. 12. 1, 2.
(l) 1 Thes. 5. 23.
(m) Eph. 4. 13, 16.

a *meaſure* in regard of the Imperfection of every Grace, and yet a *fulneſſe* in regard of the perfection of every part, or member of the new man.

4. *Symmetry* and an exact proportion of parts, and equal temperament of humours one with another, which in regard of Spiritual Beauty is called by [n] the Apoſtle Ἀκρίβεια, an *exactneſſe of Obedience*; when there is ſuch a due temper of Piety to God, Sobriety to our ſelves, and Righteouſneſs to others, that none of theſe do obſtruct the other, but that there is an equal [o] *reſpect to all Gods Commandments*, and ſuch a ſupply and accurate diſtribution of vital influence, unto every member of the new man, that no part doth either ſwell or wither, that Zeal is not blind, nor Knowledge unfruitful, nor Faith without Love, nor the Duties of one Table without thoſe of another; but that we grow up unto [p] Chriſt in all things, and have an effectual working in the meaſure of every part.

(n) Eph. 5. 15.

(o) Pſal. 119. 6.

(p) Eph. 4. 15.

5. *Growth*

5. *Growth* and Progreſs in theſe proportions; for while we are in this world, we are ſtill in our Minority, and therefore muſt ſtill be contending towards perfection. To be a man in years, and a child in ſtature, is an unbeautiful thing. Chriſt hath no Dwarfs in his body; though one man attain greater degrees of perfection then another, yet all are in a growing condition: the life of Chriſt in us being a [a] *life that abounds*; and his Grace like the [b] waters of the Sanctuary riſing up higher and higher.

(a) Joh. 10. 10.

(b) Ezek. 47 3, 4, 5.

Laſtly, *Indeficiency*, wherein ſpiritual Beauty ſurpaſſeth all other; for [c] *bodily favour is deceitful, and Beauty vain*, it runneth all at laſt into wrinkles and deformity; but as Chriſt himſelf [d] never ſaw Corruption, no more doth the Beauty that he brings to the Soul with him. They [e] who are planted in the Lords houſe, do flouriſh in his Courts, and are fat and fruitfull in their old age. As we may truly ſay of ſin in a wicked man, *Concupiſcentia non feneſcit*, though nature

(c) Prov. 31. 30

(d) Act. 2. 31. 13. 35.

(e) Pſal. 92. 13, 14.

nature wax old and infirm, yet Luſt doth not: ſo we may ſay of Grace in a good man, *Charitas non ſeneſcit*, it is not *apta nata* of it ſelf to decay, but proceeds from ſtrength to ſtrength.

The ends of the Ordinances do likewiſe further evidence this Beauty of theirs unto us: For they are by Chriſt intended for ſuch purpoſes as theſe.

1. To Quicken us, and to faſhion him in us. By nature we are [f] dead in treſpaſſes and ſins, and death ever induceth deformity; but by the holy Spirit of Chriſt working in and by his Ordinances, we are reſtored unto his [g] life and likeneſs, and [h] conformed unto the Image of him who is altogether lovely.

(f) Eph. 2. 1, 4, 5

(g) Gal. 2. 20. 4. 19.
(h) Rom. 8. 29

2. To *cleanſe* and purifie us from all Defilements; for the [i] *fear of the Lord is clean*, and his Commandment pure both in it ſelf, and in its operations; his precious [k] *promiſes* by our [l] faith in them, and by our hope and expectation of them, *do cleanſe us from all filthineſs of*

(i) Pſal. 19. 8, 9 Ezek. 36. 25.

(k) 2 Cor. 7. 1.
(l) Act. 15. 9.
(m) 1 Joh. 3. 3.

 fleſh

flesh and Spirit, and cause us to *purifie* our Selves even as he is pure, that we may (n) offer unto the Lord an *Offering in Righteousnesse*, that our Offerings may be *pleasant* unto him.

(n) Mal. 3. 2, 3, 4.

3. To *heal* us of all our spiritual distempers, whereby the Beauty of the Soul is dimmed or impaired. As many of Christs (o) Miracles were shewed in making the *blind see*, the *deaf hear*, the *lame leap*, and in curing of all manner of sickness and disease; so the spiritual vertue of his holy Ordinances is seen in spiritual Operations consonant unto those, in which respect he is called a (p) *Physician* to *bind* up the broken hearted, and to *heal* the stroke of the wound of his people; He is the (q) *tree of life*, whose leaves are for the healing of the Nations

(o) Mat. 4. 23.

(p) Mat. 9. 12. Isa. 30. 26. 61. 1.

(q) Rev. 22. 2.

4. To *comfort* us, to wipe away all tears from our eyes, all sorrow from our hearts, and thereby to make our faces shine; for as (r) *Moses*, by extraordinary Converse with God on the Mount, had

(r) Exod 34. 29, 30.

had a luſtre on his face, ſo in ſome proportion, all Communion with him doth, by the ſpiritual comfort, bring a [f] *Beaury* upon holy men, filling them with the *peace* of God which paſſeth underſtanding, and with *Joy* which is unſpeakable and glorious.

(f) Eccleſ. 8. 1. Rom. 15. 13. Phil. 4. 7. 1 Pet. 1. 8.

5. To fit and prepare us for the Lord himſelf to delight in, that his Image in us may [t] attract the eye and heart, the love and delight of the Lord of Glory unto us; the Lord hath [u] *ſet apart the man that is godly for himſelf*, hath [w] choſen Iſrael for *his peculiar Treaſure*, hath [x] *formed them for himſelf* to ſhew forth his praiſe, and [y] *purified them unto himſelf* for a peculiar people; and becauſe the Church is in this ſpecial manner [z] *Gods own*, therefore he will in ſpecial manner *put his Comlineſs* upon her, and will [a] *beautifie* the place of his Sanctuary; as he is called the [b] *Glory* of his people *Iſrael*, ſo he hath honored his people Iſrael with this high dignity, to be called [c] *His Glory*

(t) Cau. 4. 9.
(u) Pſal. 4. 3.
(w) Pſal. 135. 4
(x) Iſa 43. 21.
(y) Tit. 2. 14.
(z) Ezek. 16. 8. 14.
(a) Iſa. 60. 13.
(b) Luk. 2. 32.
(c) Iſa. 46. 13.

Laſtly, The *manner* of Chriſts Governing his Church by his Ordinances is full of Beauty and Sweetneſs; with a [d] *ſtill voice*, with the [e] *cords of a man*, & with the *bands of Love*, [f] he gathereth the *Lambs in his arm*, and carryeth them in his *Boſome*; as [g] one whom his Mother comforteth, ſo doth he *comfort* them; he doth *not* [h] *break the bruiſed reed, nor quench the ſmoaking flax*; he deals with perſwaſions and entreaties, by his Ambaſſadors, [i] *beſeeching* us to be reconciled unto God: he [k] leads his Flock by *ſtill waters*, and into *green paſtures*, through [l] *ways of pleaſantneſſe*, and paths of *peace*; he [m] doth not *afflict willingly*, nor grieve the children of men; In the [n] *midſt of wrath he remembreth Mercy*; when he cauſeth grief, he ſheweth compaſſion; and when [o] he *ſpeaks againſt Ephraim*, he *earneſtly remembreth him ſtill*; he hath ſet up a ſweet order in his Church both in Doctrine and Policy, managing both with [p] *meekneſſe and gentleneſſe*, [q] preaching peace,

(d) 1 Reg. 19. 12.
(e) Hoſ 11.4.
(f) Iſa. 40.11. 46.3.
(g) Iſa. 66.12, 13.
(h) Mat. 12.20,
(i) 2 Cor. 5.20
Ezek 33.11.
(k) Pſal. 23.2.
(l) Prov. 3.17.
(m) Lam. 3.32, 33.
(n) Hab. 3.2.
(o) Jer. 31.20.
(p) 2 Cor. 10 1.
(q) Eph. 2.17.

peace, [r] proclaiming Liberty, erecting over his people a [f] *Banner of Love*; and though he have an [t] *iron Rod* for his enemies, yet he holdeth forth a *golden Scepter to his people*, ruling in their hearts by a ſpirit of Adoption, and by a Law of Love. Thus he feedeth his Church by his *Staff* called *Beauty*; Great therefore is the Indignity which they offer unto Chriſt, who deſpiſe the ſweetneſs of this his Government, the [u] waters of *Shiloah* which go *ſoftly*, refuſing to ſubmit to his [w] *eaſie yoake*, being [x] offended at the ſeverity and Sanctity of his Doctrine, ſaying in their hearts like thoſe in the Goſpel, *Luke* 19. 14. *We will not have this man to rule over us*, diſdainfully undervaluing that [y] great ſalvation, which he by his pretious blood purchaſed for them, and by the word of his Grace doth continually tender unto them; *Spretæ injuria formæ* is no ſmall diſhonour done to him who is the Lord of Glory.

(r) Iſa. 61. 1.
(f) Cant. 2. 4.
(t) Pſal. 2. 9.
(u) Iſa 8 6.
(w) Mat. 11. 30.
(x) Luk. 19. 21
(y) Heb 2 3.

Great

Great the Thankfulneſs we owe unto him, for the fruit of this his Beautiful and amiable Government, that we who were [z] enemies unto him by wicked works, and were well pleaſed with that our miſery, ſhould, by the power of his Spirit, [a] be tranſlated from the Tyranny of Satan, into the kingdom of Grace, and be made a [b] *willing people*, beautified with his Salvation.

(z) Col. 1.21.

(a) Col. 1.13.

(b) Pſal. 110.3.

Great the value we ought to ſet upon the Ordinances of the Goſpel, the *Staff* of [c] *Beauty* by which he governeth his Flock, the [d] Ornaments and Bracelets, the Chain and Jewels which he ſendeth unto his Spouſe to adorn her withal; No man cometh unto Chriſt, till he ſeeth *Beauty* in him; and vain men, [e] who love their Luſts better then their life, are naturally prejudiced againſt his holy ways. He is to the [f] *Diſobedient a ſtone of ſtumbling, a rock of Offence*, [g] *a ſign to be ſpoken againſt.* Now by the Light and Majeſty of the *Ordinances*, this prejudice is removed, and [h] we all,

(c) Pſal. 149.4.

(d) Ezek. 16. 10,13.

(e) Prov. 8.36.

(f) 1 Pet. 2.8.

(g) Luk. 2.34.

(h) 2 Cor. 3.18.

all, *with open face beholding, as in a glaſs, the Glory of the Lord, are changed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord.*

Great the Duty which we owe to the Goſpel, to bear witneſs unto the *Beauty* thereof by our holy Converſation: To [i] think on thoſe things which are *venerable, juſt, pure, lovely, and of a good report*, which [k] *adorn*, and [l] *become* the Goſpel, and are [m] *worthy of that high Calling* wherewith we are called; to remember that we are [n] *veſſels of Honour*, to be purged and ſanctified, that we may be *meet for our Maſters uſe*; that we are [o] *Temples* of the Holy Ghoſt, ſeparated unto his ſpecial ſervice and preſence; *And if any man defile the Temple of God, him will God deſtroy*; That we are a [p] redeemed and a peculiar people, whom Chriſt hath purified [q] unto himſelf; That [r] without Holineſs our prayers and Sacrifices are but an abomination; For as [s] without Holineſs no man can *ſee* God, ſo without Holineſs no

(i) Phil 4.8.

(k) Tit 2.10.
(l) Phil 1.27.
(m) Epheſ. 4.1.

(n) 2 Tim. 2.21.

(o) 1 Cor. 3. 16, 17.
2 Cor 6.16.

(p) Tit. 2.14.
1 Pet 2.9.
(q) Pſal. 4.3. 135. 4. 148.14. Iſa. 43.21. Lev. 20.26.
(r) Prov. 15.8. Mal. 2.3.
(s) Heb. 12.14.

(r) Jer. 11. 15. no man can *ſerve* him; (r) *What hath my Beloved to do in my houſe*, ſaith the Lord, *ſeeing ſhe hath wrought lewdneſs*? The Lord will be ſanctified in all that draw nigh unto him.

We ſhould thereforeall in our ſeveral places, eſpecially thoſe unto whom the Paſtoral Dignity and Truſt doth appertain, uſe our utmoſt care to preſerve the Church of God amongſt us in that honour and beauty which belongs thereunto; not corrupting the *Doctrine* thereof, or obtruding any meer problematical, much leſs falſe and unſound poſitions of our own, upon the faith of our Hearers; not corrupting the *Worſhip* thereof either with ſuperſtition, or irreverence, not ſuffering either the meer *Form* of Godlineſs to ſwallow up the *power*, or the pretence of *power* to ſhut out the *Form*, but to give the Lord both that inward and outward Honour, which is due to his holy name in all our ſolemn Attendances upon him; not corrupting the *ſanctity* thereof either with

with Hypocriſie or Prophaneſs, with meer ſpecious Pretences of Holineſs on the one hand, or with open and downright Contempt thereof on the other. Laſtly, Not corrupting the *Decency* and Order thereof; either by burthening Gods Service with an exceſſive number of needleſs Obſervances; or on the other ſide cenſuring and deſerting the Communion of a Sound and Orthodox Church, becauſe the Order thereof doth not in every particular pleaſe us. Thus is the Church to be fed and Ruled with the former of our Prophets Staves, *The Staff Beauty.*

Secondly, Chriſt, as the chief Shepherd, by his Spirit and Power, and his Under-Officers, by their Miniſtery and Service, do feed and rule his Church by his *Staffe* called *Bands*, procuring and advancing the *Unity* thereof, and gathering together into one all the members belonging thereunto, that the whole body may be *fitly joyned together*

and compacted without *Schiſms* and Diviſions, which is a ſingular and eminent Bleſſing of God thereunto. God made man at the firſt after his own Image, ſo that as the Lord is wholly one and undivided in himſelf, no diſſonancy between any of his Attributes, Decrees, or Counſels; ſo in man as he came out of Gods hands, there was an exact harmony and agreement; his Affections conſonant unto his Will, his Will to his Reaſon, and his Reaſon to God. And being thus perfectly *One* with himſelf, he could not but be one likewiſe with others, who were perfectly like himſelf, as finding nothing more in them, from the which to differ, then in himſelf. But when ſin came into the world, it brake the *bond of Union* between God and man, making us "*enemies* unto him by wicked works, and ſo [w] *ſeparating* between him and us, and *hiding* his face from us. It brake the *bond of Union* between a man and himſelf, the Will rebelling againſt the Mind,

(u) Col. 1. 21. Rom. 5. 10.

(w) Iſa. 59 2.

Mind, the Senſitive part againſt the rational, one [x] luſt warring againſt another, and all againſt the Soul. It brake *the bond of* Union between man and man, between one wicked man and another, upon the ground of *different Intereſts*, [y] hateful and hating of one another; between wicked men and good men, upon the ground of *contrary ſeeds*, the the Lord having [z] put *enmity between the Seed of the woman, and the Seed of the Serpent*; Becauſe God hath *choſen his Church out of the world*, *therefore the* [a] *world hateth them*; When he had his Church only in one ſingle people, the *Jews*, who *dwelt alone, and were* [b] *not reckoned among the Nations*, we find not only in the [c] Scriptures, but alſo in [d] prophane Writers how great ſcorn and contempt was caſt upon them by thoſe

(x) Jam. 4. 1.

(y) Tit. 3. 3.

(z) Gen. 3. 15.

(a) Joh. 15. 19 1 Joh. 3. 1. Dion c. 36.

(b) Num. 23. 9. Philoſtrat l. 5.

(c) Nehem. 4. 2, 3, 4. Eſter 3. 8, 9. Pſal. 44 13, 14. 79. 1, 4. 137. 3.

(d) Cicero Orat. L. Flacco. Plin. l. 13. cap. 4. Tacit. Hiſt. lib. 5. Plutarch. Sympoſiac. 1. Pal. 5. Juſtin. l. 36. Sueton. Auguſt. cap. 76. H. Tiber. cap. 36. Horat. lib. 1. Satyr. 9. Juvenal. Sat. 3. 6 14. Martial. Petron. Epigram. Apion apud Joſephum & Euſebium, Hiſt. l. 2. cap. 5. Vid. P. Cunæi Antiquit. Heb. l. 2. c. 24. & l. 3. c. 5.

Lam. 1. 7. 2. 15, 16. Iſa. 43. 28. 47. 6. Jer. 24. 9. 1 Reg. 9. 7.

of other Nations. And when Christian Religion began to obtain in the world, the like horrible Reproaches were cast upon Christians, as we read of *Thyestæa convivia, & Oedipi incestus*, in [e] *Tertullian*, [f] *Eusebius*, and [g] others. So true is that of *Solomon*, He that is *upright* in the way, is *an abomination unto the wicked.*

(e) Tertul. Apolog. c. 1, 2, 3, 7.
(f) Euseb. l. 4. c. 7. & l. 5. cap. 1.
(g) Justin. Martyr. Apolog. 2. & Dial. cum Tryph. Athenag. Legatio pro Christianis. p. 4. 37, 38 Minut. Felix in Octav.

This Enmity Christ came to heal, and to remove, by preaching, and by giving *peace* unto men, working the hearts of his people to be at unity and peace one with another; in which respect Christ saith of his Church, *My Dove, my undefiled is but one, Cant. 6. 9.* Now a thing may be said to be one two manner of ways; there is *unum per unitatem*, when a thing is so one, as that it doth not any way consist of many, as God is one by the absolute simplicity of his Nature, without any diversity of part and part, power and act, matter and form, subject and accident, being and not being: There is likewise *unum per unionem*, when

when one thing is conſtituted, and made up of many things united and joyned together, and thus the *Church* is *One.* [h] We being many, ſaith the Apoſtle, are *one bread, and one body.* And again, *as the body is one, and hath many members, and all the members of that one body, being many, are one body, ſo alſo is Chriſt.* In this reſpect it is compared ſometimes to an [i] *Army*, made up of many Souldiers, ordered into Companies and Regiments, under the Command of one General, called the [k] *Captain of the Hoſt of the Lord*, and the [l] *Captain of our Salvation.* Sometimes to [m] *a City* compacted together, and accurately proportioned in all the parts and meaſures thereof: Sometimes to the *Tabernacle* of the Congregation, wherein [n] divers *Curtains* were coupled and joyned together, by *loops and taches*, into one Sanctuary: Sometimes to the *Temple*, [o] wherein many goodly ſtones were framed and fitted into a Magnificent Structure, in which reſpect the Church is [p] called the *Houſe of*

(h) 1 Cor. 10. 17. 12. 12.

(i) Can. 6. 10.

(k) Joſh. 5. 14.

(l) Heb. 2. 10.

(m) Pſal. 132. 3. Rev. 21. 10. —— 21.

(n) Exod. 26. 6.

(o) 1 Reg. 5. 17.

(p) 1 Tim. 3. 15. Heb. 3. 6.

of God, the *Houſhold of Faith*, the [q] whole *Family of Heaven and Earth*, a [r] *building fitly framed together*, and growing unto a holy Temple in the Lord: Sometimes to *a* [s] *Vine*, conſiſting of one root and many branches; and to *a* [t] *body*, wherein *many members* are conjoyned under *one Head*, and animated by one Soul. *Thus the Church is One.* And albeit we frequently read in the plural [u] of the *Churches* of the Saints, the Churches of *Aſia*, of *Macedonia*, of *Galatia*, of *Syria* and *Cilicia*, yet all theſe are members of one and the ſame *Catholick Church*, as many Cities of one Kingdome, and many houſes of one City. For all the perſons, all the Aſſemblies and Aſſociations in the world, who acknowledge and worſhip one true God, and one Mediator between God and Man, the Lord Jeſus, walking by one and the ſame rule of Faith and Love in the Goſpel, do all make up but *one Catholick Church.*

(q) Eph. 3. 15.
(r) Eph. 2. 21.
(s) Joh. 15. 5.
(t) Rom. 12. 4. 5. Eph. 1. 22, 23.
(u) 2 Cor. 8 1. Gal. 1. 2. Act. 15. 41. Rev. 1. 4.

And the former Reſemblances and Similitudes whereby it is expreſſed, lead

us

us to the consideration of a threefold Unity in the Church. 1. An *Unity* by way of *Dispostion* and *Order*, as in an Army or Building. 2. An Unity by way of *Composition*, or integral Completion, as between the parts of the body unto the perfection of the whole. 3. An Unity by way of *Constitution*, or Essential Concurrence of Soul and Body unto one man, or of the Subject, and vital principles whereby it is animated.

There is then in the Church 1. An *Urity of Order*, as the Apostle rejoyced when he beheld the [w] *Order* of the Church at *Colosse*. And this consisteth, 1. In Variety of *Offices*, and in the due and regular Subordination of those one unto another, and of the body unto them all, as the [x] Apostle telleth us, that God hath set in the Church *first Apostles, secondarily Prophets, thirdly Teachers*, &c. And that Christ when he ascended up on high, gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers,

(w) Col. 2. 5.

(x) 1 Cor. 12. 28. Eph. 4. 11, 12.

ers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt; and theſe the [y] Apoſtle requireth the reſt of the Body to *Eſteem very highly in love*, to *obey* them, and *ſubmit* themſelves unto them, becauſe they watch for their Souls: 2. In Variety of *Ordinances* in the which [z] Chriſt is ſet forth before the eyes of his people; Such are *Reading the Scripture*, for as in that Church of the Jews, [a] *Moſes* and the Prophets were read in the Synagogues every Sabbath day; So the [b] Apoſtle directeth the Reading of his Epiſtles in the Chriſtian Church. *Preaching* of the Word, [c] *how ſhall they hear*, ſaith the Apoſtle, *without a Preacher*? and how ſhall they preach except they be ſent? *Prayer*, as the Temple is called [d] an *houſe of Prayer* for all people, and *Peter* and *John* went up to the Temple at the hour of Prayer: *Baptiſm*, [e] Go and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy

(y) 1 Theſ. 5. 12 Heb. 13. 17.

(z) Gal 4. 1.

(a) Act. 13. 27. 15. 21.

(b) Col. 4. 16. 1 Theſ. 5. 27.

(c) Rom. 10. 14, 15. Mark. 16. 15.

(d) Iſa. 56. 7. Act. 3. 1.

(e) Mat. 28. 19

Holy Ghoſt. The Supper of the Lord; [f] The Cup of Bleſſing which we bleſs, is it not the *Communion of the blood of Chriſt?* the bread which we break, is it not the Communion of the *Body of Chriſt*?

3. In variety of *Gifts*, which the Lord doth [g] ſeverally divide as it pleaſeth him, for the profit and good of the whole body. In the Adminiſtration of which *Ordinances*, *Offices*, and *Gifts*, ſuch *Decency* and *Order* is to be obſerved, as that it may appear, that in all the Churches of the Saints, God is a [h] *God of Peace, and not of Confuſion*, ordaining in all of them, that [i] as God hath diſtributed to every man, & called every man, ſo he ſhould abide with God within the Precincts of his own Calling, [k] not running before he be ſent, but ſerving the Lord in that rank & ſtation wherein he hath ſet him.

2. An *Integral Vnity*, as between all the parts of an intire body, joyned in due order together, unto the compleating of the whole; and this Unity preſuppoſeth a *double Vnion*; the one of the

(f) 1 Cor. 10. 16. 11. 23.

(g) 1 Cor. 12. 4, 11.

(h) 1 Cor. 14. 33, 40.

(i) 1 Cor. 7. 17, 24.

(k) Jer. 23. 21, 32. 2 Chro. 26. 18. Rom. 10. 15. Heb. 5. 4.

body to *the head*, the other of the *members* to one another; of both which the Apoſtle ſpeaketh, *Epheſ.* 4. 15, 16.

1. There is a bond of *Vnion between Chriſt and his body* the Church; [l] He that is joyned unto the Lord, *is one Spirit*; and this Bond is on Chriſts part his *Spirit*, whereby he joyneth himſelf unto his Body, [m] we are an *habitation of God through the Spirit*; and on a Believers part his *Faith*, whereby he joyneth himſelf to Chriſt, and [n] *appointeth* him for his *Head*, by which means Chriſt *dwelleth in the hearts* of his people; Both which the Apoſtle putteth together, calling it the [o] *Spirit of Faith.*

(l) 1 Cor. 6. 17. 1 Joh 3. 24. 4. 13.

(m) Eph. 2. 22.

(n) Hoſ. 1. 11. Eph. 3. 17.

(o) 2 Cor. 4. 13.

2 There is a Bond of *Vnion* between the members of the body amongſt themſelves, *viz.* The *mutual Love* of Believers unto one another, called the [p] *Band of perfectneſs*, whereby they are knit together; for this Grace is that Cement which joyneth the Stones of this ſpiritual building into one Temple, being ſhed abroad into their hearts by the holy Spi-

(p) Col. 3. 14. 2. 2.

Spirit, and is therefore called *the Love of the Spirit*, Rom. 15.30. as [q] elſewhere the *Vnity*, the *Supply*, and the *Fellowſhip of the Spirit*; For where this Unity of *Spirit* and *Love* is, every member doth make a [r] *Supply* according to the *meaſure* which it ſelf hath, for the increaſing and edifying of the body, [ſ] walking together in the fear of the Lord, and in the comfort of the Holy Ghoſt.

3. An *Eſſential Vnity*, or as [t] St. *Hilary* calls it, *Naturalis Vnitas*; as the body and the ſoul being joyned together maketh one man; and thus Chriſt is ſaid [u] to make in himſelf *of twain one new man*, by the participation of that [w] *one Spirit* which was [x] *without meaſure* poured out upon Chriſt the Head, and [y] from his *Fulneſs* ſhed abroad in ſuch proportion upon his Members as he is variouſly pleaſed to diſpence unto them; by which means [z] Chriſt is *formed* in us, *liveth* in us, and is a *quickning Spirit* unto us; for the Spirit of Chriſt is that *divine* [a] *ſeed*, whereby we are regenerated unto his *life* and

(q) Eph.4.3,4. Phil.1.19. 2.1.

(r) Eph.4.16.

(ſ) Act.9.31.

(t) *Hilar. de Trin.t. Lib.8.*

(u) Eph. 2 15.

(w) Eph.4.4.

(x) Joh.3. 34.

(y) Joh.1. 16. 7.38. 1 Cor.12 11.

(z) Gal.4.19. 2. 20. Rom. 8. 10. Joh 6.63. 1 Cor.15.45. 2 Cor.3.6.18.

(a) 1 Joh.3.9.

likeneſs, and as St. *Peter* expreſſeth it, are [b] *partakers of the Divine Nature.*

(b) 2 Pet. 1. 4.

4. Conſequent upon this *Eſſential Vnity*, whereby all the myſtical members of Chriſt are animated and enlivened by one and the ſame *quickning Spirit*, doth follow a *Moral unity* of hearts and minds between all of them; as it is ſaid of the Primitive Chriſtians, [c] that the multitude of them that believed, were *of one heart, and of one ſoul.* And this Moral unity is four-fold.

(c) Act. 4. 32.

1. An *Vnity of Faith*, in the great and neceſſary Doctrines of Salvation, or in the [d] knowledge of God and of Jeſus Chriſt, called by the Apoſtle the [e] *Foundation*, the [f] *Principles* of the Doctrine of Chriſt, the [g] *form of ſound words*, the proportion or [h] *Analogy of Faith*, the [i] *knowledge of Jeſus Chriſt* and him Crucified, the [k] doctrine and *truth which is after godlineſs*, [l] the *Faith of the Goſpel*, the [m] *Faith of Jeſus*, the [n] *Myſtery of Godlineſs*, the [o] *Rule* by which we ſhould walk, called by the Ancients, the *Seed* of Doctrine, the

(d) Eph. 4. 13. Joh. 17. 3.
(e) 1 Cor. 3. 10, 11.
(f) Heb. 6. 1.
(g) 2 Tim. 1. 13 Rom. 6. 17.
(h) Rom. 12. 6.
(i) 1 Cor. 2. 2.
(k) 1 Tim. 6. 3. Tit. 1. 1.
(l) Phil. 1. 27.
(m) Rev. 14. 12
(n) 1 Tim. 3. 16.
(o) Phil. 3. 16 *Reg. la parvis magaſſæ. commun. aug.* Ep 17.

the *Character* of the Church, the *Rule* which is *common to ſmall and great*; in one word, whatever Doctrine there is, the [p] knowledge wheteof, and aſſent whereunto, is ſimply neceſſary unto Salvation; in this all who ſhall be ſaved, do firſt or laſt moſt unanimouſly agree. Differences there may be, and uſually are, in leſs neceſſary points, which are matters *quæſtionum, non fidei*, as *S. Auſtin* ſpeaks, for we [q] know but in part, and are not yet come to be perfect men; and till the members have attained unto their full ſtature, there cannot be expected an univerſal conſent, and harmony of judgements in all points, even among the beſt and moſt learned men; in which caſe notwithſtanding we ſhould [r] *receive* one another in love and Brotherly Communion, becauſe God himſelf *receiveth* even thoſe who thus differ into his favour; but the Spirit of God doth never fail to lead all that ſhall be ſaved into all neceſſary truths, and to preſerve them from any damnable and pernicious doctrines.

(p) Joh. 17 3. Act. 4. 12. Joh. 8. 24.

(q) 1 Cor. 13. 9 Eph. 4. 13.

(r) Rom. 14. 1. 3.

2. Vnity

2. Vnity in *obedience*, wherein all holy men do agree, albeit ſome may much exceed others in their progreſs and degrees of holineſs (as we may ſee by comparing the [f] Teſtimony given unto *Aſa*, and unto *Joſiah*) ſuch are [t] *Repentance* from dead works, without which we cannot be ſaved. [u] *Reliance upon Chriſt alone* by a ſincere and unfeigned faith for Life and Salvation. [w] A *true love* of the Lord Jeſus, and of all that are his. [x] A *ſincere* regard unto all Gods Commandments, and an hatred of every falſe way. [y] A deſire to fear Gods Name, and a purpoſe of heart to cleave unto him, and follow him fully. Laſtly, [z] *Self-denial*, ſubmitting our Will, and Reaſon, in all things to the Word and Will of God. There may be great differences in the ſpiritual growth and degrees of holineſs between one Chriſtian and another, [a] ſome ſick, others healthy, ſome ſtrong, others weak, ſome little children, others young men, ſome bruiſed reeds and ſmoaking flax, others bold as a Lyon. But this is *obedi-*

(f) 1 Reg. 15. 11. 14. 2 Reg. 23. 25.
(t) Luk. 13. 3. 5.
(u) Act. 16. 30, 31.
(w) 1 Cor. 16. 22. 1 Joh. 3. 14.
(x) Pſal. 66. 18. 119. 128. Rom 6. 1, 2. 8. 1. 13.
(y) Nehe. 1. 11 Iſai. 26. 8. Pſal. 17. 3. 119. 57. Act. 13. 23. Num. 14. 24.
(z) Mat. 6. 24.
(a) Rom. 15. 1. Heb. 5. 13, 14. 1 Joh. 2. 12, 13. Mat. 12. 20.

entia

entia parvis magniſque communis.

3. Unity in *Worſhip*: For though different Churches may have different obſervances in the External forms and modes of Divine Service, yet in the *Subſtantials* of Worſhip they all agree, *viz.* [b] that God is to be *worſhipped in ſpirit, and in truth*, and to be [c] *ſanctified in all thoſe that draw nigh unto him.* That we are to call upon God *only* [d] *in the Name of Chriſt*, as our [e] alone Advocate and Mediator, [f] giving thanks unto God the Father by him. That we are [g] not to worſhip Creatures, who cannot know our hearts, nor anſwer our prayers, nor ſupply our wants, in whom we are not required to believe, but are to hold the head & [h] to keep our ſelves from Idols.

(b) Joh. 4. 24. Phil. 3. 3.
(c) Levit. 10. 3 Job 11. 13, 14. Pſa. 26. 6. 66. 18 Pro. 15. 8. Iſa. 1. 15.-18.
(d) Joh. 16. 23, 24.
(e) 1 Tim. 2. 5 1 Joh. 2. 1.
(f) Col. 3. 17.
(g) Col. 2. 18, 19.
(h) 1 Cor. 10. 14. 1 Joh. 5. 21.

4. Unity in *Ends* and Deſigns; for being Brethren in the [i] ſame *Family*, fellow-*Citizens* with one another, and of the *houſhold of Faith*, having *one Hope, one Lord, one Faith, one Baptiſme, one God and Father of all*; the ſame Enemies to oppoſe, the ſame intereſts and common Salvation

(i) Eph. 3. 15. 2. 19. 4. 4, 5, 6.

Salvation to look after, they conſequently proſecute the ſame *Ends*, and do not only walk by the ſame *Rule*, but in ſo doing, do *mind the ſame things*, *Phil* 3. 16. It is true, being in part carnal, they do too much ſeek and ſerve themſelves; but ſo far forth as they have the ſame ſpirit, they are of the ſame mind with the Apoſtle, [k] to prefer the honor of Chriſt, and the ſervice of his Church, above their own deareſt intereſt, according to what our Saviour hath taught us, [l] *If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own life alſo, he cannot be my Diſciple.* The Glory of God, the progreſs of the Goſpel, the advancement of Chriſts Kingdome, the ſubverſion of the Kingdome of Satan, the comforts and concernments of the Church of Chriſt, are in their hearts and endeavours ſtill to promote; as [m] the members of the Natural, ſo they of the Spiritual Body, have all a care one of another; the end of the parts is the ſafety of

(k) *Act.* 20. 24. *Phil.* 1. 20.

(l) Luk. 14 26

(m) 1 Cor 12. 26.

of the whole; they are all partakers of one ſpiritual Nature, and all heirs of one common Inheritance; and therefore as one principal fruit of the Communion of Saints, they aim at the ſame ends, and proſecute the ſame deſignes, joyning together in all Chriſtian Services of Love againſt their common enemies, the World, the Fleſh, and the Devill.

Theſe are thoſe ſeveral Unities which Chriſt by his *Staffe* called *Bands* doth preſerve in his Church, thereby greatly beautifying and ſtrengthning the ſame. Of this *Peace* he is both the [m] *purchaſer* by the price of his blood, and the [n] *Author* by the Efficacy of his Grace, giving unto his people *one heart and one way*; And laſtly, The *Bond* by the Communion of his Spirit; for [o] from him it is that the body is joyned and compacted together, as [p] the corner ſtone of a building faſteneth all the parts thereof unto one another; and therefore the Apoſtle exhorteth us to be *like minded*, by Argu-

(m) Eph. 2. 13, 16. Col. 1. 20.
(n) Jer. 32. 39.
(o) Eph. 4. 16.
(p) Eph. 2. 20. 1 Pet. 2. 6.

ments drawn from Chriſt and his Spirit; *If there be any Conſolation in Chriſt, if any Comfort of Love, if any Fellowſhip of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be like minded, having the ſame love, being of one accord, of one mind,* Phil. 2. 1, 2.

But it may be here objected againſt all this, that our Saviour himſelf telleth us, *That he came not to ſend Peace but a ſword, to ſet a man at variance againſt his father, and the daughter againſt her mother,* Mat. 10. 34, 34. which words [q] *Buxtorf* hath obſerved in the *Talmund* to be affirmed of the days of the Meſſiah; and we ſee it plain by much experience; many times, [r] ſaith St. *Auſtin*, a young man pleaſeth God, and ſo doing diſpleaſeth a wicked father, who is angry that God is preferred before him; *Fortior eſt gladius ſpiritualis ſeparans quam copulans natura carnalis.* [ſ] *Baronius* telleth us of *Anaſtaſia* a *Romane* Lady, whom becauſe ſhe was a Chriſtian, her own husband did caſt into priſon, and miſerably afflict, and ſo the

(q) Buxtorf. Lexicon. Chald. p. 1648.

(r) Aug. in. Pſa. 44.

(ſ) Baron. p. 300. ſect. 3.

the [r] Apoſtle aſſureth us, that as *Iſaac* was perſecuted by his own brother *Iſhmael*, ſo it is ſtill, *They that are born after the fleſh, do perſecute them that are born after the Spirit*, Gal. 4. 29. Where ever the Goſpel is preached, they that embrace and obey it, are hated and virulently oppoſed by them that diſobey it.

(r) Gal. 4. 29.

In anſwer hereunto we ſay, That all this is accidental to the Goſpel; it is no fault in the Sun, if ſhining on a dunghill a ſtinking vapour be exhaled; nor is it the fault of the Goſpel, if by occaſion thereof, the proud luſts of men be exaſperated and enraged. When the *Aſſyrians* ſpoiled the Nations, and [u] none durſt open the mouth, or peep, his Tyranny was not at all commended by ſuch a doleful quietneſs. In like manner neither is the Goſpel at all prejudiced by any ſuch commotions, as through the luſts of wicked men, are meerly *per accidens* and occaſionally ſtirred up by the preaching of it. When Chriſt went into *Jeruſalem* to offer himſelf to them as their

(u) Iſa. 10. 14.

King, it is ſaid, *That the whole City was moved*, Mat. 21. 10. And elſewhere, that there [w] was a *diviſion among the people because of him*; in like manner where ever he comes as a *King* to raign, there will be motions in the minds of the people; there will be ſome who will ſay, [x] *Nolimus hunc*, we will not have this man to raign over us: and when their own pride and obſtinacy are the cauſes of theſe motions, they yet charge all upon the Goſpel and the Preachers thereof, as [y] if *the land were not able to bear their words*; as *Tertullus* accuſed *Paul*, *Act.* 24. 5. We have found this man a *Peſtilent Fellow*, and a *Mover of Sedition* among all the Jews throughout the world. As if the Chaffe ſhould complain of the Fan, that all was quiet in the Barn till that came; or the droſs of the Furnace, that the mettal and that lay quietly together, till the fire ſevered them. Chriſt comes with a [z] *Fan* to purge his Floor, and with [a] *refiners fire*, to purifie the ſons of *Levi*, and to gather his Church out of the world; by which

(w) Joh. 7. 43.

(x) Luk. 19 14.

(y) Amos. 7. 10.

(z) Mat. 3. 12.

(a) Mat 3. 2, 3.

which means he did occaſion [b] the hatred of the world againſt it; which would not have been, if all had obeyed the Goſpel; [c] but ſome receive it with ſcorn, and others with obedience, and hence it is that Offences come.

(b) Joh. 15. 15

(c) Act. 17. 32.

But the Goſpel *per ſe* in its own Nature, and in its proper and primarie Intention, is a word of *Peace*, and doth cloſely unite all that obey it unto Chriſt their head, and unto one another, by the firm bonds of Faith and Love, ſubduing the hearts of *Wolves*, *Leopards* and *Lyons*, Iſa. 11. 6. giving gifts even to the *Rebellious*, Pſalm 68. 18. caſting down *every high thing* that exaleth it ſelf againſt the knowledge of God, 2 *Cor.* 10. 5.

And beſides, it is thus far a *Staffe of Bands* unto the Church farther, that though it doth thus exaſperate the hearts, yet it doth uſually muzzle and reſtrain the rage and power of wicked men, that [d] they are not able to perform the evils which they intend: ſo that by the

(d) Pſal. 21. 11

the Majeſty and Authority thereof [e] Chriſt *ruleth in the midſt of enemies*, [f] maketh them to be at peace with his people, [g] maketh *Ægyptians* to enrich them, [h] *Moabites* and *Philiſtines* ſhelter them, [i] *Syrians* bring gifts unto them, and the [k] enemies that afflicted them, bend, and profeſe to ſerve them.

(e) Pſal. 110. 2.
(f) Prov. 16. 7.
(g) Exod. 3. 21, 22.
(h) 1 Sam. 22. 3, 4. Iſa. 16. 4. 1 Sam. 27. 1. 5.
(i) 2 Sam. 8. 6.
(k) Iſa. 60. 14. Pſal. 66. 3. 68, 29, 30.

Now for the Application of this Doctrine, it teacheth us:

1. THat Chriſtian *Policy* and *Order*, prudent, meek, religious Government, is a very great bleſſing to the Church of God, and greatly to be deſired, becauſe thereby *Vnity* and Concord are preſerved among the Sheep of Chriſt, and as by a fence or hedge they are thereby ſecured from the irruption of Wolves who would devour and make a prey of them; and all leaven and chaff which would ſoure the Lump, and corrupt the corn, is purged out, and fanned

ned away. [l] When the unruly are admoniſhed, and the weak ſtrengthned, and the Feeble-minded comforted, and Hereticks rejected, and diſorderly Walkers made aſhamed, this greatly tendeth both to the honour, and to the health and ſafety of the Church of God.

(l) Tit. 3. 9. 1 Theſ. 5. 14. 2 Theſ. 3. 14.

2. It teacheth us to take heed of thoſe [m] *who cauſe diviſions* and breaches contrary to the Doctrine of Chriſt which we have received, who rend his Seamleſs Coat, and make their tongues and their pens bellows to blow up the flames of contention among Chriſtians, biting, tearing, and devouring one another, of whom the Apoſtle ſaith, That they *ſerve not the Lord Jeſus but their own belly.* It is noted by [n] *Epiphanius* as a wicked ſpeech of *Marcion* the Heretick, *Ego findam Eccleſiam veſtram, & mittam fiſſuram in ipſam in æternum:* And the Apoſtle maketh the ground of contentions and diviſions in the Church to be fleſhly Luſts, 1 *Cor.* 3. 3. Gal. 5. 20.

(m) Rom. 16. 17, 18.

(n) Epiphan. Hæreſ. 42.

It

It is a great ſin to make an undue ſeparation from the true Church of Chriſt. A ſin againſt the *Communion of Saints* from which the Separation is made. A ſin againſt the Unity and *Peace of the Church*, which we all ought with our utmoſt endeavours to preſerve. A ſin againſt the *Spirit of Chriſt*, which is thereby grieved, as the ſoul is pained by the wounds which are made upon the body. A ſin againſt the *honor of Chriſt*, whoſe name is thereby expoſed to contempt and reproach. A ſin againſt a mans *own edification*, who thereby cutteth himſelf off from the means of Grace, and expoſeth himſelf to the danger of Hereſie and Contagion. And therefore thoſe holy Fathers St. [o] *Cyprian*, [p] *Auguſtine*, and [q] *Optatus*, uſe to ſet forth the Atrocity and danger of this ſin, by the greatneſs and ſtrangeneſs of the Judgement, wherewith God puniſhed it in *Corah*, *Dathan* and *Abiram*, and thoſe who adhered unto them, whom the earth opened her mouth to ſwallow

[o] Cyprian Epiſt. 65. ſect: Ep. 76. ſect. 5. de unitat. Eccleſ. ſect. 16.
[p] Aug. ep. 162. & lib. 2. de Baptiſmo. c. 6.
[q] Optatus contra Parmen. lib. 1.

ſwallow up; and by the ſore Judgement upon the ten Tribes, in their total rejection, for ſeparating from the houſe of *David*, and the true Worſhip of God in *Jeruſalem*. We ſhould therefore take ſpecial heed of departing from the true Church of Chriſt, where his Word is truly taught, and where Chriſt the foundation is held, for every infirmity or blemiſh which we may conceive to be upon it; for though the Apoſtle reproved many Corruptions and Abuſes in the Church of *Corinth*, yet he blameth the Contentions, Emulations, Breaches and Diviſions which were therein, 1*Cor.* 1.11,12,13. Of this ſort were the *Novatians*, *Luciferians*, *Donatiſts*, *Audians* in the antient Church, who for laxneſs of Diſcipline, or other Corruptions which they apprehended to be therein, did withdraw & keep themſelves apart from their Communion: To ſuch as theſe it was a good ſpeech of [r] *Optatus*, We have one Faith, one Baptiſm, one Converſation: We read the ſame di-

(r) Contra Parmen. l. 3.

vine Teſtaments, we are of the ſame ſheep fold, we have been waſhed and wrought together, we are parts of the ſame garment, but ripped one from another, *Sartura neceſſaria eſt*, there wants nothing but that we be ſewed up and reunited again.

I ſhall not here enter upon any Polemical diſcourſe to vindicate our own, or other Reformed Churches from that heavy Charge of *Schiſm* wherewith *Pontificians* implead us, for having forſaken the Communion of the *Roman Church*. Our Learned Writers have thus ſtated the Caſe.

1. That it is the *Cauſe*, and not the *Separation*, that makes the *Schiſmatick*; they who give the *Cauſe*, for which it is neceſſary to ſeparate, are the Authors of the *Schiſm*; for where there is a neceſſary Cauſe to ſeparate, we are commanded by God ſo to do, 2 *Cor*, 6. 17. *Rev.* 18. 4. As we find when *Jeroboam* had corrupted the Worſhip of God, the Prieſts and Levites, and out of all the Tribes,

(t) B. Jewels Defence. part 5. p. 505, 506, 507 Mornay of the Church. c. 10. p. 358. D. Crakenthorp againſt Spalat. c. 79. ſe. 3. c. 82. ſect. 7. c. 85. ſect. 1. B. White againſt Fiſher. p. 107. B. Laud Confer. ſect. 21. p. 133, 142, 143 D. Chillingworth. c. 7. ſect. 30, 35, 38, 51, 59, 74.

Tribes; ſuch as ſet their hearts to ſeek the Lord, departed from his Idolatry, 2 *Chron.* 11.13,16 30.11. For certainly one particular Church may reform it ſelf, though another will not.

2. That they gave the *Cauſe* of this Breach and Separation, and that upon ſeveral accompts. 1. By [u] many and great *Corruptions* in *Doctrine* and *Worſhip*, whereby they themſelves departed from the primitive Purity, which Errors and Corruptions they obtruded and impoſed upon us as *Conditions of their Communion.* 2. By [w] great encroachments and *uſurpations* upon the juſt *power of Princes*, and *Liberties* of Churches. 3. By [x] *Tyranny* in Excommunications, Perſecutions and fiery Inquiſitions, frighting and thruſting us from their Communion 4. By [y] refuſing to be reclaimed, or healed of theſe diſtempers, in that they challenge a peculiar *Infalli-*

(u) B. Morton Prot. Appeal. l. 4. c. 2. ſect. 9. ſect. 37, 38. B. Ulſhers Serm. on Eph. 4.13. p. 7. B. White againſt Fiſher. p. 106. B. Lawd Confer. ſect. 21. p. 135. & ſect. 25. p. 192. B. Bramhal Church of England defended. p. 13, 14, 66, 181, 367, 390. Chillingworth c. 5. ſ. 25, 31. 33 35, 40, 50, 51, 59, 62, 64, 65, 68, 69. 78, 106

(w) B. Bramhals Defence *paſſim.* F. Maſon de Miniſter. Angl. l. 2. c. 10. B. Lawd. ſect. 25. Num. 10, 11.

(x) B. White againſt Fiſher. p. 106, 107. Chillingworth. c. 5. 61. 96.

(y) B. White. p. 106. B. Lawd ſect. 24. p. 156. & ſect. 35. p. 297. Chilling. ſect. 53.

bility, & a power to hold all other Churches under their *Laws* & Dominations.

3. That this was not a Seceſſion from the [z] *Catholick* Church, nor from the *Primitive* Church, (unto whoſe judgement we are willing to appeal) but only from the Corruptions, Faction and Tyranny of a *particular Church*, with whom notwithſtanding we retain an Unity ſtill, in all points of Doctrine and Worſhip, which they hold conſonant to the Will of God in his Word revealed, diſowning nothing but thoſe Errors and Additions which they have ſuperinduced upon the Inſtitutions of Chriſt.

Laſtly, That this is [a] not to ſet up a *new Church* which was never in the world before; for the Church is the ſame now as formerly, only ſick and overgrown with Corruptions then; healed, weeded, purged and reformed now; nor were there wanting in for-

(z) Jewels Defence p. 499. Mornay of the Church c. 10. Crakenth. c. 79 ſect. 4. Morton. Appeal l. 4 c. 2. ſect. 10. ſect. 43. Gerard. Loc. de Eccleſ. ſect. 180 B. Lawd. ſect. 25 n. 18. p. 192. Chillingworth. ſect. 32, 45, 47, 94.

(a) Gerard ubi ſupra. ſect. 179. B. Ushers Ser. p. 27. 31. Mornay of the Ch. c. 9. p. 324. c. 10 p. 358. Crakenth. c. 85. ſect 2. Field of the Church. l. 3. c. 8, 12. & Appendix p. 3. ſect. 2. B. Lawd Epiſt. Dedicat. to the King. p. 16. Chilling. ſect. 91. Carleton Conſenſ. loc. de Scriptura. c. 1. pag. 9. 14. D. Jo. Whiteway, ſect 59.

mer

mer ages, after thoſe Corruptions prevailed in the Church, many *Witneſſes* who appeared for the Truths then ſuppreſſed, greatly complained of the contrary abuſes, and earneſtly deſired a reformation, as under the defection of the ten Tribes the Lord had ſeven thouſand who had not bowed the knee to *Baal*, 1 *Reg.* 19.18. and a Remnant according to the Election of Grace under the Apoſtacy of the Jews, *Rom.* 11.1,5.

3. We ſhould be exhorted to keep the *unity of the Spirit in the bond of Peace*; not to judge, deſpiſe, or condemn one another, but mutually to edifie where we agree, and to endeavour Reconciliation wherein we differ; to be perfectly joyned together, if it be poſſible, in the ſame Judgement, to think, and to ſpeak the ſame things; however to mind the ſame *End*, to intend the ſame *Common Salvation*, to hold faſt the ſame head, to purſue the ſame Intereſt, and however we go in ſeveral paths of the ſame Rode, yet ſtill to have our faces towards the ſame City. *Ar-*

Arguments to perſwade unto this holy unity, *to obey the Government of Chriſt under his* Staffe Bands, *are many and weighty.*

1. *A Contrario.* Conſider the Unity and Confederacy of Satan, and all his Inſtruments againſt Chriſt and his Church; for our Saviour telleth us, that *Satan is not divided againſt himſelf*, Mat. 12.26? We read of the [b] *Gates of hell*, whereby we underſtand the united Powers and Counſels of the kingdom of Darkneſs againſt the Kingdom of Chriſt; and as *Devils*, ſo the wicked of the *world* joyn hand in hand againſt the Church; they [c] *conſult together* with one conſent, and are *confederate* againſt it; they will lay down their own private enmities to combine againſt Chriſt, as [d] *Pilate* and *Herod* did; *Fas eſt & ab hoſte doceri*; if enemies unite to deſtroy the Church, ſhould not we unite to preſerve it? eſpecially conſidering what a *grave*

(b) Mat. 16.18.

(c) Pſal. 2.2. Pſal. 83.3,8. Act. 4.27.

(d) Luk. 23.12. Iſa. 9.21.

a [c] *grave Hiſtorian* noteth, *That in the cauſe of Religion, every Subdiviſion is a ſtrong Weapon in the hand of the contrary party.* Our inteſtine Mutinies and Diſtempers, do the Enemies work for him. He may ſtand ſtill, and pleaſe himſelf, to ſee us bite and devour one another. Again, Conſider the Turpitude, Deformity and Danger of *Schiſms* and Diviſions, which are the ſame in a *Political* or *Eccleſiaſtical* body, as in the *natural*, wherein whatſoever mangleth and ſeparateth part from part, doth greatly weaken and deform the whole. They gratifie the common enemy; *Hoc Ithacus velit:* They grieve the holy Spirit, as wounds in the body natural put the ſoul to pain. They diſhonour the holy Goſpel which is *a Goſpel of Peace.* They looſen and weaken the Intereſt of Religion; *for when* [f] *we bite and devour one another*, we are in danger to be *conſumed one of another.* They miniſter occaſion to prophane Spirits to turn Atheiſts, and caſt off all Religion, as a thing

(e) Hiſt. of the Councel of Trent. p. 49. *Hoc conſilio Julianus inter Chriſtianos diſſidia fovebat ut minore negotio debellarentur, ſi prius bello inter ſe conflictati fuiſſent.* Baron. *Ann* 392. ſect. 285.

(f) Gal. 5. 15.

thing of uncertainty, wherein the Profeſſors thereof themſelves know not how to agree. They have their foundation in carnal and ſenſual Intereſts, as Pride, Revenge, Diſcontent, Coveteouſneſs, and other inordinate Luſts, and therefore are reckoned by the Apoſtle amongſt the [g] *Fruits of the fleſh.* If we examine the [h] Riſe and Original of many of the antient *Hereſies*, whereby the Peace of the Church hath been torn and mangled, we ſhall find that ſome carnal End or other, as Ambition, Animoſity, Diſcontent, or other the like ſins, have been the Baſis on which they were reared. It was the ſpeech of a graceleſs ſon to his mother, [i] *Transferam me in partem* Donati, *& bibam ſanguinem tuum*; as St. [k] *Auſtin* ſaith, *Mater omnium Hæreticorum ſuperbia.* It is a very true ſpeech of [l] *Baronius*, *ex Officina Sardanapali prodire conſueverunt Hæreſium ſectatores.*

2. *A Neceſſario* from the the *neceſſity* of this excellent Duty; and this is a twofold neceſſity, *Neceſſitas præcepti*, becauſe

(g) Gal. 5.20. 1 Cor. 3.3,4. Rom. 16.17,18 1 Tim. 6.3,4,5

(h) Vid. Danæi prolegomena in Lib. Aug. de Hæreſibus, cap. 6,7.

(i) Aug Ep. 168

(k) De gen. contra Manichæos, lib. 2. c. 8

(l) Baron. Ann. 474. ſect. 6.

cauſe it is commanded, *Have peace one with another*, Mark 9.50. *Neceſſitas Medii*, becauſe Peace and Unity amongſt brethren in the Church, is an excellent means to [m] *glorifie God*, when with one mind and mouth we call upon him, and ſerve him with one conſent; and to further the Goſpel, and gain it honour and credit even in the hearts of ſtrangers: the Heathen themſelves took notice of the love of Chriſtians, as *Minutius Felix* telleth us, *Vide*, ſay they, *ut ſe diligunt Chriſtiani*.

(m) Rom. 15. 5, 6, 7

3. *A poſſibili*; our endavours in this kind are not after things which are unattainable; for [n] Chriſt hath by the *blood* of his Croſs procured the Churches *peace*, and by his powerful *Interceſſion* [o] prayeth for it; ſince therefore Chriſt [p] dyed not in vain, but did [q] *ſee of the travel of his ſoul*, and was [r] heard in every prayer which he made; it is certain that the Lord will in due time pour out upon his people a ſpirit of Unity, and [ſ] cloſe up the breaches of his Tabernacle:

(n) Eph. 2.13 16

(o) Joh. 17.21, 23.
(p) Iſa. 53.11.
(q) Gal. 2.21.
(r) Joh. 11.42.

(ſ) Amos 9. 11.

(t) Psal. 29. 11. Isa. 54. 13. Jer. 32. 39.

cle: as it is our *Duty* to seek *Peace*, so is it his (t) *promise* to work it; he is not the author of Confusion, but of Peace, as in all the Churches of the Saints.

4. *A Facili.* It is not only possible, but easie for Believers to be at peace one with another; those things which are *natural* are ever wrought without difficulty, it is not hard for the Sun to shine, or the fire to burn, nothing more easie then for the members in one body to agree with one another: And Believers are members of the same body, and have one common spirit to actuate and animate them, and therefore should suffer and rejoyce together, and be kindly affectioned one towards another with brotherly love, as the Apostle argueth, *Rom.* 12. 4, 10. 1 *Cor.* 12. 12, 13. 25. 26.

5. *Ab Vtili*; from the great good & advantage which hereby cometh unto the Church; it is as the *dew of Hermon* which bringeth a *blessing* with it; it strengthneth against all adverse power, and maketh

maketh the Church *terrible as an Army with Banners*; it openeth the paſſages for Communion of Saints, that they may derive good from one another by the ſupply that every joint maketh, as divers members in the body have divers uſes, the eye to ſee, the ear to hear, the tongue to ſpeak, the hand to work; and theſe Uſes mutually ſerviceable to the good of each other, and *Vnion* a neceſſary bond of this Service, ſo in the Church or body of Chriſt, every member hath his meaſure of gifts and graces, by which he may be profitable to the whole; [u] one the Spirit of Wiſdom, another of Knowledge; one able to counſel, another to comfort; one to exhort, another to rebuke, what is wanting in one, is ſupplied by another; and this [w] ſupply is made by thoſe *joints* whereby theſe divers members are united together. *Love* is the *Vehiculum* of all that help and ſervice which one Chriſtian man deriveth upon another; hereby we [x] ſerve one another, and [y] edifie one another;

(u) 1 Cor. 12. 8, 9.

(w) Eph. 4. 16.

(x) Gal. 5. 13.
(y) Rom. 14. 19 Jud. v. 20, 21.

ther; we bear with the infirmities, ſuſtain the burdens, and rejoyce in the comforts, mourn in the ſorrows, diſtribute to the neceſſities, pray for the ſouls of one another; By this means the graces of the Church are more bright and reſplendent, as the flame which ariſeth out of united fewel, is much greater then that which each ſtick alone by it ſelf doth render; and hence it is that the ſervants of God do [z] *love the habitation of his houſe, and the place where his honor dwelleth*, [a] aſſembling themſelves there together with one accord, becauſe he hath promiſed [b] *that in every place where he recordeth his name, he will come unto them, and bleſs them:* and by this means there were added to the Church daily ſuch as ſhould be ſaved.

(z) Pſal. 26.8. 27.4. 42. 1,2.
(a) Act. 2. 1, 46,47. 3.1.
(b) Exod. 20.24

6. *A Jucundo & honeſto.* It is not only *good*, but *pleaſant* for brethren to dwell together in *Vnity*; not only *as the dew of Hermon* for profit, but as *the* [c] *ointment on the head of Aaron* for comfort and Delight. In the united [d] Aſſemblies

(c) Pſal. 133.
(d) Pſal. 27.6.

blies of the Saints we behold the beauty of the Lord; when the members are *disjoynted*, the body is deformed: Shave away the eye-brows only from the face, *Quantillum decedit de corpore, quantum de pulchritudine*, ſaith St. *Auſtin*, you much leſſen the beauty, by ſo little leſſening the body; Now a Schiſm in the Church, is the ſame deformity as a mutilation in the body.

7. *Ab Exemplo*, from the great Examples which we have of Peace in the word. God known by the name of [c] *a God of Peace*, with whom his people having Acquaintance and Communion are at peace. Chriſt by the name of a [f] *Prince of Peace*, who as he is [g] *not divided* in himſelf, ſo neither ſhould he be divided in his Members. Our [h] *Conſolation in him* ſhould make us be *of one accord, and of one mind*; the *Primitive Church* a mirrour of *Vnity* and *Peace*; the [i] *multitude of believers were of one heart, and of one ſoul*, & primum in unoquoq; genere eſt Regula cæterorum.

(c) Heb. 13.20. Job. 22.21.

(f) Iſa. 9.6.
(g) 1 Cor. 1.13.

(h) Phil. 2.1, 2.

(i) Act. 4.32.

8. *Ab*

8. *Ab Evangelio*, from the nature of the *Gospel*, which is called by the Apostle, a [k] *Gospel of* Peace, whereby we are [l] *called unto peace*; by the power whereof the [m] rage of Lyons and Bears is calmed and subdued; much more should the Sheep of Christ be preserved from biting and devouring one another; it is a presage of rain and storms, when Sheep run heads together, and certainly it bodeth no good unto the Church when the Sheep of Christ are at discord one with another.

(k) Rom. 10. 15.
(l) Col. 3. 15.
(m) Isa. 11. 6.

Lastly, *A Sacramentis*, which are *sigilla & vincula pacis*: from the Sacraments which are the Seals and Bands of Christian Peace; In *Baptism* we were [n] *baptized into one body*; in the *Lords Supper* we being many, *are* [o] *one Bread, and one body, for we are partakers of that one Bread*; as the Wine is made of many grapes pressed into one Liquor, and the Bread of [p] many grains moulded into one Lump, so the Church of many believers compacted together by one Spirit

(n) 1 Cor. 12. 13.
(o) 1 Cor. 10. 17.

(p) *Sicut multa grana unum panem conficiunt, & ex multis racemis unum vinum extrahitur, sic ex multis hominibus Christi corpus efficitur. Serm. 28. ad fratres in eremo apud Aug.*

rit of Faith and Love into one myſtical body:

I ſhall conclude this Exhortation with two or three ſolemn and emphatical paſſages of the [q] Apoſtle, preſſing Chriſtians unto this duty; *Let us*, ſaith he, *follow after the things which make for peace, and things wherewith one may edifie another*; And again, *I beſeech you brethren by the name of our Lord Jeſus Chriſt, that ye all ſpeake the ſame thing, that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame Judgement.* And again, *Be perfect, be of good comfort, be of one mind, live in Peace, and the God of Love and Peace ſhall be with you.* And again, *if there be therefore any Conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any Bowels and Mercies, fulfill ye my joy, that ye be like-minded, having the ſame Love, being of one accord, of one mind.* Unto which I ſhall ſubjoyn the ſame Apoſtles pathetical prayer, *The Lord of Peace himſelf give you Peace always*

(q) Rom. 14. 19. 1 Cor. 1. 10. 2 Cor. 13. 11. Phil. 2. 1, 2. 2 Theſ 3. 16. Rom 15. 5.

always by all means, and the God of Patience and Conſolation grant you to be like minded one towards another, according to Chriſt Jeſus, that you may with one mind, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.

Before I leave this ſeaſonable and neceſſary Argument, let us in a few words conſider, what is to be done in Differences of Judgement and Diviſions of mind, to heal the breaches, and to recover the Peace of a diſjointed and dilacerated Church.

And here it cannot be denyed, but that in all ages of the Church, there have been, and ſtill are like to be, *Varieties of Judgement* among the Members thereof. For 1. The beſt Proficients (r) *know but in part, and Propheſie but in part.* 2. There are many things very abſtruſe and difficult in the diſquiſition of divine Truth; Religion hath its (ſ) δυσνόητα, things hard to be underſtood, as well as other Sciences. 3. There is in many men much (t) weakneſs of Judgement, to make ſearch

(r) 1 Cor. 13. 9.

(ſ) 2 Pet. 3. 16. Heb. 5. 11.

(t) Rom. 14. 1.

ſearch and enquiry into theſe things, or to diſcover *veritatem in puteo latentem.* 4. There is much careleſneſs of heart in many men to try the ſpirits, and to prove all things; they [u] *ſleep* while the enemy ſoweth Tares. 5. There is in many men a Levity, Lubricity and Diſcompoſedneſs of mind whereby they are apt to be [w] *carried away with every wind of Doctrine*, and out of Simplicity and Credulity to be wrought upon by the cunning of thoſe who are skilful to deceive. 6. Some have [x] *itching ears*, hearkning always after *new* things, whom Manna will not pleaſe without Quails, who have ſome particular *mens perſons in admiration*, and give up themſelves by a blind obedience and implicite Faith, into their hands, to be led by them into novel and ſingular Opinions. 7. Prevailing of Luſt and domeſtical Intereſt, doth in many men darken their mind, and entangle their Judgements, and betray them unto that ſad condition of being [y] *given over to ſtrong Deluſions to believe*

[u] Mat. 13. 21

[w] Epheſ. 4. 14. Rom. 16. 18 Col. 2. 4 1 Reg. 13. 13, 19.

[x] 2 Tim 4. 3, 4 Jud. v. 16

[y] 2 Theſ. 2. 10, 11. 1 Tim. 6. 10

Lyes: Upon theſe and ſuch like Reaſons there have been always Differences in the Church: We find a contention between [z] *Paul* and *Barnabas*, and between *Paul* and *Peter*; We find ſome for *Paul*, others for *Apollo*, and ſome for *Cephas*, and others for none of them all, but for Chriſt without them; we find ſome [a] building upon the foundation *Silver* and *gold*, and others *Hay* and *ſtubble*. We read of great differences between the Eaſtern and Weſtern Churches, touching the Obſervation of *Eaſter*, and between the *Roman* and *African* Churches in the matter of *Rebaptization*; of many ſharp Diſſentions between ſundry great and famous Biſhops and Paſtors of the antient Churches. To ſay nothing of the preſent ſad experience which we may everywhere obſerve of the ſame Truth, the [b] Scripture hath foretold it, and it cannot be otherwiſe, that *there muſt be Hereſies and Offences*; nevertheleſs we muſt not hereby be diſcouraged from uſing all pious and prudent

[z] Acts 15. 39. Gal. 2. 11, 13 1 Cor. 1. 12, 12

[a] 1 Cor. 3. 12.

[b] Matth. 18. 17. 1 Cor. 11. 19

dent Endeavours for pacification of the perſons ſo diſſenting; concerning which Accommodation we are to diſtinguiſh;

1. Of *Opinions*, whereof ſome are in the [c] *Foundation*, in thoſe primitive Articles of Faith, and Eſſentials of Religion, on which the houſe of God is built; the errors contrary whereunto are ſubverſive, [d] pernicious and damnable; ſome are only in the *Superſtruction*, which are not [e] *Fidei*, but *Quæſtionum*, which do not overturn the Edifice, nor endanger the Vitals of Religion: ſuch were in the [f] Apoſtles time, Diſputes touching Meats, and Drinks, and Days, and Things indifferent; wherein though men abound in their own ſenſe, yet it muſt ever be with Meekneſs, and with humble ſubmiſſion to the Spirits of the Prophets, and to the Judgement, Order and Peace of the Church.

2. Of *Perſons*; Some are [g] Seducers, who out of Pride, Enmity againſt the Doctrine which is according unto Godlineſs, carnal ends, deſire of Advantage

[c] Mat. 7, 24 1 Cor. 3. 9, 10 Heb. 6. 1

[d] 2 Pet. 2. 1

[e] *Aug. de Peccat. Orig.* cap. 23.

[f] Rom. 14. 5, 6. 1 Cor. 8. 8, 9

[g] Ephe. 4. 14. Eſay 3. 12 Jer. 23. 16, 26, 32. 1 29. 8. Matth. 7. 15 Acts 20. 29, 30 2 Tim. 3. 13 Tit. 1 10. 2 Pet. 2. 1 2 John v. 7 Mark 13. 22 2 Tim. 2. 14 18. Gal. 2. 4

and Domination, do ſow Tares in the Church, and cauſe Rents and Diviſions therein; ſuch were *Hymeneus*, *Philetus*, *Diotrephes*, and others. Others are [h] *ſeduced* people, who through Ignorance, Credulity, Simplicity, Facility and Flexibleneſs of Spirit, are led away captive by the cunning Craftineſs of them who lie in wait to deceive.

(h) 2 Cor. 11. 20. 2 Tim 3. 6 Col. 2. 8 Epheſ. 4. 14

Again, Some are men of meek, humble, peaceable and quiet ſpirits; amongſt whom though there be differences of Judgement, yet they do upon common Principles of Faith and Holineſs, agree in love, and joyn in purſuing the ſame common Salvation; neither monopolizing the priviledges of Saints, neither judging, or deſpiſing the other, neither holding any Error [i] ſupinely, pertinaciouſly, uncharitably or factiouſly. Others are men of turbulent, ſeditious and tumultuating Diſpoſitions, who love to kindle flames, to foment Diviſions, to make Sides and Factions, that they may fiſh in troubled waters; theſe things

[i] Bi. *Laud. Confer* ſect. 36. pag. 315. 316.

things being premiſed, we may touching Accommodations thus conclude.

1. There can be no Syncretiſm, or accommodation where the Differences are in points deſtructive to the foundations of Religion, and againſt the very Eſſentials of Faith, Worſhip and Obedience; there can be no reconciliation [k] between Chriſt and *Belial*, between damnable Hereſies and the Doctrine which is according unto Godlineſs. [l] Hereticks are to be admoniſhed, and in caſe of Pertinacy to be *rejected*, therefore there may be no brotherly Communion with them. But ſeduced perſons are in the ſpirit of [m] meekneſs to be inſtructed, and if poſſible to be reſtored, and won unto the Truth, and delivered from the ſnare of the Devil.

[k] 1 Cor. 10 21. 2 Cor. 6. 14. 17 Gal. 1. 8, 9

[l] Tit. 3. 10 *Euſeb. Hiſt.* l. 4. c. 15.

[m] 2 Tim. 2. 25, 26.

2. Though the Differences at firſt view be not ſo pernitious and dangerous, yet if it be evident that they be purpoſely ſowed by men of turbulent and ungracious ſpirits, meerly to kindle flames, to foment Seditions, to lay the

Foundations

of perpetual Diviſions or Commotions in Church or ſtate, to gratifie the common enemy, and to be ſubvervient unto ſuch Ends and Deſignes, as wherein Truth and Holineſs is endangered; in this caſe the Apoſtle hath taught us, both by his *Example* [n] *not to give place* by ſubjection for an hour unto ſuch men, and[o] *by his Doctrine*, to mark and to beware of them.

(n) Gal. 2. 4, 5.

(o) Rom. 16. 17.

3. Where a Syncretiſm and Agreement is allowable, yet we muſt *love* [p] *Peace and Truth*, follow *Peace* and *Holineſs*, [q] not adulterate, or in any caſe betray, or play the Huckſters with the Word; as it is ſaid of the *Samaritanes*, that they [r] *feared the Lord, and ſerved their own Gods*. We muſt not temper, or reduce divine Truth to the Rules or Dictates of our own Luſts, nor captivate our Conſcience to our carnal deſires. [ſ] *Jeroboam* and *Ahaz* acted inordinately, when they erected a Worſhip diſſonant to Gods Will, and ſubſervient to their own; for we [t] *can do nothing againſt the Truth*,

(d) Zac. 8. 19. Heb. 12. 14.
(q) 2 Cor. 4. 2. Baſil. in Pſal. 14. 1. edit. Græcolat. Pariſ. p. 153. & Greg. Naz. Orat. 1. p. 20. B.
(r) 2 Reg 17. 33.
(ſ) 1 Reg. 12. 27, 28, 33. 2 Reg. 16. 10.
(t) 2 Cor. 13. 8.

Truth, but for the Truth; [u] buy it we may, ſell it we muſt not for any other gain.

(u) Pro. 23. 23.

4. Where the *Fundamentals* of Religion are ſafe, and on all ſides unanimouſly embraced, and the differences purely *problematical*, and ſuch as do not at all endanger the Vitals and Eſſentials of Religion, [w] mutual meekneſs, tenderneſs and forbearance are to be uſed, as amongſt brethren and fellow-members. Diſputes are to be managed with all calmneſs of Spirit, without Paſſion, Animoſity, Exaſperation, invidious Conſequences, or any thing tending to the violation of brotherly love; hereby we preſerve the Communion of Saints, when we own one another as brethren, and not as ſtrangers: We credit the Goſpel of Peace, and adorn our mutual profeſſion of the ſame common Faith: We make way to the more cleer Diſcovery of Truth, when no Paſſion or Prejudice doth dazzle our eyes, or overcloud our Judgement; We ſtop the mouths, prevent

(w) Rom. 15. 1 Gal. 6. 1. Eph. 4. 2, 3.

vent the Inſultrations, and take away the advantages, which the common adverſary promiſeth to himſelf by our differences and Diſſentions.

The Means to be uſed unto ſuch an Evangelical Accommodation, are,

1. Out of a ſincere love of all truth, to wait with humble, docile and tractable hearts upon God, in the uſe of ſuch means as he hath appointed, for the revealing of his mind unto us touching thoſe things about which we differ, and for that purpoſe with ſingle hearts to ſtudy the *Scriptures*, and to weigh every opinion in the ballance of the Sanctuary; [n] *This*, the Apoſtle ſaith, *is profitable for Doctrine and for Reproof:* to this he referreth the Church againſt all danger of Wolves; out of this our Lord revealed to his Diſciples *the things which concerned himſelf*; by this the [o] Antients deſired to have the Controverſies in their times ſtated and decided. And when

(n) 2 Tim 3.16 Act 20.32 Luk. 24.27.

(o) Optatus contra Parmen. l.5. Aug. Epiſt. 19. c.1. ep.48. & 112. contra ep. Parmen. l.1. c.2 cont. Lit. Petil. l.2. c.85. de Unitat. Eccleſ. c.3. & 17, 18, 19. in Pſ. 21 Expoſit 2.

when any of them teach us to try Doctrines by *Eccleſiaſtical Tradition*, and the witneſs of the Church, they ſpeak of *Apoſtolical Churches*, which *Tertullian* calleth *Matrices & Originales*, and not barely of the peremptory deciſion of ſome one or other [p] preſent or particular Church; for they were able to draw down from the Apoſtles, [q] *Traducem fidei*, as *Tertullian* calls it, a *Doctrinal Succeſſion*, to aſſign the Time, the Authors, & the Poſteriority of thoſe Hereſies, whch they gain-ſaid, as he ſaith, [r] *Solemus Hæreticis compendii cauſa de poſteritate præſcribere.* Now becauſe we cannot underſtand the things of God but by the Spirit of God, for [ſ] he it is who *openeth* the heart, and *draweth away the vail, and giveth us an underſtanding*; and becauſe the Scripture hath told us, that Gods people ſhall be [t] *taught of him*; therefore we muſt in our ſtudying thereof, pray unto God with [u] *Job*, *That which I ſee not, teach thou me*; and with [w] *David*, *Teach me good Judgement and knowledge*;

(p) *Tertul. cont. Hermog.* c. 22. Dr. *Field* Appendix. part. 3. c. 7. pag. 42.

[q] *Tertul. de præſcript.* cap. 20. 21.

[r] *Adverſ. Hermog.* cap. 1. *contra Marcion.* lib. 5. c. 19. *contra Praxeam.* cap. 2.

[ſ] Acts 16. 14. 2 Cor. 3. 16, 17 1 John 5, 20

(t) John 6. 45 *Aug. de Grat. Chriſti.* c. 13. & *de prædeſtinat. ſanctorum* cap. 8.

[u] Job 34. 32.

[w] Pſal. 119. 66.

knowledge; and with the [x] Apoſtle, beg of God the *Spirit of Wiſdom and Revelation in the knowledge of him*; that in any thing wherein we are [y] *otherwiſe minded*, he will *reveal* even that unto us.

2. To agree in the *Fundamentals*, in the myſtery of Godlineſs, the Unity of the Faith, the Principles of Doctrine, the Rule by which we are all to walk, in the [z] *ſaving knowledge* of God and Chriſt, unto which eternal Life is annexed, and without which it cannot be had; in the [a] *ſpiritual Worſhip* of God, calling upon him, and coming unto him, in and by Chriſt; and in thoſe primary grounds of *Chriſtian Obedience*, Repentance, Sincerity, Love of Chriſt, Self-denial; & where there is an unfeigned and unanimous Agreement in theſe, there is a ground laid for diſcovery of the Truth in matters of ſmaller Difference. Agreement in Principles is a fair preparation unto agreement in all thoſe Concluſions, which are naturally deducible from thoſe Principles: and the more clearly we underſtand

(x) Eph. 1.17.

(y) Phil. 3.15.

(z) Joh. 17.3. 8.24. Act. 4.11, 12. 1 Cor. 1.23. 2.2. 3.11.

(a) Joh. 4.24. 16.23. Heb. 7.25. Col. 3.17.

ſtand the Comprehenſion of Principles, the more exactly we ſhall diſcern the genuine Connection of true concluſions, and the inconſiſtency of thoſe which are falſe and fallacious.

3. In the things whereunto we have attained to [b] *walk by the ſame Rule*, to hold the [c] Truth in love, to [d] keep faith and a good conſcience; for Chriſtian Doctrine is a [e] *Myſtery of Godlineſs*, and ſaving Knowledge, a [f] *knowledge which is according unto Godlineſs*, and therefore the beſt way to find out that wherein we differ, is, to obey that wherein we agree; The Lord having promiſed, [g] that they who *do his Will, ſhall know his Doctrine*; that he will [h] *teach the meek his way, and reveal his ſecret to them that fear him*; that unto him [i] who ordereth his Converſation aright, *he will ſhew the Salvation of God.*

(b) Phil. 3. 16.
(c) 2 Theſ. 2. 10 Aug. de Grat. Chriſti. c. 13.
(d) 1 Tim. 1. 19
(e) 1 Tim. 3. 16
(f) 1 Tim 6. 3. Tit. 1. 1.
(g) Joh. 7. 17.
(h) Pſal 25. 9, 14.
(i) Pſal. 50. 23.

4. To be ſpiritual and heavenly minded; for as heavenly bodies, ſo heavenly minds are the proper ſubjects of Serenity and Tranquillity; [k] Storms and

(k) *Inferiora fulminant.* Sen. *Pacem ſumma tenent.* Lucan.

Tempeſts are the Effects of earthly exhalations; heavenly Orbs are ſteady and regular, have no Combuſtions nor diſagreements in them; Schiſms and Diviſions are [l] from the fleſh, and come from us as *Men*, not as *Chriſtians*. As the reaſonable Soul doth bind the parts of the body together in Unity; when that is gone, they are in a near diſpoſition to diſſolve, and fall aſunder: So the [m] *Spirit* of Chriſt is the *bond* of his body; the Apoſtle calleth it *The Vnity of the Spirit in the bond of Peace*; the more we have the [n] mind of Chriſt, the leſs we ſhall do things through ſtrife, vain-glory, revenge, or any other inordinate paſſion; for the [o] Wiſdom which is from above, is *pure and peaceable*; but that which tendeth unto envying and ſtrife, deſcendeth not from above, but is earthly, ſenſual and devilliſh.

5. To ſtudy and caſt about for Peace, to do all that is [p] poſſible, and whatſoever lyeth in our power to produce it; to follow after it, and all the requiſite expedients

[l] 1 Cor. 3.3

[m] 1 Cor. 12. 13. Epheſ. 4. 3

[n] Phil. 2. 2, 3, 4, 5.

[o] James 3. 14, 17.

[p] Rom. 12. 18. Rom. 14. 19 Heb. 12. 14

pedients which conduce unto it; if it fly, purſue it; if it hide, ſearch for it; find out, as [q] *Jehoaſh* and *Joſiah* did *Maſons and Carpenters*, & ſpiritual workmen to *repair* the breaches of the houſe: to [r] have our private Opinions and Problemes to our ſelves before God, rather then by our unſeaſonable venting of them, to ſcandalize and offend our brethen, and to endanger the quiet of the Church.

[q] 2 Chron. 24.4,13. 2 Chron.34. 8-13.

[r] Rom. 14. 22.

6. To be of a meek, humble and calm ſpirit: [ſ] *Love is not eaſily provoked*, is long ſuffering, kind, ſelf-denying, *beareth, believeth, hopeth, endureth all things*. An Hammer makes no noiſe upon wool, ſo a [t] *ſoft Spirit turneth away Wrath*. Some men are ſo hot, ſo opinionative, ſo contentious, ſo wedded to their own conceits, ſo impatient of diſſent, that none can have Peace with them, who will not mancipate and render up their Reaſon and Judgement into their hands. But though it be our Duty to *try all things*, *and hold faſt Truth*, when we

[ſ] 1 Cor.13. 5,7.

[t] Prov. 15.1

his Church not only with his *Doctrine* but with his *Blood*; he had a [z] Command and Commiſſion to do it, and this Commiſſion he accepted, [a] *Loe I come to do thy will O God.* And though it were ſo hard a duty, that his *humane nature* did ſhrink, and as it were draw back from it, [b] *Father, if it be poſſible, let this cup paſſe from me,* yet he ſubmitted his will to the will of his father, and was [c] *obedient* even to that ſervile, ignominious and curſed death, which his humane nature ſo earneſtly declined. And in like manner what he undertakes to *work in us*, he [d] will finiſh, as well as what he undertooke to work *for us*; he is as the *Author*, ſo the *finiſher* of our faith; when he hath begun a good work in us, he will performe it unto the day of Chriſt.

He [e] *Promiſed* to ſend his *ſpirit* upon his Diſciples, and [f] he did ſend him; he [g] Promiſed unto them power to caſt out Devills, and [h] they did ſo; his name is [i] *Amen*, the faithfull and true witneſſe,

(z) Joh. 10. 18.
(a) Heb. 10. 7, 9.
(b) Mat. 26. 39
(c) Phil. 2. 8. Joh. 17. 4.
(d) Heb. 12. 2. Phil. 1. 6. Pſal. 138. 8.
(e) Joh. 16. 7. Luk. 24. 49.
(f) Act. 2. 33
(g) Luk. 9. 1.
(h) Luk. 10. 17
(i) Rev. 3. 14.

witneſſe, and all the promiſes of God in him are [k] *yea and Amen*; if he promiſe peace, or grace, or ſalvation, he will give it: his fidelity, power, honour, love, mercy, oath, and covenant, are ſo many aſſurances unto his people that what he hath undertaken to do for, in, or unto them, ſhall undoubtedly be done. He will do every work of Salvation [l] *to the uttermoſt* for thoſe that come unto God by him, if he begin faith, he will [m] finiſh it; if he begin holineſſe, he will [n] compleate it; if he [o] heale, he heales perfectly; [p] if he love, he loves to the end: Every work of his is *perfect*.

(k) 2Cor.1.20

(l) Heb. 7.25.

(m) 1.2.1.
(n) Col.2.10.
(o) Act.3.16.

(p) Joh.13.2.

There are *works* of his yet to do, to [q] *Gather the people of God that are ſcattered abroad, to deſtroy the idols utterly, to tread down Satan and death* under our feet, and he will do all before he give up his kingdome to his father.

(q) Joh 11.52 Deut.32.4. Iſai 2.18. Rom. 16.20. 1 Cor. 15.25

There are *promiſes* of his yet to be fullfilled, *to* [r] *come again and to receive*

(r) Joh.14.2,3.

us unto himſelf,[r] *to raiſe us up at the laſt day*; [t] *to bring forth judgment unto victory.* And the experience which the Church hath had of his Love, Power, & fidelity in former works, and promiſes, ſhould raiſe up their hearts to truſt in him aſſuredly, for the accompliſhment of thoſe which are yet behind ([u] *for he is yeſterday, and to day, and the ſame for ever.*) This we may plead in our prayers, do[w] *as thou haſt ſaid.* This we may apply in our indeavours towards holineſſe; he hath ſaid he will [x] *ſubdue our iniquities*, he will *take away an heart of ſtone, and give an heart of fleſh*; for this end he was manifeſted [y] *to deſtroy the works of the devil*, and *upon this Word* [z] *I will Hope.* This we may ſupport our drooping and deſponding hearts under, in any time of diffidence, and diſcomfort; when I begin to fear that my ſinnes are greater then can be pardoned, ſtronger then can be mortified, deeper then can be eradicated; His *Power* is ever accompanying

(r) Joh.6. 40.
(t) Mat.12.20.
(u) Heb.13. 8.
(w) 2 Sam.7.25
(x) Mic.7.19. Ezek.11.19. 36.26
(y) 1 Joh.3.5,8
(z) Pſ.119.49

companying his *mercy*; what he begins, he will finiſh: he hath ſaide he will [a] *abundantly pardon*: therefore we may ſay, [b] *I beſeech thee let the power of my Lord be great according as thou haſt ſpoken.* [c] He will performe the truth to *Iacob*, and the mercy to *Abraham*; his word is an invincible barre to all our fears.

(a) Iſai 55.7.
(b) Num. 14.17
(c) Mic. 7.20.

FINIS.